

MINUTES OF  
THE TRIENNIAL MEETING  
OF  
THE WOMAN'S AUXILIARY  
TO THE  
NATIONAL COUNCIL  
KANSAS CITY, MISSOURI  
OCTOBER 1940

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S E R V I C E

A S

*Witnesses to the Power of God*

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THE TRIENNIAL MEETING

1 9 4 0

KANSAS CITY, MISSOURI

R E P O R T

of the

TRIENNIAL MEETING

1 9 4 0

KANSAS CITY, MISSOURI

OUR OFFICIAL FAMILYExecutive Secretary

Miss Margaret I. Marston  
succeeding Miss Grace Lindley

National Executive BoardProvincial Representatives

- I. Miss Mary Chester Buchan
- II. Mrs. Franklin S. Chambers
- III. Mrs. John E. Hill
- IV. Mrs. Alpha Nash
- V. Mrs. J. V. Blake
- VI. Mrs. John Flockhart
- VII. Mrs. George Judson
- VIII. Mrs. George McP. Batte

Members at Large

Miss Adelaide T. Case  
Mrs. Charles P. Deems  
Mrs. Charles E. Griffith  
Mrs. Roger L. Kingsland  
Mrs. Henry J. MacMillan  
Mrs. Clinton S. Quin  
Mrs. Kenneth C. M. Sills  
Mrs. Donald C. Stevenson

Special Representatives

Mrs. H. E. Woodward, G.F.S.  
Mrs. Kendall Emerson, C.M.H.  
Mrs. James Keeley, C.P.C.  
Miss Emma J. Hall, D. of the K.

Members of the National Council


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Resolutions adopted at these meetings concerning  
our National Officers.

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(Will appear in this space)

At the Opening Service of General Convention  
Bishop Tucker issued a call to the whole Church.

GO FORWARD IN SERVICE

The Theme of the 1940 Triennial was -

WITNESSES TO THE POWER OF GOD

Ye shall receive power, after that the Holy  
Ghost is come upon you; and ye shall be wit-  
nesses unto me both in Jerusalem, and in all  
Judea, and in Samaria, and unto the uttermost  
part of the earth.

This thought was considered in three areas:

1. Policies and Procedures.
2. The World Christian Community.
3. Christian Family Life.

Policies and Procedures

Under this heading, the following subjects were considered:

United Thank Offering.

Tithing.

The United Youth Movement.

The Presiding Bishop's Forward Plan.

REPORT OF THE COMMITTEE ON POLICIES AND PROCEDURES

The true function of all policies and procedures is to put ideals into practice and to carry inspiration over into action. This is a difficult but vital task because, unless it is accomplished, even the finest ideals are worthless and inspiration vanishes.

Out of the deliberations of the women at Kansas City have crystallized a number of new forward steps: advance work in the United Thank Offering Budget, a call to study the unified parish program, a determination to accept tithing as our standard of giving, an offer to assist in carrying out the Presiding Bishop's Forward Plan, and a promise to further the new Youth Movement, which has been called the "spearhead" of the ten-year plan.

These are the new general plans offered to us as implements for progress but whether they will succeed or fail depends upon the effort and courage of the individual local groups.



RESOLVED: That the Triennial Meeting in Kansas City assembled requests that the income from the Ida W. Soule Pension Fund of the United Thank Offering shall be used for retiring allowances for all women workers under the Domestic and Foreign Missionary Society.

WHEREAS, The National Executive Board of the Woman's Auxiliary passed a resolution at its meeting in February 1938 as follows:

"RESOLVED: That there shall be a scale of salaries for workers in the domestic field under the United Thank Offering as follows: \$1,200. a year to begin, when the worker assumes her duties in the field to which she has been assigned; \$1,350. a year on the completion of five years of service; \$1,500. a year on the completion of ten years of service; that this salary scale shall become effective on January 1, 1938, and that workers at present in the field shall begin on that date on the basis of the minimum salary except in a few cases where the present salary is more than the minimum." and

WHEREAS, This resolution has been submitted to the Department of Domestic Missions and has been approved by the National Council subject to confirmation by the Triennial Meeting of 1940, therefore be it

RESOLVED: That the salary scale for United Thank Offering workers in the domestic field as outlined in the above resolution be approved and become effective as of January 1, 1938.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepare suggestions for the disposition of the United Thank Offering of 1943.

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WHEREAS, The question of tithing has already been brought before the women of the church with very slight results, and

WHEREAS, We reaffirm our belief that tithing is a right standard for Christian giving and the solution of the financial problems of the church,

BE IT RESOLVED: That we urge the wide dissemination of Dr. Franklin's address, "Power Through Money", and

BE IT FURTHER RESOLVED: That as a first step towards tithing we urge our women to make a serious study of their income in order to determine their proper scale of giving, and

BE IT FURTHER RESOLVED: That we here in Triennial Meeting assembled pledge ourselves to accept tithing as our standard of giving.

WHEREAS, The United Youth Movement sponsored by the National Council through its Division on Youth has made such a propitious start at the General Convention in Kansas City,

BE IT RESOLVED: That we consider it a major responsibility to carry back to our dioceses and parishes information about this active movement and do all we can to incorporate it in our parish programs.

WHEREAS, The activities of separate parish organizations often overlap in some areas while leaving others untouched, and

WHEREAS, A program is adequate only when it includes all the members of the parish, therefore

BE IT RESOLVED: That we study the plan of the unified parish program as presented in Mrs. Cain's address and that we promote the principle of unification of effort and work towards the development of the unified parish program.

WHEREAS, Our Presiding Bishop has called the church to go forward in sacrificial service,

BE IT RESOLVED: That we here in Triennial Meeting assembled offer our assistance in carrying out whatever plans are developed for the ten-year program.

UNITED THANK OFFERING BUDGET  
1941 - 1943

Triennial Offering of 1940		\$ 974,089.70
Estimated interest		30,000.00
		<u>\$1,004,089.70</u>

I. Pension Fund Capital Account

Addition to the Ida W. Soule Pension Fund \$ 100,000.00

II. Included in Budget of National Council

1. Salaries:

a. Existing salaries \$604,000.

b. New appointments

1941 \$ 5,000.

1942 10,000.

1943 15,000.

One field sec. 9,000. 39,000.

2. Training:

a. Windham House \$ 9,000.

b. Tuttle School 15,000.

c. Scholarships for women workers 20,000. 44,000.

3. Allowances:

a. Foreign \$40,000.

b. Domestic 10,000. 50,000.

4. Additional for Pensions not provided by Ida W. Soule Fund 18,000.

5. Expenses for administration of investments of offering 4,000.

6. Restoration of Domestic Women Missionaries' salaries 34,000.

In the event that the National Council finds it inexpedient to restore these salaries the Nat. Ex. Board of the W.A. shall be empowered to redesignate this sum of \$34,000. with the approval of the National Council.

793,000.00

III. Specials

1. Equipment for women evangelistic and religious education workers

a. Foreign \$ 4,000.

b. Domestic 6,000. \$ 10,000.

2. Relief of Missions of British and European Churches 50,000.

This is to be over and above the item of \$117,000. in the National Council budget, and we request that it be given immediately.

3. Repairs for buildings in the mission field 16,089.70

4. New buildings 35,000. 111,089.70

One of which shall be erected in honor of Miss Grace Lindley.

\$1,004,089.70

Lapsed balances on the above items, or any money not used as designated in this budget, shall be returned to the National Executive Board of the Woman's Auxiliary to be redesignated.

## NOTES ON THE BUDGET ITEMS

This is the third highest offering in our history.

- I. This brings the Pension Fund up to \$706,000.
- II.
  - 1a. This figure is given to us by the treasurer of the National Council.
  - 1b. The items for new appointments are the same as in 1937. The \$3,000. a year for a field secretary includes \$1800. for salary and \$1200. for travel and expenses.
  2. The first two amounts are the same as in 1937 but the scholarship fund has been increased by \$5,000. Scholarships are given not only to new workers but also to those already in the field who need extra training or new inspiration for their work.
  3. Allowances for dental and medical care, travel, etc. are part of a definite policy of the National Council and if we support missionaries in the field we must also provide the necessary allowances.
  4. The Pension Fund is not yet large enough to provide for all our retired missionaries and we must therefore take something from our current funds. Even this does not cover the pensions but we feel this is a just percentage of the amount required.
  5. Expenses arise in connection with the investment of such a large sum as the U.T.O. This payment may well be considered as coming from the interest that the offering earns, so we can still tell the church that every penny put into the blue boxes goes right into the field.
  6. To raise salaries for one group of workers and not for others is a very delicate question and yet to raise all salaries is beyond the limits of the offering. An alternate suggestion is therefore included in case this increase should prove inexpedient. There are many complicated reasons why the increase is considered for domestic missionaries only but in general it can be said that the foreign missionaries are better provided for than those in the domestic field.
- III.
  1. This item provides for extra equipment not obtainable with limited budget allowances. Example: a typewriter, playground equipment.
  2. The missions of British and European Churches have suffered greatly since the beginning of the war as their home boards cannot send them funds. This gift added to that of the National Council will help greatly in this crisis.
  3. All repair items are passed upon by the National Executive Board upon recommendation of the Department of Missions.
  4. New Buildings are desperately needed in many fields. The Executive Board will choose from an approved list and will name one of the buildings in honor of Miss Grace Lindley.

The World Christian Community.

Under this heading, the following subjects were considered:

Peace and the New World Order.

Church Unity and Cooperation.

Preservation of Freedom and Democracy  
in the United States of America.

Report of the Committee on World  
Christian Community.

WORLD CHRISTIAN COMMUNITY

In presenting this report we would like to recall to your minds a paragraph from the Triennial Report of the National Executive Board of the Woman's Auxiliary that

"No program can be complete without the recognition that at its heart lies The World Christian Community.

All that we have said or done while here, we have said and done as members of that Community."

And again let us quote from the same source:

"What are we doing in our own spheres to witness to that membership? When we are in a social group where anti-Semitic talk runs rampant, do we have facts at hand to refute the slander against our fellow-religionists? By what conscious effort are we showing to the world of hate that in the Christian community, peace can reign? Are we making of our own Auxiliary or Guild a meeting place of Christian minds and hearts which is a visible demonstration of that 'peace on earth'? When we have achieved such atmosphere in the place where our personal influence bears weight, then, and then only can we move on to visualize what such a world community some day may be!"

Let us consider the World Christian Community under three headings.

I. Peace and the New World Order.

Out of all the discussion groups on this subject came the realization of the need for Christian Understanding of the many viewpoints toward achieving World Peace. We all agree that peace begins in our own hearts and homes.

We urge a daily consciousness of our responsibility for world peace and commend the practice of prayer and service toward this end. We further urge Prayers for

1. Peace with justice.
2. Penitence for our own past failures.
3. Courage to meet our present responsibilities.

Report on World Christian Community -- 2

As evidence of our desire for personal and group action looking toward World Peace we urge

1. Continued study of the ways to world peace.
2. Cooperation with peace organizations whose aim is in accord with the mind of the Church.
3. Active support of the Church's program for peace.

II. Church Unity and Cooperation.

We recognize the opportunities open to women to further the cause of Unity through Fellowship with members of other Christian communions and the Jewish faith.

Inasmuch as our Church has become a member of the Federal Council of Churches, and the World Council of Churches, we commend wide cooperation in securing and disseminating information regarding our membership in both Councils and the new paths of service created thereby for the women of the Church.

III. Preservation of Freedom and Democracy in the U.S.A.

In this connection we realize the necessity of stimulating our thinking and that of all people away from nationalism to the Supra-nationalism of the World Christian Community. We must consider our Christian responsibility in solving the problems created by

1. Anti-Semitic propaganda.
2. Racial and Social Injustices.
3. Shifting Populations.
4. Refugees in our country.
5. Present unChristian labor conditions.

In summing up our considerations of the World Christian Community we can do no better than to quote from the closing paragraphs of Dr. Grace Lindley's report to the Triennial:

## Report on World Christian Community -- 3

"There is potentially one unifying force, only one world wide fellowship and that is the Christian Church. But if the Church is to bring humanity into a fellowship called by Christ's name it must solve, not just talk of, problems. And every group in the fellowship of the Church must take its place in solving them. The only way in which the Auxiliary can face the future is by obeying these imperatives:

1. We must find the way to change war into peace.
2. We must do away with racial antagonism.
3. We must make American social conditions Christian.
4. We must gain a deep understanding of the faith of the Church and that faith's implications for the Church's mission in the world.
5. We must insure the Church's members giving themselves absolutely to Christ, putting Him above country and self and possessions.
6. We must furnish the Church with men and women and money adequate for a great advance at this time.

"If we meet those imperatives what a future stretches before the Church! A future which has two glorious guarantees: the first is that Jesus Christ, the same yesterday, today, and forever, is unconquerable, the darkness cannot overwhelm Him; and the second is, that we, the women of the Church - no, we must not say it of any one group only - we the members of His universal Church are unconquerable in Him, the darkness cannot overwhelm us."

Resolutions concerning World Christian Community including one on joining Council of Church Women.

(Space)



Christian Family Life.

Under this heading, the following subjects were considered:

Why Should Christian Family Life be Discussed?

How may Christian Family Life be Strengthened?

What Can Church Women Do?

Report of the Committee on Christian Family Life.

RESOLUTIONS OF THE SUB-COMMITTEE ON CHRISTIAN FAMILY LIFE

*lost*

I. BE IT RESOLVED: That the Triennial Meeting endorse the suggestion made in Appendix B to the Report of the Joint Commission on Marriage and Divorce, "Which is an Inquiry Addressed to the Bishops of the Church regarding Present Practice in Preparing Couples for Marriage," for the appointment of a Marriage Commission under the National Council to advise clergy in methods, research, bibliography, and most successful plans carried out in other dioceses and parishes.

II. WHEREAS, The Woman's Auxiliary recognizes the fact that the young people in schools and colleges are still members of their families but separated from the Christian home influences, and

*carried*

WHEREAS, The majority of colleges do not provide a substitute for the religious life of the family,

BE IT RESOLVED: That the Triennial Meeting urge the women of the Church to keep the spiritual life of the family intact by providing the young people with the literature of the General Church and of their local parishes.

BE IT FURTHER RESOLVED: That the women of the Church commend and support the Program of Pastoral Care and Field Work now being carried on by the National Division of College Work.

*carried*

III. WHEREAS, There are some members of the Triennial Meeting of the Woman's Auxiliary who are opposed to certain proposals contained in the Report of the Committee of Women appointed to confer with the Joint Commission on Marriage and Divorce of General Convention, and

WHEREAS, Others are in substantial agreement with it, and

WHEREAS, Still others are unable to give a considered opinion without further study of the question and of the Report,

BE IT RESOLVED: That we record our conviction that the question of Marriage and Divorce is of fundamental importance in the building of a Christian America and of a Christian World Community, and

BE IT FURTHER RESOLVED: That we do all in our power in an attitude of love and mercy, to maintain and to witness to the Christian ideal of Marriage as the life-long union of one man and one woman.

REPORT OF THE SUB-COMMITTEE ON CHRISTIAN FAMILY LIFE

I. Why should Christian Family Life be discussed?

The family is the most important unit in society. It is the one unit that has survived through the ages.

Today, economic insecurity, secular diversions and non-Christian influences in many communities tend to weaken the family structure. This tendency to draw the family apart is the vital concern of the Church, of the nation, and of society.

The Christian Church has the only answer. The task of the women of the Church is to strengthen the family through the stimulation of Christian family living.

The family is not an end in itself, but each member through the family growth and life, should be so trained that he or she may go out to take his place as a Christian member of society and to give himself to the spread of Christ's Kingdom on earth.

II. How may Christian Family Life be strengthened?

A. By witnessing

1. Personally and individually in our own homes and communities.
2. Through moderation in all things.
3. Through family worship:
  - Grace at meals
  - Daily prayer
  - Regular Church attendance
  - Observance of "family days"
4. Through loving fellowship and mutual respect for every member of the household and with sympathetic understanding of each personality within it.
5. Through stewardship, i.e., the proper use of time, money and talents.
6. Through a willing acceptance of authority and responsibility and its attendant discipline.

B. Through Christian Education, begun in infancy, carried through youth, and continued into adulthood.

Training for marriage and homemaking:

- (a) Living in a Christian home is the best preparation for successful marriage.

(b) Continual instruction through the home and Church.

(c) Further education through fellowship groups of young married couples.

III. What can Church women do?

1. Set an example of a Christian home.
2. Uphold the sacramental aspect of marriage.
3. Work for uniform State laws regarding marriage and divorce.
4. Establish or support parent-teacher groups in the Church School.
5. Encourage the formation of study groups on the subject of Christian Family Life.

Bibliography:

Witnessing in the Christian Family	Ruth C. Bigelow
The Happy Family	Levy and Monroe
The Bird in the Tree	Elizabeth Goudge
The Church and the Family	Dept. of Christian Social Relations
There's No Place Like Home	James Lee Ellenwood
Religion and the Home	L. Foster Wood
Opening Doors of Childhood	Dr. Sherrill
Preparation for Marriage	National Council
Outlines of Marriage Instructions	National Council
Religion in Family Life	Forward Movement Commission Bishop Lawrence

"If perfect family life is to be achieved, love must be learned, involving effort and growth."

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RESOLUTIONS ON FAMILY LIFE

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FINAL PAGE OF BODY OF REPORT

In her final address to the Triennial, Miss Grace Lindley said:

What is the secret of finding strength to witness to God's transforming power? Our fellow disciples of old and of today point away from themselves to God. Not their prayers and worship but the overflowing gift of God is the secret of power. God gave more abundantly than they asked.

"Down through the ages every disciple turns from himself to fall in adoration at the feet of His Lord as he cries to Him -- Thine is the Kingdom, and the power, and the glory for ever and ever."

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MISCELLANEOUS RESOLUTIONS

(Will appear in this space)

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MINUTES OF THE TRIENNIAL

(Will appear here)

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LISTS OF COMMITTEES

(Will appear here)

## WITNESSES TO THE POWER OF GOD

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A series of addresses on the theme, Witnesses to the Power of God, presented at the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church at Kansas City, Missouri.

POWER THROUGH PRAYER AND WORSHIP by Grace Lindley, Litt.D.	Five cents.
THE POWER OF GOD IN THE SECULAR WORLD by William A. Eddy, Ph.D.	Five cents.
WITNESSING IN THE CHRISTIAN FAMILY by Ruth C. Bigelow.	Five cents.
POWER IN THE UNIFIED PROGRAM by Isabelle L. Cain.	Five cents.
GO FORWARD IN SERVICE by H. St. George Tucker.	Three cents.

## OTHER TRIENNIAL PUBLICATIONS

REPORT OF THE EXECUTIVE BOARD	Free.
REPORT OF THE EXECUTIVE SECRETARY A Review of Seventy Years of the Woman's Auxiliary by Grace Lindley.	Free.

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THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
281 Fourth Avenue New York, N. Y.

# RULES OF ORDER FOR THE TRIENNIAL MEETING - 1940

## RULE 1. Meetings

The daily meetings of the Triennial shall be opened with prayer.

## RULE 2. Committees

All Committees shall be appointed by the Presiding Officer unless otherwise ordered.

Standing Committees for the Triennial shall be announced at the first business meeting.

All meetings of Committees shall be held at times other than during the regular business meetings.

Committee reports shall be typewritten.

## RULE 3. Resolutions

All resolutions shall be typewritten and signed by the mover and the seconder with the names of their dioceses.

Resolutions shall be ready for presentation at the first business meeting.

A copy of such resolutions must be sent to the Recording Secretary and to the Chairman of the Committee to which the resolution is referred.

No new resolution shall be referred to Committees after noon of the second Thursday.

All resolutions too late to be referred to committees shall require a two-third vote of the House before they can be brought to the floor for consideration.

The committees shall recommend suitable action to be taken by the Triennial on all resolutions referred to them, except those which the Committees by a two-third vote of their members, may decide not to report.

Each committee may introduce resolutions proposed by the committee itself.

The Triennial may, by a majority vote, order a committee to report out a resolution that the committee has rejected.

Copies of all resolutions to be brought before the House by committees with or without recommendations shall be distributed if possible at the preceding meeting.

## RULE 4. Motions

All principal motions shall be in writing signed by the name of the mover and the seconder with the names of their respective dioceses.

Motions incidental to the routine of the session, i.e., to adjourn, to lay on the table, etc., need not be in writing.

### **RULE 5. Privilege of the Floor**

A delegate who secures the floor must give her name and the name of her Diocese before speaking.

No member may speak more than once nor longer than three minutes to the same question, except by special permission of the House, and the question of granting leave shall be decided by a two-thirds vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

### **RULE 6. Timekeepers**

Timekeepers for every meeting shall be appointed by the committee on Despatch of Business in consultation with the Presiding Officer. They shall be seated on the platform and shall signal the speaker when the time limit in debate is reached, or when instructed by the committee on the Despatch of Business to limit other speakers.

### **RULE 7. Voting**

Voting shall be by individual delegates except when, in accordance with the By-Laws, a vote by dioceses is called for by three diocesan branches. Elections shall be by ballot, each diocese having one vote or when there is but one candidate the rules may be suspended and the Secretary empowered to cast the ballot.

If the vote of any delegation is not unanimous the vote of the majority of the delegates present determines the vote. If the vote of a delegation is a tie, the vote counts as a blank.

In balloting for the Executive Secretary the same procedure shall be followed as in the election of members of the National Executive Board. See By-Laws, Article III, Sec. 3.

### **RULE 8. Alternates**

An Alternate may become a Delegate only when the Delegate is unable to serve for the remainder of the Triennial, and when this Alternate shall have been duly accepted by the Credentials Committee.

### **RULE 9. Authority**

Robert's Rules of Order (revised) shall be the authority in all questions on parliamentary law.



THE EXECUTIVE BOARD  
of the WOMAN'S AUXILIARY  
to  
THE NATIONAL COUNCIL  
Protestant Episcopal Church

PROVINCIAL REPRESENTATIVES

I MISS MARY LOUISE PARDEE  
II MRS. FRANKLIN S. CHAMBERS  
III MRS. JOHN E. HILL  
IV MRS. FRED W. THOMAS  
V MRS. J. V. BLAKE  
VI MRS. JOHN E. FLOCKHART  
VII MRS. H. E. WOODWARD  
VIII MRS. WALTER MITCHELL  
G.F.S. MISS HELEN C. C. BRENT  
C.M.H. MRS. KENDALL EMERSON  
C.P.C. MRS. JAMES KEELEY

MRS. ROBERT G. HAPP, CHAIRMAN  
MRS. CHARLES E. GRIFFITH, REC. SEC'Y

EX-OFFICIO

MISS GRACE LINDLEY  
MEMBERS AT LARGE  
MRS. PAUL BARBOUR  
MRS. CHARLES P. DEEMS  
MRS. ROBERT G. HAPP  
MRS. NORMAN B. LIVERMORE  
MRS. HENRY J. MACMILLAN  
MRS. CHARLES E. GRIFFITH  
MRS. CLINTON S. QUIN  
MRS. KENNETH C. W. SILLS

MAY 7, 1940

DEAR CHURCHWOMEN OF THE EIGHTH PROVINCE:

AT THE SYNOD I WAS ASKED TO SEND MY REPORT TO YOU IN PLACE OF THE APRIL LETTER TELLING YOU OF THE LAST MEETING OF THE EXECUTIVE BOARD, SO HERE IT IS:

FIRST, MAY I SAY THAT I HAVE TRIED TO REPRESENT YOU IN A CORPORATE CAPACITY, AT THE COMMUNION SERVICE REMEMBERING YOU AS INDIVIDUALS, AS PARISH AND DIOCESAN UNITS, THINKING OF OUR FAILURES, OUR SUCCESSES, AND OUR FUTURE HOPES, OFFERING THEM ALL TO GOD, KNOWING THAT HIS POWER ALONE CAN TRANSFORM THEM AND US,

IT HAS NOT ALWAYS BEEN EASY TO GO TO THE MEETINGS IN NEW YORK, BUT I HAVE FELT IT WAS A KIND OF STEWARDSHIP, AND TODAY I AM GIVING YOU AN ACCOUNTING OF THAT STEWARDSHIP, AND I DO THANK YOU FOR THE TRUST YOU HAVE PLACED IN ME. IT HAS BEEN A GREAT JOY TO TRAVEL AROUND THIS ENORMOUS EIGHTH PROVINCE OF OURS, TO KNOW THE WOMEN AND TO SHARE IN THAT FELLOWSHIP OF FAITH AND WORK, WHICH THE WOMEN OF THE CHURCH REPRESENT. I HAVE BEEN TO EVERY ONE OF THE BOARD MEETINGS, EXCEPT ONE, HAVE HAD CONFERENCES AND ADDRESSED MEETINGS IN NEARLY EVERY DIOCESE AND MISSIONARY DISTRICT, BUT NOT ALASKA, HAWAII OR THE PHILIPPINES. THE PROVINCIAL LETTER TELLING OF THE MEETINGS OF THE BOARD NOW GOES TO 211 PEOPLE. I SHOULD LIKE TO SEE IT IN THE HANDS OF EVERY OFFICER AND PARISH AND MISSION PRESIDENT IN EVERY DIOCESE AND MISSIONARY DISTRICT IN THE PROVINCE.

THE OFFICE OF PROVINCIAL REPRESENTATIVE IS A TWO-WAY AFFAIR - I REPORT THE BOARD MEETINGS TO YOU AND YOUR PROGRESS TO THE BOARD, - SO THAT YOUR JOB IS GIVING ME THAT INFORMATION, WHICH EACH DIOCESAN AND DISTRICT PRESIDENT IS DOING MORE AND MORE, BUT PLEASE DO GIVE THAT HELP REGULARLY TO YOUR NEW REPRESENTATIVE. YOU DON'T KNOW HOW THRILLING IT IS TO HAVE THESE ANSWERS TO YOUR LETTERS! THANK YOU SO MUCH FOR THEM, ALSO PLEASE PUT YOUR NEW REPRESENTATIVE ON YOUR DIOCESAN MAILING LIST, SO SHE CAN RECEIVE THE LEAFLET OR MAGAZINE WHICH IS THE OFFICIAL ORGAN OF YOUR DIOCESE OR MISSIONARY DISTRICT.

SOMETIME I HOPE WE MAY HAVE A PROVINCIAL LEAFLET, GIVING US NEWS OF EACH OTHER SUCH AS THEY HAVE IN THE SIXTH PROVINCE. THE EDITOR MIGHT BE A MEMBER OF THE CHRISTIAN EDUCATION COMMITTEE OR APPOINTED BY OUR PRESIDENT, MRS. VAN SCHAICK. A MORE COMPREHENSIVE PROVINCIAL PROJECT IS A BOOKLET ISSUED BY THE FOURTH PROVINCE, WHICH HAS IMPRESSED ME GREATLY. THE COMPILER HAS CULLED SHORT EXCERPTS FROM VARIOUS SOURCES COVERING EACH OF THE FIVE DEPARTMENTS OF THE NATIONAL COUNCIL, AND PUT THEM IN CHALLENGING TERMS, TERMS WHICH CAN BE USED FOR PROGRAM MATERIAL. FOR INSTANCE; MRS. CAIN IS QUOTED AS FOLLOWS, "IN THE PROMOTIONAL SECTION OF THE NATIONAL COUNCIL 'CHRISTIAN SOCIAL SERVICE' IS NOW CHRISTIAN SOCIAL RELATIONS, CHARGED WITH THE WORK OF RESEARCH IN THE IMPLICATIONS OF CHRISTIANITY IN TERMS OF THE LIFE OF TODAY, AND THE TRAINING OF MEN AND WOMEN OF THE CHURCH IN THE APPLICATION OF THOSE IMPLICATIONS." ANOTHER QUOTATION COMES FROM "CHRISTIANITY AND OUR WORLD" BY JOHN C. BENNETT, "AT THE HEART OF THE LORD'S PRAYER THERE IS A PETITION WHICH GUARANTEES THE 'MATERIALISM' OF CHRISTIANITY: 'GIVE US THIS DAY OUR DAILY BREAD'. THAT PETITION HAS BECOME MEANINGLESS TO THOSE WHOSE DAILY BREAD IS ASSURED. IT WOULD GAIN NEW MEANING WHICH WOULD BE TRUE TO ITS ORIGINAL SPIRIT IF WE ALLOWED A COMMENTARY TO RUN THROUGH OUR MINDS AS WE PRAY THAT PRAYER. IT WOULD RUN IN THIS WAY: 'GIVE US THIS DAY THE BRAINS AND CONSCIENCE SO TO ORGANIZE OUR ECONOMIC LIFE THAT THE BREAD WHICH THOU HAST AL-

READY GIVEN US IN ABUNDANCE MAY NOT ROT BUT MAY BE DISTRIBUTED TO MEET THE NEEDS OF ALL PEOPLE".

OUR TWO PROVINCIAL PROJECTS ARE ST. MARGARET'S HOUSE AND THE BRAILLE FUND, BOTH OF WHICH ARE SPLENDID, WE ARE JUSTLY PROUD OF THEM, BUT MY AMBITION FOR OUR PROVINCE OUTSTRIPS WHAT IS BEING DONE TO WHAT MAY BE DONE IN THE FUTURE. I HOPE SOME DAY WE MAY HAVE A PROJECT OUTSIDE OF OUR EIGHTH PROVINCE, SUCH AS A SCHOLARSHIP AT ST. HILDA'S SCHOOL FOR GIRLS, WUCHANG, CHINA, OR SOME WORK AMONG THE MIGRANTS. THESE TWO SUGGESTIONS CAME TO MY MIND BECAUSE, CHINA AND SHIFTING POPULATIONS IN THE UNITED STATES ARE OUR TWO MISSION STUDY SUBJECTS FOR THE COMING YEAR. APROPOS OF THE MIGRANTS, BETWEEN TRAINS IN CHICAGO, I WENT TO SEE GRAPES OF WRATH, IT IS A GREAT MOVIE, DON'T MISS IT. IT MAKES ONE FEEL VERY UNCOMFORTABLE - WHICH I GUESS IS GOOD FOR US ALL.

I WISH I COULD GO INTO DETAIL ABOUT THE REPORTS OF ALL THE SECRETARIES, HOWEVER, I MIGHT JUST TELL YOU ABOUT A LETTER MISS LINDLEY RECEIVED. SOME OF YOU MAY REMEMBER THAT OUR EXECUTIVE SECRETARY, BEFORE MISS LINDLEY WAS MISS EMERY AND THERE IS A MEETING ROOM AT 281 CALLED THE EMERY ROOM. THIS LETTER WAS ADDRESSED TO THE EMERY ROOM, 281 FOURTH AVENUE, NEW YORK CITY, AND BEGAN "DEAR MR. EMERY ROOM" AND WAS A REQUEST FROM A CHINESE FOR HELP. HOW HE HAD HEARD OF THE EMERY ROOM, NO ONE KNOWS, BUT SUCH IS THE POWER OF PUBLICITY!

DR. CASE, OUR EDUCATIONAL ADVISER, ATTENDED THE WHITE HOUSE CONFERENCE ON "CHILDREN IN A DEMOCRACY" HELD IN JANUARY AND HAD NOTED WITH JOY AND INTEREST THAT AT THE CONFERENCE THERE WAS A SECTION ON RELIGION AND THE FINDINGS HAD ASKED FOR AN INTERNATIONAL SET UP BY THE GOVERNMENT TO CONTINUE THIS STUDY. SHE FELT THIS TREND IN INTEREST IN RELIGION WAS EXPRESSED IN VARIOUS WAYS ALL THROUGHOUT THE COUNTRY.

IN REGARD TO THE FIELD SECRETARIES, IT HAS BEEN THE POLICY OF THE BOARD TO DO ONE PIECE OF WORK WELL RATHER THAN TO TRY AND COVER TOO LARGE AN AREA. WE HAVE THEREFORE CONSOLIDATED OUR WORK DURING THIS TRIENNium IN THE FIFTH AND SIXTH PROVINCES, THE LATTER PROVINCE IS THAT IN WHICH KANSAS CITY LIES. MISS DEVELL REPORTED AT THE LAST BOARD MEETING AND MRS. TABER AT THIS. THE REPORTS SO IMPRESSED US WITH THE NEED FOR MORE FIELD SECRETARIES THAT AT THE REQUEST OF THE FIELD COMMITTEE ONE MORE FIELD SECRETARY IS TO BE ADDED EACH YEAR TO THE STAFF AT HEADQUARTERS AND HER SALARY PROVIDED FOR IN THE NEW BUDGET OF THE UNITED THANK OFFERING IF IT IS PASSED AT KANSAS CITY!

THE ONE NEW MEMBER ADDED TO OUR STAFF IS OUR PERSONNEL SECRETARY, MISS ELLEN GAMMACK, FORMERLY STUDENT WORKER AT ST. MARGARET'S HOUSE. I HAVE HAD THE PLEASURE OF BEING A MEMBER OF THAT COMMITTEE FOR TWO YEARS AND WE HAVE TRIED TO RECRUIT WORKERS FOR TRAINING FROM AMONG THE FINEST YOUNG WOMEN IN OUR PARISHES AND DIOCESES. IN THE AWARD OF SCHOLARSHIPS WE HAVE ENDEAVORED TO MAKE THE SELECTION IN TERMS OF POTENTIAL CHURCH LEADERS AND TO GIVE INTELLIGENT COOPERATION TO OUR WORKERS IN THE FIELD, WHETHER IN DISTANT LANDS OR AT HOME, AND SHARE WITH THEM IN PERSONAL FELLOWSHIP. WE HAVE ASKED OURSELVES THESE QUESTIONS: ARE THEY RECEIVING SALARIES THAT ARE COMMENSURATE WITH RECOGNIZED STANDARDS IN THE SECULAR FIELD? DO THEY HAVE SECURITY FOR THEIR OLD AGE? HAVE THEY EQUIPMENT WITH WHICH TO DO THEIR WORK? ARE WE MAKING IT POSSIBLE FOR THEM TO RECEIVE CONTINUED IN-SERVICE TRAINING SUCH AS SEMINARS, SUMMER SCHOOLS, ETC.? FROM THIS THINKING TOGETHER WE DREW UP A SUGGESTED CHARGE TO WOMEN WORKERS, WHICH WE HOPE THE NATIONAL COUNCIL WILL GIVE TO EACH WORKER AS SHE GOES OUT. IT IS AS FOLLOWS:

YOU ARE GOING INTO AN APPOINTED AREA IN THE LIFE OF THE WORLD, TO A GROUP OF PEOPLE, WITH THEIR OWN PARTICULAR NEEDS AND PROBLEMS, BUT WHO HAVE, IN COMMON WITH THE REST OF THE WORLD, A DEEP, IF UNCONSCIOUS, NEED OF GOD. IN WHATEVER SPECIALIZED CAPACITY YOU MAY BE SERVING, YOU ARE THE REPRESENTATIVE OF THE CHURCH-CHRIST'S LIFE AT WORK IN THE WORLD. TO THAT WORLD YOU BEAR HIS MESSAGE IN BODY, MIND AND SPIRIT, BY WHAT YOU DO, WHAT YOU ARE AND WHAT YOU SAY.

THEREFORE, BECAUSE IT IS A WAY OF LIFE YOU ARE CALLED TO IMPART, YOU SHALL CONSIDER IT YOUR RESPONSIBILITY:

1. TO PERFECT THE TECHNIQUES OF YOUR JOB.
2. TO OBSERVE DAILY THOSE HABITS OF EATING SLEEPING, AND EXERCISING THAT WILL INSURE MENTAL CLARITY AND SPIRITUAL POISE.
3. TO REGARD YOUR "DAY OFF" AS A PRECIOUS OPPORTUNITY FOR "RECREATION".
4. TO ARRANGE FOR REGULAR AND ADEQUATE VACATIONS.
5. TO WIDEN CONSTANTLY YOUR CIRCLE OF INTERESTS BY INTELLECTUAL PURSUITS AND BY SOCIAL CONTACTS.
6. TO PLAN, UNDER ADEQUATE ADVICE, AND TO CARRY OUT PERIODS OF FURTHER TRAINING IN YOUR FIELD OF WORK, AND ALSO IN OTHER CULTURAL PURSUITS, WHICH WILL MAKE YOU INCREASINGLY EAGER ABOUT LIFE.
7. TO KEEP GOD'S PRESENCE IN YOUR LIFE SO REAL THAT YOU MAY BE EVER USED TO MAKE HIM REAL TO OTHERS.

THE BOARD HAS SENT REPRESENTATIVES TO THE CAUSE AND CURE OF WAR AND BEEN REPRESENTED AT THE NATIONAL PEACE CONFERENCE. IT MAY BE WELL HERE TO REMIND OURSELVES OF THE MINUTES OF THE LAST TRIENNIAL MEETING IN WHICH WE STATED THAT "AS CHRISTIAN WOMEN WE MUST WORK FOR PEACE. THE DUTY OF THE INDIVIDUAL IS OUR FIRST CHALLENGE. EACH ONE OF US CAN STRIVE FOR PEACE IN THE HEART, AND A CONCERN FOR THE WORLD IN WHICH WE LIVE. THIS CONCERN WILL FIND ITS EXPRESSION IN VARIOUS WAYS. IN INDIVIDUAL AND CORPORATE PRAYER FOR PEACE. BY REFUSING TO BELIEVE OR REPEAT UNFOUNDED REPORTS AGAINST OTHER NATIONS AND RACES. BY COOPERATING WITH AGENCIES FOR PEACE EDUCATION. AS A GROUP WE SHOULD SHARE IN ALL COMMUNITY PLANS TO DEVELOP A WELL DIRECTED PEACE PROGRAM IN CHURCHES, CLUBS AND SCHOOLS. CAREFULLY PREPARED STUDY OF THE ECONOMIC, SOCIAL AND POLITICAL CAUSES UNDERLYING WAR MAY WELL FORM A PART OF OUR PLANS.

"BUT ALL THESE MEANS TO THE END HAVE BEEN SUGGESTED BEFORE. PRAYER, STUDY AND WORK - IS THERE NO NEW EMPHASIS FROM THIS TRIENNIAL? FROM ONE OF THE SECTIONS COMES THE SUGGESTION THAT WE CANNOT HAVE PEACE WITHOUT SACRIFICE, DARE WE FACE THE REAL MEANING OF OUR THEME OF FELLOWSHIP? ARE WE READY TO FOLLOW THROUGH TO THE END OF THE LINE OF THOUGHT WE HAVE STARTED? ARE WE READY IF, AND WHEN, WAR COMES, NEVER TO PRAY ON BEHALF OF OUR OWN NATION FOR ANYTHING WE WOULD NOT ASK FOR ANY OTHER NATION? ARE WE READY TO UNITE WITH THE PEOPLES OF ALL NATIONS IN A SENSE OF COMMON RESPONSIBILITY FOR THE COMMON SIN OF WAR?"

WITH OUR POLICY AND STRATEGY COMMITTEE WE HAVE BEEN SUMMING UP OUR EXPERIENCE THESE PAST THREE YEARS IN TERMS OF HOW BEST TO CORRELATE THE WORK OF EACH COMMITTEE AND SECRETARY WITH THE WORK OF THE NATIONAL COUNCIL, THAT THE WHOLE WORK MAY GO FORWARD MORE EXPEDITIOUSLY. A SUGGESTION CAME FROM MRS. TABER THAT IT MIGHT BE WELL FOR EVERY PARISH AND DIOCESE TO HAVE SUCH A COMMITTEE, DEFINING FUNCTIONS AND WORKING THEM INTO THE WHOLE. ANOTHER STEP TOWARD THE IDEAL UNIFIED PARISH PROGRAM! THERE IS A GOOD POSTER FROM CONNECTICUT AND MATERIAL FROM IOWA, ON THIS SUBJECT. SOME ONE HAS DEFINED A PARISH AS NOT A FIELD IN WHICH TO WORK BUT A FORCE WITH WHICH TO WORK. LET US THINK OF OURSELVES AND OUR PARISHES IN THOSE TERMS!

AT THE LAST TRIENNIAL THERE WERE CERTAIN MATTERS REFERRED TO THE EXECUTIVE BOARD.

ONE REQUEST WAS FOR A COMMITTEE TO CONFER WITH THE SECRETARIES OF THE CONTINUATION COMMISSIONS OF THOSE TWO GREAT CONFERENCES AT OXFORD AND EDINBORO IN ORDER TO SECURE AND PREPARE MATERIAL WHICH WOULD BE AVAILABLE FOR THE USE OF THE AVERAGE WOMAN IN CARRYING OUT IN THE LOCAL CHURCHES AND COMMUNITIES, THE NEXT STEPS TOWARD UNDERSTANDING AND UNITY. THIS HAS BEEN DONE AND THE PAMPHLET ON UNITY YOU HAVE HAD. MRS. STEBBINS, OUR NOMINEE FOR PRESIDING OFFICER AT THE NEXT TRIENNIAL WAS A MEMBER OF THAT COMMITTEE AND WAS THERE AT THE APRIL BOARD MEETING AGAIN URGING US TO USE A DEVOTIONAL LEAFLET ON UNITY AT THE SEASON OF PENTECOST, COPIES OF WHICH I HAVE BROUGHT WITH ME FOR EACH ONE OF YOU. I HOPE YOU WILL TAKE ALL OF THEM.

THE COMMITTEE ON COOPERATION BETWEEN THE GIRLS FRIENDLY SOCIETY AND THE WOMAN'S AUXILIARY HAS BEEN AT WORK THESE THREE YEARS AND I HOPE WILL CONTINUE THROUGH THE NEXT TRIENNIAL. YOU MAY NOTE THE PROGRESS OF THIS IDEA IN THE EXCHANGE OF LITERATURE AND IN COOPERATION BETWEEN THE TWO ORGANIZATIONS IN YOUR OWN PARISHES AND DIOCESES.

THE REQUEST FOR A COMMITTEE ON MARRIAGE AND DIVORCE CAME FROM GENERAL CONVENTION AND THIS REPORT WAS TO GO TO THE COMMISSION ON MARRIAGE AND DIVORCE BEFORE THE GENERAL CONVENTION OR TRIENNIAL OF 1940. THIS HAS BEEN DONE, ALSO EACH MEMBER OF THE BOARD HAS READ THAT REPORT. I THINK I SHALL QUOTE FROM THE PARAGRAPH ON PREPARATION FOR CHRISTIAN MARRIAGE BECAUSE IT SEEMED TO ME TO STRESS THE POINT OF GREATEST IMPORTANCE:

"THE COMMITTEE BELIEVES THAT ADEQUATE PREPARATION FOR MARRIAGE SHOULD BE AS MUCH THE PRIEST'S RESPONSIBILITY AS PREPARATION FOR CONFIRMATION.

"MARRIAGE IS A RELATIONSHIP THE SUCCESS OF WHICH DEPENDS LARGELY ON THE CHARACTER AND ATTITUDES OF THE TWO INDIVIDUALS WHO ENTER INTO IT. THE OPPORTUNITY OF THE CHURCH TO HELP DEVELOP THE KIND OF MEN AND WOMEN WHO CAN LIVE HAPPILY TOGETHER IN THE MARRIED ESTATE BEGINS WITH BAPTISM AND THE CHURCH SCHOOL, AND CONTINUES THROUGH ITS INFLUENCE ON THE HOME AND ITS TRAINING FOR CONFIRMATION AND RESPONSIBLE CHURCH MEMBERSHIP. EVERYTHING THAT THE CHURCH CAN DO TO FOSTER WHOLESOME AND HAPPY FAMILY LIFE IS VALUABLE SINCE IT IS IN THE HOME THAT CHARACTER IS MOLDED AND IDEALS INSTILLED BOTH BY EXAMPLE AND PRECEPT.

"THE CHURCH SHOULD ATTEMPT THROUGH ADDRESSES, CLASSES AND DISCUSSIONS TO GIVE TO YOUNG PEOPLE AN APPRECIATION OF THE MEANING OF COURTSHIP AND MARRIAGE. VARIOUS METHODS OF INSTRUCTION ARE IN USE AND EXCELLENT ADVICE MAY BE HAD FROM MANY PRIESTS. HOWEVER, THE PRACTICE VARIES WIDELY AND THEREFORE WE RECOMMEND THAT THE NATIONAL COUNCIL BE ASKED TO APPOINT A COMMITTEE TO STUDY FAMILY RELATIONS AND MARRIAGE PREPARATION AND TO RECOMMEND APPROPRIATE ACTION.

"FOR THOSE WHO HAVE NOT GROWN UP UNDER THE INFLUENCE OF THE CHURCH AS WELL AS FOR THOSE WHO HAVE, THE CLERGY HAVE A RESPONSIBILITY BEFORE A MARRIAGE IS PERFORMED TO MAKE CLEAR THE TEACHING OF THE CHURCH REGARDING CHRISTIAN MARRIAGE. BECAUSE OF THE IMPORTANCE OF THIS TEACHING, AN OFFICE OF INSTRUCTION FOR MARRIAGE MIGHT WELL BE INCLUDED IN THE PRAYER BOOK."

ANOTHER REQUEST WAS THAT THERE BE CONFERENCES IN SEMINARIES ON WOMEN'S WORK IN THE CHURCH AND THERE HAVE BEEN SEVERAL TALKS GIVEN AT DIFFERENT SEMINARIES BY MEMBERS OF THE BOARD.

A SUGGESTION WHICH HAS ALREADY BEEN SPOKEN OF CAME FROM THE WOMEN OF WEST MISSOURI, OUR ENTERTAINING DIOCESE NEXT FALL, THAT "AS WE PRESENT THE UNITED THANK OFFERING OF THE WOMEN OF THE CHURCH AT THE TRIENNIAL MEETING IN KANSAS CITY, WE DO IT WITH OUR HEARTS FULL OF DEEP THANKFULNESS FOR THE THIRTY YEARS OF CONSECRATED AND BEAUTIFUL SERVICE OF OUR RETIRING EXECUTIVE SECRETARY, GRACE LINDLEY."

ALL OF US WHO KNOW GRACE LINDLEY LOVE HER, AND WE HAD HOPED THAT IN RECOGNITION OF HER LEADERSHIP AND TO MARK THE FIFTIETH ANNIVERSARY OF OUR BELOVED UNITED THANK OFFERING, IN DOLLARS AND CENTS, IT MIGHT REACH THE MILLION MARK, HOWEVER, THERE IS A DROP IN THE GAIN OF THE UNITED THANK OFFERING IN COMPARISON WITH THE GAIN OF THREE MONTHS AGO, AS YOU KNOW, WE COMPARE QUARTERLY STATEMENTS OF THIS TRIENNIAL WITH QUARTERLY STATEMENTS OF THE LAST TRIENNIAL, - IN FEBRUARY IT SHOWED A GAIN OF \$99,000 - IN APRIL THE GAIN WAS ONLY \$88,000. LET'S DETERMINE TO SHARE WITH MORE PEOPLE OUR BLUE BOXES, FOR INDEED IT IS A PRIVILEGE TO HAVE SOME PART IN THAT GREAT OFFERING. A NEW LEAFLET IS JUST OFF THE PRESS AND A NEW POSTER AVAILABLE AT 281. THE LEAFLET DEFINES THE UNITED THANK OFFERING AS "AN OUTWARD AND VISIBLE SIGN OF AN INWARD THANKFULNESS FOR PERSONAL BLESSINGS; SOMETHING MORE THAN WE HAVE PROMISED, AND AN OPPORTUNITY FOR DEVELOPING A SENSE OF GRATITUDE, BUILDING CHARACTER FOR THE GIVER ON ONE HAND AS IT BUILDS ON THE OTHER A KNOWLEDGE OF GOD AND HIS KINGDOM IN LIVES OF THE RECIPIENTS."

AND NOW FOR TRIENNIAL PLANS: THE POTENTIAL IMPORTANCE OF A TRIENNIAL GATHERING OF THE WOMEN OF THE CHURCH CAN HARDLY BE OVERSTATED. IT IS BOTH A CLIMAX OF THE WORK OF THE PAST TRIENNIAL AND A BEGINNING OF THE WORK OF THE COMING TRIENNIAL.

THE MEETING TO BE HELD IN KANSAS CITY IN OCTOBER 1940 COMES IN EVEN MORE CRITICAL AND IMPORTANT TIMES. THE CHRISTIAN CHURCH IS BECOMING INCREASINGLY AWARE OF ITS RESPONSIBILITY AS AN ECUMENICAL BODY. AT KANSAS CITY THE WOMEN OF THE EPISCOPAL CHURCH WILL BE CALLED TO FACE THEIR SHARE OF THIS RESPONSIBILITY. THEY WILL HEAR

FROM LEADERS IN THE CHURCH, BOTH AT HOME AND FROM OVERSEAS, OF THE NEED FOR AN AGGRESSIVE AND CONSECRATED USE OF THE POWER OF GOD TO MEET THE NEEDS OF TODAY'S WORLD. UNDER THOSE TWO INFLUENCES THEREFORE, THE WORLD'S NEEDS AND GOD'S POWER, THE TRIENNIAL WILL HAVE TO CONSIDER ALL QUESTIONS WHICH MAY COME BEFORE IT.

YOU KNOW THE TIME - OCTOBER 9 TO 19, YOU ALSO HAVE HEARD WHERE IT IS TO BE - AT KANSAS CITY, BUT AS YET YOU HAVE NOT HEARD WHAT THE THEME IS. IT IS - "WITNESSES TO THE POWER OF GOD".

ACTS I v. 8 "YE SHALL RECEIVE POWER AFTER THAT THE HOLY GHOST IS COME UPON YOU, AND YE SHALL BE WITNESSES UNTO ME, BOTH IN JERUSALEM AND IN JUDEA AND IN SAMARIA, AND UNTO THE UTMOST PARTS OF THE EARTH."

THE SUGGESTED TITLES FOR THE ADDRESSES ARE, AS FOLLOWS:

DR. WILLIAM EDDY OF HOBART COLLEGE-THE POWER OF GOD AND THE NEED OF THE WORLD.  
BISHOP TUCKER.....THE STATE OF OUR CHURCH IN THE WORLD TODAY.  
MRS. CAIN.....POWER IN THE UNIFIED PARISH.  
MRS. BIGELOW.....WITNESSING IN THE CHRISTIAN FAMILY.  
MISS LINDLEY.....POWER THROUGH PRAYER AND WORSHIP.

THE GENERAL SUBJECT FOR THE OTHER SPEAKERS WILL BE WITNESSING FOR THE WORLD CHRISTIAN COMMUNITY, AND YOU WILL HEAR ABOUT THAT LATER.

EACH DELEGATE WILL BE A MEMBER OF ONE OF THE TWELVE DISCUSSION GROUPS ON THE MAIN TOPICS. THESE DISCUSSION GROUPS ARE TO BE LED BY TWELVE MEMBERS OF THE BOARD. ON SATURDAY DR. CASE GAVE THE BOARD A DEMONSTRATION OF HOW TO LEAD SUCH A DISCUSSION GROUP AND IT WAS SO DELIGHTFUL THAT I WISH EVERYONE OF YOU COULD HAVE BEEN THERE.

FOR THE DISCUSSION OF THE UNIFIED PROGRAM OF WOMAN'S WORK IN THE PARISH THERE WILL BE THREE SECTIONS, ONE EACH FOR THE CITY, THE TOWN, AND THE RURAL PARISH; THE CHOICE OF SECTION BEING LEFT TO THE DELEGATE. THEN FOR THE DISCUSSION OF FUNCTION OF OFFICERS, THERE WILL BE TWO MEETINGS EACH OF PRESIDENTS, UNITED THANK OFFERING TREASURERS, THE SUPPLY SECRETARIES, THE EDUCATIONAL SECRETARIES, SOCIAL SERVICE SECRETARIES. THE SECOND OF THESE MEETINGS WILL BE TOWARD THE END OF THE TRIENNIAL AND WILL BE DEVOTED TO PLANNING METHODS OF CARRYING THE TRIENNIAL PROGRAM BACK INTO THE DIOCESE.

THERE WILL BE FOUR MISSIONARY LUNCHEONS, HONORING WORKERS FROM THE ORIENTAL FIELD, THE DOMESTIC FIELD, THE LATIN FIELD AND OUR TRAINING CENTERS.

EACH AFTERNOON THERE WILL BE A GENERAL TEA IN EXPOSITION HALL WHEN OUR MISSIONARIES WILL BE INTRODUCED.

WE HAVE PLANNED FOR A TWO-HOUR SESSION FOR EACH PROVINCE. THE PROGRAMS TO BE SOMEWHAT SIMILAR.

ON FRIDAY THE 18TH, WE ARE TO HEAR, IN THE EVENING, A SYMPHONY CONCERT.

OUR GREAT UNITED THANK OFFERING COMMUNION SERVICE WILL BE HELD ON THURSDAY, OCTOBER 10 AND WE HOPE THAT THERE WILL BE SIMILAR SERVICES EVERYWHERE IN THE UNITED STATES AT, AS AN APPROXIMATE TIME, AS POSSIBLE.

THE SPEAKER FOR THE MASS MEETING WHEN WE HEAR WHAT THE UNITED THANK OFFERING IS, WILL BE THAT GREAT CHINESE LEADER - DR. T. Z. KOO.

A MEANINGFUL TRIENNIAL WILL DEPEND FOR ITS ACHIEVEMENT UPON THE CHOICE AND ADEQUATE PREPARATION OF THE DELEGATES AND ALTERNATES, AND UPON THE CULTIVATION OF

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THE INTEREST AND CONCERN OF THE WOMANHOOD OF THE CHURCH WHOM THESE WILL REPRESENT IN KANSAS CITY.

THOSE OF YOU WHO CANNOT GO CAN HELP ENORMOUSLY BY REALLY PRAYING FOR THE SUCCESS OF THE TRIENNIAL THAT A NEW NOTE MAY BE STRUCK AND THAT IN OUR CHOICE WHEN WE VOTE WE MAY BE GUIDED BY NOT PRECONCEIVED DECISIONS BUT BY THE SPIRIT OF THE HOLY GHOST.

YOUR DELEGATES ARE CHARGED WITH THE RESPONSIBILITY OF BRINGING BACK THE MESSAGE OF THE TRIENNIAL TO YOU AND YOU CAN HELP THEM BY LOOKING IN VARIOUS PAPERS AND CLIPPING OUT NEWS ABOUT THE TRIENNIAL. YOUR EAGERNESS AND ANTICIPATION MAY BE A BRIDGE TO CARRY THEM OVER,

AS FOR THE DELEGATES THEY WILL BE RECEIVING LITERATURE THROUGH THE SUMMER AND I HOPE THAT THEY WILL STUDY THE SUGGESTED MATERIAL CONTAINED IN THE FIRST FLIER ON THE TRIENNIAL OF 1940.

ANOTHER WAY WE CAN ALL HELP IS TO PLAN A QUIET HOUR CONDUCTED IN EACH PARISH AND MISSION IN SEPTEMBER FOR ALL WOMEN AS A SEND-OFF TO OUR DELEGATES.

TO QUOTE AGAIN IN CONCLUSION FROM THE MINUTES OF THE LAST TRIENNIAL: "HERE IS OUR WORLD. WHAT CAN AND MUST WE DO? WITH HUMILITY, FAITH AND HOPE, PRAYING FOR THE GUIDANCE OF THE HOLY SPIRIT, WE RESOLVE TO GO FORWARD TO UNITY, IN A FELLOWSHIP BASED ON OUR KNOWLEDGE AND LOVE OF GOD AND HIS CHILDREN." LET US AGAIN MAKE THAT RESOLUTION.

MY AFFECTION GOES TO YOU ALL.

FAITHFULLY YOURS,

*Elsie R. Mitchell*

(MRS. WALTER MITCHELL)

MINUTES

of the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

KANSAS CITY, MISSOURI - October 1940

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I N D E X

MINUTES OF THE TRIENNIAL MEETING

WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

KANSAS CITY, MISSOURI

October 9 to 19, 1940

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MINUTES OF THE TRIENNIAL MEETING  
of the  
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
KANSAS CITY, MISSOURI  
October 1940

WEDNESDAY AFTERNOON, October 9

The opening business meeting of the Woman's Auxiliary to the National Council was held in the Arena of the Municipal Auditorium, Wednesday, October 9, 1940.

The meeting was called to order at 2:15 P.M. by the Executive Secretary, Miss Grace Lindley, who said the opening prayers.

Mrs. Lorren W. Garlich of West Missouri submitted the report of the Committee on Credentials which showed a quorum present.

Acting for the national Executive Board the Executive Secretary placed in nomination the name of Mrs. Edwin Allen Stebbins of Rochester as Presiding Officer of the Triennial Meeting. The nomination was seconded. As there were no nominations from the floor, it was moved, seconded, and carried, that the nominations be closed, and that the Secretary be instructed to cast the ballot for Mrs. Stebbins.

The Executive Secretary therefore cast the ballot and declared Mrs. Stebbins duly elected.

The Presiding Officer took the chair and announced that the next order of business was the election of an Assistant Presiding Officer. The name of Miss Rebekah L. Hibbard of Los Angeles was placed in nomination by the National Executive Board. There being no nominations from the floor, the secretary was instructed to cast the ballot and the Chair declared Miss Hibbard elected Assistant Presiding Officer.

The Chair appointed Miss Emma C. Milbank of West Missouri, Assistant Secretary to the Meeting.

Miss Mary Louise Pardee of Connecticut presented the report of the Program Committee of the National Executive Board as follows:

#### REPORT OF THE PROGRAM COMMITTEE

In all the history of Triennial Meetings of the women of the Church, it is probable that none has ever been held in a time so crucial as this one, in the year of our Lord, 1940. In a day when the world as we have known it, seems to be falling to pieces about us, when so much that we have held dear is being challenged, and when what has seemed to be immutable we find to be changing, your Program Committee has been faced with the task of finding and working out a theme that should adequately set forth both the convictions and the responsibilities of the women of the Church

From the very first, (and the Committee has been working for two years upon the program now printed and in your hands), it has seemed to us that the basic fact to be stressed was that the one and only thing that can meet the needs of a world, so much of which is dominated by abuse of power, is the Power of God. That that power can save the world is our conviction; then, as the only power that we have is the power that we use, witnessing to it is our responsibility; and so we came to adopt, as the subject for our thinking together during these next ten days, and more especially during the next three years:



## WITNESSES TO THE POWER OF GOD

I now present that program for your consideration. First of all, as a background, we plan to have an address on The Power of God in the Secular World, and on the next day a factual presentation by our Presiding Bishop on the state of our own church in the world today. Later we shall hear of its financial condition, and of the witness of stewardship.

Then we shall proceed to consider, through a series of addresses, how the power of God may operate in various areas of life; in the witness of the Christian home and family; in that larger Christian household, the Parish; and in the still larger family of nations and denominations, the World Christian Community. The last of the major addresses will be on Power through Prayer and Worship, those spiritual contacts which are the very source of what we are seeking.

In Joint Sessions with the House of Bishops and the House of Deputies, we shall hear reports from our National Council. As a corporate body we shall come together to present our United Thank Offering, and later will determine how this great Offering may best be used for the extension and fulfillment of Christ's kingdom.

Now, important as are the general or plenary sessions, where we meet all together in this great hall, equally important, and more intimate and personal are those sessions where we meet in smaller groups, and of these there are several divisions. First, there will be held, once during the opening days, and again in the closing ones of our Convention, Officers' Work Groups, where those of like interest -- presidents, treasurers, educational secretaries, and other officers -- may meet for consideration and discussion of their common problems.

The next division is a geographical one, when on one morning we shall convene as the Eight Provinces, and this year extra time has been allowed for that particular meeting.

Among the most vital of these smaller gatherings are the several occasions when we shall meet as twelve business sections, to one of which each delegate and alternate will be assigned, each section with a member of the National Executive Board as chairman, to consider the various addresses and reports that we have heard, and to clarify our thinking and test our attitudes on subjects that will later come before the Triennial Meeting for action. On one day we shall discuss our Policies and Procedures, the use of the United Thank Offering of 1940, for example, and such questions as may arise from the report of the National Executive Board. On other occasions, following addresses on Family Life and on the World Christian Community, those subjects will be under consideration; practical subjects, practically considered.

For each of these three subjects, there will be a sub-committee, some of whose members will act as secretaries of the various groups. These sub-committees will be represented on a Committee, which will prepare a report of the Triennial to be acted upon by this body. And this report, a composite of the thinking of us all, will be the basis for our thought and work during the next three years.

And finally, the last of our sub-divisions is the occasion when we convene in three Area Meetings, so called, to discuss, under the leadership of three of the headquarters and field staff, definite ways of carrying out these Triennial plans in a unified program of work, in rural, small-town, and city parishes. And here you will not be assigned to groups, but may select whichever one of the three you feel best meets your needs.

In a series of teas a chance will be afforded us to meet personally and to become better acquainted with all of the missionaries who are present at General Convention; and in a succession of 12 missionary luncheons we shall have the opportunity of hearing something of the work and the personal experiences of some of these splendid witnesses to the power of God. The general topics of the luncheon addresses are: Rural Work, Medical Missions, the Church's Training Centers, Our Oriental Contacts, and The Church in Latin America.

In making this program we have been guided by, and have tried so far as possible to follow the expressions on the part of dioceses all over the church as to what they felt was most important. These suggestions, sent in to us nearly two years ago have been the basis for much of our planning. And in all of these deliberations with which our ten days will be filled, we trust that the spirit of fellowship in faith and work, which has been so emphasized during this past Triennium will be with us still.

And now in conclusion: I have said much of what we are to be doing in these next ten days, but what are we going to do after that? How is the Power which we hope will be engendered here, to be brought to bear upon all those areas we shall have been discussing? Upon a world bewildered by the fear of forces not of God? There is a phrase in the gospel for Easter Day, "Then the disciples went away again into their own home." Suppose that that had been all. Suppose that they had gone back to their ordinary way of life, and had not given their testimony as witnesses? With them, as with us, after the glory of a great experience, the final test was yet to come.

When we, the disciples too, go away again into our own homes, we who coming here as leaders of the women of the church are faced with a great responsibility, may we be so filled with the inspiration, the enthusiasm, as well as the actual knowledge gained here, that all of this, yes, that the Report of the Committee on Triennial

itself, may penetrate to the smallest mission-church in every diocese. The Power of God, which has been both promised to us, and provided for us, when we lay aside our self-sufficiency, will not operate apart from us, but only in us. It is there, as it always has been, but just as sounds have always been in the air, unheard till the radio came to bring them to our ears, so we as instruments of this power must be attuned to receive it, and then ready to pass it on. "Ye shall receive power, then GO."

In the hope and the belief that if we all put into this program, and get from it, the utmost of which we are capable, there may come to us, to this Church that we love, and to the world itself, something of the power of God unto salvation, I move, on behalf of the Program Committee the acceptance of this Program for the Triennial Meeting of 1940.

Respectfully submitted,

Mary Louise Pardee  
Chairman Program Committee

The Report was seconded and adopted.

Mrs. Albert S. Deacon, President of the West Missouri Branch of the Woman's Auxiliary, welcomed the delegates. Mrs. Douglas Arant, President of the Alabama Branch, responded to this address of welcome.

Mrs. John A. Frick of Bethlehem presented the Report of the Committee on Rules of Order.

#### RULES OF ORDER FOR THE TRIENNIAL MEETING - 1940

##### Rule 1. Meetings

The daily meetings of the Triennial shall be opened with prayer.

##### Rule 2. Committees

All committees shall be appointed by the Presiding Officer unless otherwise ordered.

Standing committees for the Triennial shall be announced at the first business meeting.

All meetings of committees shall be held at times other than during the regular business meeting.

Committee reports shall be typewritten.

### Rule 3. Resolutions

All resolutions shall be typewritten and signed by the mover and the seconder with the names of their dioceses.

Resolutions shall be ready for presentation at the first business meeting.

A copy of such resolutions must be sent to the Recording Secretary and to the Chairman of the committee to which the resolution is referred.

No new resolution shall be referred to committees after noon of the second Thursday.

All resolutions too late to be referred to committees shall require a two-third vote of the House before they can be brought to the floor for consideration.

The committees shall recommend suitable action to be taken by the Triennial on all resolutions referred to them, except those which the committees by a two-third vote of their members, may decide not to report.

Each committee may introduce resolutions proposed by the committee itself.

The Triennial may, by a majority vote, order a committee to report out a resolution that the committee has rejected.

Copies of all resolutions to be brought before the House by committees with or without recommendations shall be distributed if possible at the preceding meeting.

### Rule 4. Motions

All principal motions shall be in writing signed by the name of the mover and the seconder with the names of their respective dioceses.

Motions incidental to the routine of the session, i.e., to adjourn, to lay on the table, etc., need not be in writing.

#### Rule 5. Privilege of the Floor

A delegate who secures the floor must give her name and the names of her diocese before speaking.

No member may speak more than once nor longer than three minutes to the same question, except by special permission of the House, and the question of granting leave shall be decided by a two-thirds vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

See amendment page 22.

#### Rule 6. Timekeepers

Timekeepers for every meeting shall be appointed by the Committee on Dispatch of Business in consultation with the Presiding Officer. They shall be seated on the platform and shall signal the speaker when the time limit in debate is reached, or when instructed by the Committee on the Dispatch of Business to limit other speakers.

#### Rule 7. Voting

Voting shall be by individual delegates except when, in accordance with the By-Laws, a vote by dioceses is called for by three diocesan branches. Elections shall be by ballot, each diocese having one vote or when there is but one candidate the rules may be suspended and the Secretary empowered to cast the ballot.

If the vote of any delegation is not unanimous the vote of the majority of the delegates present determines the vote. If the vote of a delegation is a tie, the vote counts as a blank.

In balloting for the Executive Secretary the same procedure shall be followed as in the election of members of the National Executive Board. See By-Laws, Article III, Sec. 3.

#### Rule 8. Alternates

An alternate may become a delegate only when the delegate is unable to serve for the remainder of the Triennial, and

when this alternate shall have been duly accepted by the Credentials Committee.

#### Rule 9. Authority

Robert's Rules of Order (revised) shall be the authority in all questions on parliamentary law.

There being no amendments a motion was made that the Rules be adopted as a whole, seconded, and carried unanimously.

The Roll Call was then taken and showed 459 delegates from 108 dioceses and missionary districts as follows:

Alabama	5
Alaska	3
Albany	5
Anking	2
Arizona	5
Arkansas	5
Arkansas (Colored)	3
Atlanta	5
Bethlehem	5
California	5
Central New York	3
Chicago	5
Colorado	5
Connecticut	5
Cuba	1

Dallas	5
Delaware	5
Dominican Republic	0
Duluth	5
East Carolina	5
East Carolina (Colored)	2
Eastern Oregon	5
Easton	5
Eau Claire	3
Erie	5
European Churches	0
Florida	5
Fond du Lac	5
Georgia	5
Georgia (colored)	4
Haiti	0
Hankow	4
Harrisburg	5
Honolulu	2
Idaho	5
Indianapolis	5
Iowa	5
Kansas	5

Kentucky	5
Kyoto	2
Lexington	5
Liberia	2
Long Island	5
Los Angeles	5
Louisiana	4
Maine	2
Maryland	5
Massachusetts	5
Mexico	0
Michigan	5
Milwaukee	5
Minnesota	5
Mississippi	5
Missouri	5
Montana	3
Nebraska	5
Nevada	3
Newark	5
New Hampshire	5
New Jersey	5
New Mexico	5



New York	5
North Carolina	5
North Dakota	5
North Kwanto	1
North Texas	4
Northern Indiana	5
Northern Michigan	2
Ohio	5
Oklahoma	4
Olympia	5
Oregon	5
Panama Canal Zone	1
Pennsylvania	5
Philippine Islands	3
Pittsburgh	5
Puerto Rico	1
Quincy	5
Rhode Island	5
Rochester	5
Sacramento	3
Salina	5
San Joaquin	5
Shanghai	3
South Carolina	5
South Carolina (Colored)	2

South Dakota	4
South Florida	5
South Florida (Colored)	0
Southern Brazil	1
Southern Ohio	5
Southern Virginia	5
Southwestern Virginia	5
Spokane	4
Springfield	4
Tennessee	5
Texas	5
Tohoku	2
Upper South Carolina	5
Upper South Carolina (Colored)	2
Utah	2
Vermont	3
Virginia	5
Washington	5
West Missouri	5
West Texas	5
West Virginia	5
Western Massachusetts	5
Western Michigan	5
Western Nebraska	5

Western New York	5
Western North Carolina	5
Wyoming	5

The Presiding Officer appointed the following committees:

CREDENTIALS COMMITTEE

Province	Diocese		
VII	Western Missouri	Mrs. Lorren W. Garlich	Chairman

PROGRAM COMMITTEE

I	Connecticut	Miss Mary Louise Pardee	Chairman
I	Maine	Mrs. Kenneth C.M. Sills	
II	Newark	Mrs. Charles E. Griffith	
VI	Iowa	Mrs. John E. Flockhart	
VIII	California	Mrs. Norman B. Livermore	
		Miss Margaret I. Marston	
		Dr. Adelaide T. Case	

COMMITTEE ON RULES OF ORDER

III	Bethlehem	Mrs. John A. Frick	Chairman
V	Northern Indiana	Mrs. William H. Fritz	
VI	Western Nebraska	Mrs. Hobart L. Blackledge	

COMMITTEE ON DISPATCH OF BUSINESS

V	Michigan	Mrs. Donald C. Stevenson	Chairman
VII	Missouri	Mrs. Edward G. Lasar	Vice Chairman for Pages
II	New York	Mrs. Alfred M. Chapman	Parliamentarian
III	Pennsylvania	Mrs. Edward Ingersoll	Hall & Literature
VI	Iowa	Mrs. G. Decker French	Floor Tellers & Timekeepers

COMMITTEE ON BY-LAWS

IV	Florida	Mrs. Reuben Ragland	Chairman
II	Newark	Mrs. Edgar G. Wandless	Vice Chairman
I	Maine	Mrs. Charles F. Flagg	man

<u>Province</u>	<u>Diocese</u>	
III	Easton	Mrs. Herbert Jukes
V	Springfield	Mrs. Robert H. Baker
VI	Colorado	Mrs. Clarence C. Moore
VII	North Texas	Mrs. Carl S. Blomshield
VIII	Los Angeles	Mrs. Scott Quintin
For.	Panama Canal Zone	Mrs. Harry Beal

#### COMMITTEE ON IN MEMORIAM RESOLUTIONS

For.	Kyoto	Mrs. Shirley H. Nichols	Chairman
VI	Montana	Mrs. T.E. Glibert	Vice Chairman
I	New Hampshire	Mrs. George Huntington	
II	Western N.Y.	Miss Esther S. Smith	
III	Delaware	Miss Mary M. Littell	
IV	So. Florida	Mrs. Thomas G. Price	
V	Fond du Lac	Mrs. A.L. Barker	
VII	Dallas	Mrs. Robert McAteer	
VIII	Arizona	Mrs. C.E. Huntington	

#### NOMINATING COMMITTEE

VI	So. Dakota	Mrs. Howard Fulweiler	Chairman
III	Pittsburgh	Mrs. H.B. Kirkpatrick	Vice Chairman
I	Western Mass.	Mrs. Leigh R. Urban	
II	New York	Miss Elsie C. Hutton	
IV	South Carolina	Mrs. William H. Grimbald	
V	Southern Ohio	Mrs. Hugh M. Bone	
VII	Dallas	Mrs. Mitchell Langdon	
VIII	Eastern Oregon	Mrs. George Hartman	
For.	Anking	Mrs. D.T. Huntington	

#### ELECTIONS COMMITTEE - NATIONAL EXECUTIVE BOARD

VII	Kansas	Mrs. C.A. Gafney	Chairman
III	Harrisburg	Miss Albertine S. Batzle	Vice Chairman
I	Connecticut	Miss Marcella Putnam	
II	Central N.Y.	Mrs. J. Laning Taylor	
IV	Georgia	Mrs. J. Hunter Hopkins	
V	Indianapolis	Mrs. Clarence E. Swick	

<u>Province</u>	<u>Diocese</u>	
VI	Minnesota	Mrs. Drake Lightner
VIII	Sacramento	Mrs. Roe Barrett
For.	Liberia	Miss Julia Andersen

#### ELECTIONS COMMITTEE - EXECUTIVE SECRETARY

V	Chicago	Mrs. C. Colton Daughaday	Chairman
VIII	Utah	Mrs. James A. Northrup	Vice Chairman
I	Rhode Island	Mrs. William K. Murray	
II	Albany	Mrs. G. Brooks Kafka	
III	So. Virginia	Mrs. Henry Pinner	
IV	Louisiana	Mrs. S.W. Tate	
VI	Colorado	Mrs. Howard Moore	
VII	New Mexico	Mrs. George S. Valliant	
For.	North Kwanto	Dr. Mabel E. Elliott	

#### ELECTIONS COMMITTEE - NATIONAL COUNCIL

VI	Duluth	Mrs. J.V. Claypool	Chairman
I	Maine	Mrs. Frank E. Southard	Vice Chairman
II	Long Island	Mrs. Conrad J. Renner	
III	S.W. Virginia	Miss Jane Byrd Pendleton	
IV	Western North- Carolina	Mrs. May T. New	
V	Quincy	Mrs. A.A. Furst	
VII	Salina	Mrs. Robert H. Rexroad	
VIII	San Joaquin	Miss Maude E. Williams	
For.	So. Brazil	Mrs. W.M.M. Thomas	

#### COMMITTEE ON COURTESY AND APPRECIATION

III	Virginia	Mrs. John H. Guy	Chairman
I	Vermont	Mrs. Glenn C. Howland	Vice Chairman
II	Long Island	Mrs. Alexander R. McKechnie	
IV	Kentucky	Mrs. Humphrey Robinson	
V	Eau Clair	Mrs. Orlando Holway	
VI	No. Dakota	Mrs. J.A. Poppler	
VII	Oklahoma	Mrs. James L. Powell	
VIII	Idaho	Mrs. E. Leslie Rolls	
For.	Alaska	Mrs. Grafton Burke	

COMMITTEE ON TRIENNIAL REPORT

Province    Diocese

IV	Atlanta	Mrs. John F. Heard	Chairman
VIII	Spokane	Mrs. Orville H. Kneen	Vice Chairman
III	Maryland	Mrs. Ward Griffen	Vice Chairman
VI	Wyoming	Mrs. Robert P. Frazier	At Large
For.	Phil. Islands	Miss Winifred Mann	At Large
I	Massachusetts	Miss Elise G. Dexter	Chairman
		World Christian Community	
V	Ohio	Mrs. G. Russel Hargate	Vice Chairman
		World Christian Community	
II	New Jersey	Miss Edith Roberts	Chairman
		Policies and Procedures	
VII	Arkansas	Mrs. Henry H. Tucker	Vice Chairman
		Policies and Procedures	
VIII	Oregon	Mrs. Robert Arneson	Chairman
		Christian Family Life	
IV	East Carolina	Mrs. Louis J. Poisson	Vice-Chairman
		Christian Family Life	

SUB-COMMITTEE ON POLICIES AND PROCEDURES

II	New Jersey	Miss Edith C. Roberts	Chairman
VII	Arkansas	Mrs. Henry H. Tucker	Vice Chairman
I	Massachusetts	Miss Eva D. Corey	
II	Connecticut	Mrs. Kenneth R. Forbes	
II	Central N.Y.	Mrs. Frank G. Scofield	
III	Pittsburgh	Mrs. Wm. R. Taliaferro	
III	West Virginia	Mrs. Dean G. Mechling	
IV	Upper So. Car.	Mrs. J.E. Boatwright	
IV	Tennessee	Mrs. Fred Ramsey	
V	Milwaukee	Miss Emily Bond	
V	Southern Ohio	Mrs. Roger Woodhull	
VI	Nebraska	Mrs. J.R. Plumb	
VIII	Olympia	Mrs. L.L. Chipman	
For.	Shanghai	Miss Gertrude I. Selzer	

SUB-COMMITTEE ON WORLD CHRISTIAN COMMUNITY

I	Massachusetts	Miss Elise G. Dexter	Chairman
V	Ohio	Mrs. G. Russel Hargate	Vice Chairman
II	Western N.Y.	Mrs. William Thomas Heath	
II	New York	Mrs. Charles G. Kerley	
III	Virginia	Mrs. Herbert S. Larrick	
III	Washington	Mrs. Albert W. Atwood	

Province	Diocese	
IV	Mississippi	Mrs. D.S. Wheatley
IV	No. Carolina	Mrs. Urban T. Holmes, Jr.
IV	Upper So. Car.	Miss Wilhelmina Roberts (Negro)
V	Northern Mich.	Mrs. J.W. Alt
VI	Minnesota	Mrs. K.G. Brill
VII	Texas	Mrs. George D. Wilson
VIII	Nevada	Miss Ruth Jenkins
For.	Tohoku	Miss Bernice A. Jansen

#### SUB-COMMITTEE ON CHRISTIAN FAMILY LIFE

VIII	Oregon	Mrs. Robert Arneson	Chairman
IV	E. Carolina	Mrs. Louis J. Poisson	Vice Chairman
I	Western Mass.	Mrs. Charles U. Hatch	
II	Rochester	Mrs. P. Richard Jameson	
III	Erie	Mrs. Albert N. Reynolds	
III	Delaware	Mrs. Camfield Hadlock	
V	Western Mich.	Mrs. Harold B. Corwin	
V	Milwaukee	Mrs. Frederick Linley	
VI	So. Dakota	Mrs. Irving Mumford	
VI	Wyoming	Mrs. Winfred H. Ziegler	
VII	W. Texas	Mrs. R.E. Megee	
VII	Oklahoma	Mrs. Paul R. Palmer	
VIII	California	Mrs. E.A. Kletzer	
For.	Shanghai	Mrs. W.P. Roberts	

The Chair then called for presentation of resolutions. She stated that if there was no objection these would be presented by title only. There being no objection, the Executive Secretary presented resolutions by title from the National Executive Board on the distribution of the United Thank Offering; on the request from the Daughters of the King for representation on the National Executive Board; and on the revision of the By-Laws.

The Diocese of Long Island presented the following resolution:

WHEREAS, The missionary magazine of the Protestant Episcopal Church, known since its founding until the current year as "The Spirit of

Missions", has by blending its informative and religious character set a standard of missionary thinking throughout our Church, and

WHEREAS, The management of the magazine, now produced under a new name and format, has deleted from its pages the Sanctuary of Missions, which tabulated in prayer and meditation the motive that underlies all missionary efforts of the Church,

We, the delegates of the Woman's Auxiliary, assembled together in Triennial Meeting, and representing the women of the Church, deplore the omission of the Sanctuary of Missions from the magazine, and, believing that not in secularizing but in spiritualizing our thinking will the Church's power of service become stronger, respectfully petition the Presiding Bishop and National Council to restore the Sanctuary of Missions to its honored place in the magazine.

The Diocese of New Jersey presented a resolution by title on Co-operative Work in regard to Recreation in Army Camps.

The Diocese of Atlanta presented a resolution by title on Christian Family Life.

The Chair referred all resolutions and the proposed revision of the By-Laws to the proper committees.

The Executive Secretary introduced the other secretaries.

The Presiding Officer then presented Dr. William Alfred Eddy, President of Hobart College, who addressed the meeting on "The Power of God and the Secular World." Address appended.

After several announcements the meeting was closed with prayer by the Presiding Officer at 5:00 P.M.



Thursday, October 10, 1940

The second business meeting was called to order Thursday, October 10, at 2:30 P.M. by the Presiding Officer, Mrs. Stebbins, and opened with a hymn and prayer.

The Minutes of the previous meeting were read and approved.

Mrs. Lorren W. Garlich, Chairman of the Committee on Credentials, reported.

Announcements were made by the Chairman of the Committee on Dispatch of Business and by the Executive Secretary.

The Presiding Officer presented to the House Mrs. R.E. Wodehouse, President of the Dominion Board of the Woman's Auxiliary of Canada, and Mrs. Henry Strock, Chairman of the Quadrennial Committee of the Organized Women of the Presbyterian Church, U.S.A.

The Presiding Officer made appointments to Committees as follows:

CREDENTIALS COMMITTEE

Mrs. Theodore H. Aschman) Local chairmen for Registration  
Mrs. Paul Powell )

IN MEMORIAM COMMITTEE

Mrs. T.E. Gilbert Montana as Chairman  
Mrs. Thomas G. Price So. Florida as Vice Chairman  
Mrs. Concepcion Palomares  
de Leon Cuba

ELECTIONS COMMITTEE - Executive Secretary

Mrs. J.E. Fowler North Kwanto replacing Dr. Mabel E. Elliott of North Kwanto

ELECTIONS COMMITTEE - National Council

Mrs. Edward B. Sullivan Western Mass. Vice Chairman  
replacing Mrs. Frank E. Southard, Maine  
Mrs. J.L.E. Lauderdale Arizona  
replacing Miss Maud E. Williams, San Joaquin

WORLD CHRISTIAN COMMUNITY

Mrs. H.A. Kellow Northern Mich.  
replacing Mrs. J.W. Alt, Northern Mich.

CHRISTIAN FAMILY LIFE

Mrs. R.E. Adams Duluth  
replacing Mrs. Irving Mumford, So. Dakota  
Mrs. Hiram Salisbury Texas  
replacing Mrs. A. N. Reynolds, Erie

The Presiding Officer then asked for the presentation of resolutions by title to be referred to committees.

Mrs. John F. Heard of Atlanta, Chairman of the Committee on the Triennial Report, presented an amendment to the By-Laws by title which was referred to the Committee on By-Laws.

Mrs. Kenneth G. Brill of Minnesota presented a resolution on Salaries of Missionaries by title which was referred to the Committee on the Triennial Report.

The Chair referred to the changes in the schedule announced by the Program Committee for the Saturday meeting, and said that if there was no objection the Provincial Meetings would take place from 9:00 A.M. to 10:30 A.M., and that the Woman's Auxiliary would meet from 10:45 A.M. to 12:00 M. There being no objection these changes were adopted by general consent.

Mrs. Robert G. Happ, Chairman of the National Executive Board, presented the Board's Report. Report appended.

Miss Grace Lindley, Executive Secretary, presented her Report. Report appended.

Announcements were made.

The Presiding Bishop was escorted to the platform by Miss Hibbard during the singing of the hymn, "The Church's One Foundation."

The Presiding Bishop then spoke to the House on "The Power of God and the Christian Church", after which he pronounced the benediction. The meeting adjourned at 5:00 P.M.

Friday, October 11, 1940

The third business meeting was called to order by the Presiding Officer on Friday, October 11, at 9:00 A.M., and opened with prayers.

The Executive Secretary read the Minutes of the previous meeting, which were approved as read.

Mrs. Lorren W. Garlich, Chairman of the Committee on Credentials, reported, calling attention to the Rule of Order governing replacement of delegates by alternates.

The Chairman of the Committee on Dispatch of Business read several announcements, and presented the Order for the Day which was carried by general consent.

Mrs. John A. Frick of Bethlehem, Chairman of the Committee on Rules of Order, presented the following addition to Rule 5, and moved its adoption:

That the Presiding Officer may grant to the women members of the National Council the privilege of the floor when matters pertaining to the work of the Council are under discussion.

Seconded and carried unanimously.

Mrs. John F. Heard, Chairman of the Committee on the Triennial Report, presented the resolution of the Committee concerning the request from the Daughters of the King for representation on the National Executive Board,

That the request from the Daughters of the King for representation on the Woman's Auxiliary National Executive Board be rejected.

She moved the adoption of the resolution. The Chair asked for a second to the motion. There being no second, she ruled that the matter was not before the House. A delegate then rose to second the motion but the Chair declared the second out of order. Mrs. Quin of Texas appealed from the decision of the Chair and the Chair was not sustained. The motion was then seconded and the question was before the House. After discussion by Mrs. Quin, Mrs. Heard, Miss Corey, Mrs. Peddler, and Miss Brent, the resolution was defeated. It was then moved that the request of the Daughters of the King be granted. Seconded and carried unanimously.

Mrs. Reuben Ragland of Florida, Chairman of the Committee on By-Laws, presented the report of that Committee seriatim:

#### REPORT OF COMMITTEE ON BY-LAWS

Complying with the old By-Laws requiring six months notice of proposed changes, the By-Laws Committee of the National Executive Board sent out in April a list of certain proposed changes. However, we wish to remind the Triennial that on action of the delegates assembled at the 1937 Triennial in Cincinnati, the Board was charged with the responsibility of bringing to the Triennial a complete revision. On that

authority we therefore submit certain additional changes.

Renumber By-Laws to make them uniform.

#### ARTICLE I - OFFICERS

SECTION I - Change "disability" to "inability to serve".

Add after "successor" "upon nomination of the Executive Board."

SECTION 2 - No change

#### ARTICLE II - THE EXECUTIVE BOARD

SECTION I - MEMBERSHIP

A.

- (1) No change
- (2) Strike out everything after "provinces".
- (3) No change
- (4) No change

B. Change "disability" to "inability".

SECTION 2 - MODE OF ELECTION OF MEMBERS AT LARGE

A.

- (1) No change
- (2) Add - "the Nominating Committee shall also receive nominations for Executive Secretary,"
- (3) Strike out "noon Monday" and insert, "noon of the 4th day."
- (4) No change
- (5) No change
- (6) Change paragraph to read: "Election shall be by ballot. Each diocese, missionary district, and the delegation representing European Churches shall have one vote."
- (7) No change

FORMER SECTION C IS ELIMINATED - THAT WOULD BE SECTION 3-  
therefore:-

SECTION 3 - Meetings of the Executive Board. No change.

SECTION 4 - Expense Fund. No change.

SECTION 5 - No change

ARTICLE III - WOMEN ON THE NATIONAL COUNCIL

SECTION I MODE OF NOMINATION

- A - No change
- B - No change
- C - No change
- D - Change "disability" to "inability" and strike out "elect" and substitute "nominate". In the last sentence again change "disability" to "inability".

ARTICLE IV - THE TRIENNIAL MEETING

SECTION I No change

SECTION 2 No change

SECTION 3 Change this section to read as follows:  
The official notice of the Triennial Meeting shall request that all resolutions be presented in writing at the first business session, that the House may on motion refer these to the proper committees.

These may be presented by title only at the discretion of the Presiding Officer. A rule of order shall provide for handling of resolutions received after the first session, allowing a limited time for this purpose at each business session, up to the 2nd day before the final session.

SECTION 4 REPRESENTATION

- A- No change
- B- No change
- C- No change
- D- No change
- E- Insert new paragraph as follows:  
"The European Churches as a group under one Bishop shall be entitled to five delegates and five alternates. They shall have the status of one diocesan branch."
- F- Alphabetical change

- G- Alphabetical change
- H- Alphabetical change

## SECTION 5 - PRESIDING OFFICERS

### A- Mode of Election

At each Triennial Meeting, nominations shall be made to the National Executive Board for a Presiding Officer and an Assistant Presiding Officer for the next Triennial Meeting. From these nominations one shall be appointed by the National Executive Board to serve as Presiding Officer and one as Assistant Presiding Officer of the next Triennial Meeting.

### B- Status

The Presiding Officers shall have the status at the Triennial Meeting of the members of the National Executive Board.

### C- Duties

(1) It shall be the duty of the Presiding Officer in consultation with the National Executive Board and National Secretaries to appoint all committees not otherwise provided for and to perform all other duties pertaining to her office.

(2) It shall be the duty of the Assistant Presiding Officer to preside over at least one session of the Triennial and to assist the Presiding Officer in the performance of her duties.

SECTION 6 - ORDER OF BUSINESS - Strike out.

SECTION 7 - Becomes

SECTION 6 - Quorum

AND

SECTION 8 - Becomes

SECTION 7 - PARLIAMENTARY RULES

A - No change

B - No change

C - No change

D - Change "six months" to read "three months"



An amendment was moved to SECTION 1 inserting the words "an appointed representative of the Daughters of the King." Seconded and carried.

An amendment was moved to SECTION 5 as follows:  
In the event that no one of these nominees is able to serve at the time of the next Triennial Meeting, or in the event that no nominations are made, the Executive Board shall have power to appoint a Presiding Officer and an Assistant Presiding Officer.  
Seconded and carried.

The Chairman of the Committee then moved the adoption of the revised By-Laws as amended. The motion was seconded and carried by the required number of votes.

Mrs. James R. Cain of Upper South Carolina was introduced and made an address on "Power in the Unified Program."  
Address appended.

After announcements and prayer by the Presiding Officer the meeting was adjourned at 10:45.A.M.

Saturday, October 12, 1940

The fourth business meeting was called to order on Saturday, October 12, at 10:45 A.M., by Miss Hibbard, Assistant Presiding Officer. A hymn was sung and opening prayers were said.

The Executive Secretary read the Minutes of the previous meeting, which were approved as read.

The Assistant Presiding Officer welcomed the young people of the Youth Convention visiting the Triennial and asked them to stand.

Mrs. Donald C. Stevenson presented the report of the Committee on Dispatch of Business.

Dr. Lewis B. Franklin, Treasurer of the National Council, was introduced and made an address on "Power through Money."

It was moved that Dr. Franklin's address be printed. Seconded and carried. Appended as printed.

The Chair announced that nominations for the Executive Board, the Executive Secretary, and the National Council, would have to be in the hands of the Nominating Committee by noon of October 12th. She also called attention to the new By-Law concerning the Presiding Officer and the Assistant Presiding Officer, and asked that nominations for these offices be sent in at any time during the Triennial Meeting to the Chairman of the Nominating Committee.

The Chair introduced Mrs. Minako Ichikura and Miss Ichiko Fujita from Japan who had been escorted to the platform by Miss Marston and Miss Gammack.

Mrs. Shirley H. Nichols of Kyoto read the following message from the Church women of Japan:

Tokyo, Japan  
September 16, 1940

My dear Miss Lindley:

It is our great privilege to send greetings from the Woman's Auxiliary of the Nippon Seikokwai to the Woman's Auxiliary of our mother church of the United States of America. At this time of various troubles and misunderstandings we, the Central Committee of the United Auxiliaries of the ten dioceses in Japan, wish to express our hearty thanks and deep appreciation for what you have been doing for our country all these years. You have done everything possible to bring the news of the Gospel, helping to establish churches and schools and sending out many, many faithful workers, beginning with our beloved saintly Bishop Williams down to those of the present time, who have given their lives to spread the kingdom of God in our country.

We owe you all more than we can possibly tell you. With the help and leadership of the women missionaries our Woman's Auxiliary was organized during the life of the late Mrs. McKim and Miss Bull. We also feel deep gratitude for what you and all the American Church people did for the reconstruction of churches, schools and hospitals after the great earthquake in 1923. That reconstruction was entirely the result of the unceasing work of a spirit of generous love and sacrifice, reaching out to spread the kingdom of God to our country. The beautiful and unselfish spirit of the Gold and Silver Offerings made by you all has penetrated deep into our hearts and will remain forever.

During these recent days of great disappointment and uncertainty, we are deeply thankful for the beautiful friendship which you and all the missionaries have been showing us throughout the years. Our hearts are heavy with sorrow at the present unfortunate trend of events, but faith and trust in our Heavenly Father grow deeper and deeper, as we draw near to Him for guidance through this most sudden and unexpected crisis. We think about our part in the Kingdom, praying that we may be so courageous that God can use us in some way to help in bringing His will to be the greater force in this confused world.

As never before, we need your love and prayers and we beg you to continue to pour them out to us in even greater abundance.

With affectionate and undying gratitude, we are

Faithfully yours,

The Central Committee of the United  
Woman's Auxiliaries of the Nippon Seikokwai

Uta Hayashi, President

Mrs. William P. Roberts of Shanghai read a letter from  
the Woman's Auxiliary of China.

St. John's University,  
Shanghai, China,  
May 8, 1940.

Dear American Friends:

Time passes quickly. In a twinkling of an eye your Triennial Meeting will have come. Because of the uncertain conditions prevailing in China we are unable to have our Triennial Meeting this year. We hope very much that we shall have the chance next year.

It is indeed a privilege and pleasure to be able to send this greeting to you, by Mrs. Roberts, our beloved Bishop's wife. How we wish we could attend your meeting and greet you in person, learning something from you. But Mrs. Roberts will be our representative and carry our hearty thanks, speaking for us and answering all the questions you may want to ask about suffering China. We are very grateful for the help and sympathy of our Western Friends during this time of difficulty and suffering for they have proven their oneness with us in many ways. May the Lord bless all of us and unite us even more closely in the bonds of Christian Love.

Faithfully and sincerely yours,

Chinese Friends  
of  
the Woman's Auxiliary

Be-nyoh Kuo (secretary)

Mrs. John H. Guy, Chairman of the Committee on Courtesy and Appreciation, moved the following resolutions:

The Woman's Auxiliary to the National Council in convention assembled have received with cordial appreciation the message of good will from the Church women of China, sent through Mrs. Roberts, and that from Japan, sent through Mrs. Nichols, and request them to express their appreciation and affectionate greetings. Seconded and carried.

The Woman's Auxiliary to the National Council in Triennial Meeting assembled, wish to give greetings and cordial good wishes to the women of the Dominion Board of the Woman's Auxiliary of Canada, through their President, Mrs. Wodehouse, and to express our gratification at the honor conferred on General Convention by her presence, and that of the Most Rev. Derwyn T. Owen, Primate of All Canada. Seconded and carried. unanimously.

Announcements were made.

The Assistant Presiding Officer said noon-day prayers, after which the meeting was adjourned.

Monday, October 14, 1940

The fifth business meeting was called to order at 9:00 A.M. Monday, October 14, by the Presiding Officer, and opened with a hymn and prayers.

The Executive Secretary read the Minutes of the previous meeting, which were approved as read.

The Chairman of the Committee on Dispatch of Business made several announcements and presented the Orders of the Day.

The Presiding Officer made appointments to committees as follows:

IN MEMORIAM COMMITTEE

Mrs. Thomas G. Price	So. Florida	as Chairman
Mrs. C.E. Huntington	Arizona	as Vice Chairman
Mrs. Howard Yost	Western Nebraska	replacing Mrs.
T.E. Gilbert, Montana		

ELECTIONS COMMITTEE - National Executive Board  
Mrs. Chalmer Longstreet      Central New York      replacing Mrs. J.  
Laning Taylor, Central New York

ELECTIONS COMMITTEE - National Council  
Mrs. Edward B. Sullivan      Western Mass.      as Chairman  
Miss Jane Byrd Pendleton      Southwestern Virginia      as Vice Chair-  
man

POLICIES AND PROCEDURES

Mrs. Claude V. Bowman      Oregon      replacing Miss Gertrude  
Selzer, Shanghai, who had to leave

The Rev. Frederick H. Arterton made a report on the Youth Convention.

The Chair called for new resolutions to be presented by title.

Mrs. William H. Grimball of South Carolina presented a resolution by title signed by several diocesan delegations concerning Christian Family Life which was referred to the Committee on Family Life.

Mrs. Charles G. Kerley of New York presented a resolution by title regarding the printing of the Presiding Bishop's address.

The resolution was referred to the Committee on the Triennial Report.

Mrs. John H. Guy of Virginia, Chairman of the Committee on Courtesy and Appreciation, moved to adopt the following resolutions:

WHEREAS, Mrs. Theodora K. Wade has faithfully and ably held the position of head of the Supply Department for twenty years, and  
WHEREAS, she has constantly emphasized the educational value of the Supply Department, thereby establishing friendly contacts between donors and recipients, making of this Department an agency of incalculable value to the Mission Field,  
THEREFORE be it Resolved, that the retirement of Mrs. Wade be recorded with regret, and deep appreciation of her excellent work in the extension of His Kingdom and that we express to her the assurance of our abiding love and good will.

WHEREAS, Dr. Adelaide Case, after ten years of faithful service as Educational Adviser to the Woman's Auxiliary, has signified her intention of resigning, and  
WHEREAS, Dr. Case has given unstintingly of her brilliant mind and rich experience in the field of religious education,

BE IT RESOLVED: That we record our regret at the loss of so able a member of our staff and pray that she may be richly blessed in her future life and work.

WHEREAS, Miss Ellen Flanders has retired as Office Secretary of the Woman's Auxiliary at the Church Missions House, and  
WHEREAS, during her nineteen years of service, she was found to be of rare graciousness, which endeared her not only to her associates but to the numberless visitors at headquarters, who came to look upon her as a personal friend,  
THEREFORE BE IT RESOLVED: That her retirement be recorded with regret.

WHEREAS, Miss Esther Brown, now Mrs. Chester Smith, has resigned as field secretary of the Woman's Auxiliary, and  
WHEREAS, during the nine years of her service she gave fine leadership in the work of the Church women of her race, where Negro congregations had been established,  
THEREFORE BE IT RESOLVED; that we record her resignation with regret.

WHEREAS, Mrs. George Biller has announced her intention of resigning as head of Brent House, Chicago, and  
WHEREAS, the years she worked in the field, and later at Brent House are a lasting monument to her life of consecrated Christian Service, especially in her understanding sympathy with Oriental Students,  
THEREFORE BE IT RESOLVED; that this Convention express its appreciation of her unique and outstanding service.

The above resolutions were seconded and adopted by a rising vote.

The Executive Secretary made several announcements including the statement that during the trienium the interest on the United Thank Offering would amount to \$30,000.00, bringing the total amount to \$1,004,000.00

The Chair recessed the meeting at 10:00 A.M. until 2:30 P.M.



Monday Afternoon, October 14, 1940

The fifth business meeting was reconvened at 2:30 P.M.

A hymn was sung and prayers were said by the Presiding Officer.

Mrs. Howard Fulweiler, Chairman, presented the report of the Nominating Committee.

The following persons were nominated for membership on the National Executive Board:

<u>Province</u>	<u>Name</u>	<u>Diocese</u>
VI	Mrs. Charles P. Deems	Minnesota
II	Mrs. Charles E. Griffith	Newark
IV	Mrs. Henry J. MacMillan	East Carolina
I	Mrs. Kenneth C.M. Sills	Maine
VII	Mrs. Clinton S. Quin	Texas
VIII	Mrs. Robert Arneson	Oregon
II	Dr. Adelaide T. Case	New York
II	Mrs. Alfred M. Chapman	New York
VII	Mrs. Albert S. Deacon	West Missouri
I	Miss Elise G. Dexter	Massachusetts
IV	Mrs. W.J. Gordon	North Carolina
II	Mrs. Charles G. Kerley	New York
III	Mrs. Roger Kingsland	West Virginia
VII	Mrs. Edward G. Lasar	Missouri
VI	Mrs. Howard Moore	Colorado
IV	Mrs. Fred Ramsey	Tennessee
V	Mrs. Donald C. Stevenson	Michigan

The Chair asked for nominations from the floor. As there were none she declared the nominations closed.

Mrs. Fulweiler then presented the nominations for Executive Secretary:

Miss Ruth Jenkins	Nevada
Miss Margaret Isabelle Marston	New Hampshire
Mrs. William T. Partridge	Washington

The Chair called for nominations from the floor for Executive Secretary. As there were none she declared the nominations closed.

The Chair announced that the General Convention had voted to enter the Federal Council of Churches of Christ in America. She then introduced the following speakers on the subject of the World Christian Community:

Miss Edith E. Lowry, Executive Secretary of the Council of Women for Home Missions

The Rev. Walter W. Van Kirk, D.D., President of the National Peace Conference and member of the Department of Social Justice of the Federal Council of Churches

The Rev. Henry S. Leiper, D.D., Secretary of the Provisional Committee of the World Council of Churches

A paper by Miss Florence G. Tyler, Secretary of the Foreign Missions Conference, was read in the absence of Miss Tyler by Miss Edna B. Beardsley.

A digest of these addresses is appended.

After announcements, the singing of a closing hymn, and prayers by the Presiding Officer, the meeting was adjourned at 4:30 P.M.

Tuesday, October 15, 1940

The sixth business meeting was opened at 10:15 A.M. on Tuesday October 15, with a hymn and prayers by the Presiding Officer.

The Executive Secretary read the Minutes of the meeting of the previous day which were approved as read.

The Chairman of the Committee on Dispatch of Business, made announcements and presented the Order of the Day.

Miss Eva D. Corey of Massachusetts moved that nominations for the Executive Board be reopened. Seconded and carried.

The following persons were then nominated from the floor:

Mrs. Robert Baker of Springfield  
Mrs. R. Hartley Sherwood of Indianapolis  
Mrs. Roy Hoffman of Oklahoma

It was moved, seconded and carried unanimously that nominations be closed.

The Executive Secretary read the Roll Call of Alternates:

Alabama	5
Alaska	0
Albany	0
Anking	0
Arizona	2
Arkansas	5

Arkansas (Colored)	0
Atlanta	5
Bethlehem	3
California	5
Central New York	2
Chicago	3
Colorado	5
Connecticut	3
Cuba	0
Dallas	0
Delaware	3
Dominican Republic	0
Duluth	2
East Carolina	5
East Carolina (Colored)	0
Eastern Oregon	1
Easton	0
Eau Claire	0
Erie	1
European Churches	0
Florida	0
Fond du Lac	0
Georgia	0
Georgia (colored)	1
Haiti	0
Hankow	0

Harrisburg	1
Honolulu	2
Idaho	0
Indiamapolis	5
Iowa	3
Kansas	5
Kentucky	3
Kyoto	0
Lexington	0
Liberia	0
Long Island	3
Los Angeles	5
Louisiana	1
Maine	0
Maryland	5
Massachusetts	5
Mexico	0
Michigan	5
Milwaukee	2
Minnesota	0
Mississippi	3
Missouri	4
Montana	0
Nebraska	4

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 AUSTIN, TEXAS

Nevada	1
Newark	1
New Hampshire	0
New Jersey	5
New Mexico	3
New York	5
North Carolina	1
North Dakota	5
North Kwanto	0
North Texas	0
Northern Indiana	5
Northern Michigan	0
Ohio	3
Oklahoma	2
Olympia	4
Oregon	1
Panama Canal Zone	0
Pennsylvania	4
Philippine Island	0
Pittsburgh	0
Puerto Rico	0
Quincy	2
Rhode Island	4
Rochester	3
Sacramento	1

Salina	5
San Joaquin	1
Shanghai	0
South Carolina	3
South Carolina (Colored)	0
South Dakota	0
South Florida	5
South Florida (Colored)	0
Southern Brazil	0
Southern Ohio	3
Southern Virginia	0
Southwestern Virginia	1
Spokane	0
Springfield	5
Tennessee	5
Texas	3
Tohoku	0
Upper South Carolina	0
Upper South Carolina (Colored)	0
Utah	0
Vermont	0
Virginia	5
Washington	3
West Missouri	5
West Texas	5

West Virginia	3
Western Massachusetts	2
Western Michigan	0
Western Nebraska	4
Western New York	3
Western North Carolina	3
Wyoming	2

Mrs. H.O. Bull of South Carolina presented a resolution by title on the Youth Movement in the Church. The Chair referred the resolution to the Committee on the Triennial Report.

The Presiding Officer made appointments to committees as follows:

**ELECTIONS COMMITTEE - National Executive Board**

Miss Albertine S. Batzle	Harrisburg	as Chairman
Mrs. Drake Lightner	Minnesota	as Vice Chairman
Mrs. Walter McDonald	Arkansas	

**ELECTIONS COMMITTEE - Executive Secretary**

Mrs. Vera P. Millis	California	as Vice Chairman
replacing Mrs. James A. Northrup, Utah		
Mrs. R.H. Reading	Western New York	replacing Mrs. J.E. Fowler, North Kwanto

**ELECTIONS COMMITTEE - National Council**

Mrs. Fred Hammond	Erie	replacing Mrs. A.A. Furst, Quincy
Mrs. Otis Weeks	Utah	replacing Mrs. Conrad J. Renner, Long Island
Mrs. P.M. Kehl	Nebraska	from Prov. VI



The nominees for Executive Secretary, Miss Ruth Jenkins, Mrs. William T. Partridge, and Miss Margaret I. Marston, were presented to the House.

Mrs. John H. Guy, Chairman of the Committee on Courtesy and Appreciation, presented the following resolutions:

WHEREAS, Mrs. James R. Cain, Miss Eva D. Corey and Miss Elizabeth Matthews are leaving the National Council on the expiration of their term of office at the end of this year,  
BE IT RESOLVED: that we extend to them our sincere appreciation for the very worthwhile service they have rendered the Church by their faithful and efficient performance of all duties assigned to them; and for their inspirational leadership and wise counsel. It is with regret we see them leave the National Council, but we know we may depend on their continued efforts in behalf of the extension of God's Kingdom and for this we are deeply thankful.

WHEREAS, Mrs. Paul H. Barbour, Mrs. Norman B. Livermore, and Mrs. Robert G. Happ, have completed their term on the National Executive Board of the Woman's Auxiliary,  
THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council, in Convention assembled, express to them our appreciation of their loyal and unselfish service in helping to guide the Auxiliary in all of its undertakings for the advancement of the Kingdom of God.

Seconded and carried by a rising vote.

The following resolutions were presented for the Committee on Courtesy and Appreciation by Mrs. Grafton Burke of Alaska who moved their adoption:

WHEREAS, Dr. John W. Wood is retiring after forty years of devoted service to the Church in the cause of missions, and

THEREAS, his wise counsel, sympathetic understanding and personal friendship, ever at the service of the Women of the Church, have been deeply appreciated,

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary now in session in their Triennial Meeting, express to Dr. Wood their sincere appreciation and the hope that in the future, though no longer officially connected with the National Council, he will still give us his continued friendship and help in the years to come.

WHEREAS, The Woman's Auxiliary, in Triennial Meeting assembled, wishes to place on record its deep appreciation of Dr. Grace Lindley's many years of devoted service to the Church as Executive Secretary of the Woman's Auxiliary to the National Council,

THEREFORE BE IT RESOLVED: That we express to her our gratitude for her spiritual leadership, her executive ability, and for the growth of the Woman's Auxiliary through her years of service, and that we assure her of our continued affection through the years to come.

Seconded and carried by a rising vote.

Miss Edith Roberts, Chairman of the Sub-Committee on Policies and Procedures of the Committee on the Triennial Report, presented the United Thank Offering budget for informal consideration, making explanations and answering questions.

PROPOSED UNITED THANK OFFERING BUDGET  
1941 - 1943

Triennial Offering of 1940	\$ 974,089.70
Estimated interest	<u>30,000.00</u>
	<u>\$1,004,089.70</u>

I. Pension Fund Capital Account	
Addition to the Ida W. Soule Pension Fund	\$ 100,000.00

II. Included in Budget of National Council

1. Salaries:		
a. Existing salaries		\$604,000.
b. New appointments		
1941	\$5,000.	
1942	10,000.	
1943	15,000.	
One field sec.	<u>9,000.</u>	39,000.
2. Training:		
a. Windham House	\$ 9,000.	
b. Tuttle School	15,000.	
c. Scholarships for women workers	<u>20,000.</u>	44,000.
3. Allowances:		
a. Foreign	\$40,000.	
b. Domestic	<u>10,000.</u>	50,000.
4. Additional for Pensions not provided by Ida W. Soule Fund		18,000.
5. Expenses for administration of investments of offering		4,000.
6. Restoration of Domestic Women Missionaries' salaries		34,000.
In the event that the National Council finds it impossible to restore these salaries the Nat. Ex. Board of the W.A. shall be empowered to redesignate this sum of \$34,000. with the approval of the National Council.		
		<u>793,000.00</u>

III. Specials

1. Equipment for women evangelistic and religious education workers		
a. Foreign	\$4,000.	
b. Domestic	<u>6,000.</u>	\$ 10,000.
2. Relief of Missions of British and European Churches		50,000.

This is to be over and

above the item of \$117,000. in the National Council budget, and we request that it be given immediately.

3. Repairs for buildings in the mission field	\$16,089.70	
4. New buildings	<u>35,000.</u>	111,089.70
		<u>\$1,004,089.70</u>

Lapsed balances on the above items, or any money not used as designated in this budget, shall be returned to the National Executive Board of the Woman's Auxiliary to be redesignated.

Mrs. C.S. Quin, of Texas, commended the report and Miss Nannie Hite Winston of Kentucky, Mrs. Marshall J. Ellis of Atlanta, and Miss Eva D. Corey of Massachusetts, discussed it.

Mrs. William C. Dickey of New York moved that the report be adopted. The resolution was seconded by a number of branches and carried unanimously.

Miss Roberts presented the following resolutions:

RESOLVED: That the Triennial Meeting in Kansas City assembled requests that the income from the Ida W. Soule Pension Fund of the United Thank Offering shall be used for retiring allowances for all women workers under the Domestic and Foreign Missionary Society.

WHEREAS, The National Executive Board of the Woman's Auxiliary passed a resolution at its meeting in February 1938 as follows:

RESOLVED: That there shall be a scale of salaries for workers in the domestic field under the United Thank Offering as follows:  
\$1,200. a year to begin when the worker assumes her duties in the field to which she has been assigned;

\$1,350. a year on the completion of five years of service; \$1,500. a year on the completion of ten years of service; that this salary scale shall become effective on January 1, 1938, and that workers at present in the field shall begin on that date on the basis of the minimum salary except in a few cases where the present salary is more than minimum, and

WHEREAS, This resolution has been submitted to the Department of Domestic Missions and has been approved by the National Council subject to confirmation by the Triennial Meeting of 1940, therefore be it

RESOLVED: That the salary scale for United Thank Offering workers in the domestic field as outlined in the above resolution be approved and become effective as of January 1, 1938.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepare suggestions for the disposition of the United Thank Offering of 1943.

The above resolutions were seconded and carried unanimously.

Miss Roberts presented the following resolution:

WHEREAS, The question of tithing has already been brought before the women of the Church with very slight results, and

WHEREAS, We reaffirm our belief that tithing is a right standard for Christian giving and the solution of the financial problems of the Church,

BE IT RESOLVED: That we urge the wide dissemination of Dr. Franklin's address, "Power Through Money", and

BE IT FURTHER RESOLVED: That as a first step towards tithing we urge our women to make a serious study of their income in order to determine their proper scale of giving, and

BE IT FURTHER RESOLVED: That we here in Triennial Meeting assembled pledge ourselves to accept tithing as our standard of giving.

Mrs. Charles E. Griffith of Newark moved to amend this resolution by substituting the words, "pledge ourselves to incorporate

tithing as our standard of giving," for "we urge our women to make a serious study of their income in order to determine their proper scale of giving." The amendment was seconded.

Mrs. Marshall J. Ellis moved an amendment to the substitute to insert the words - "to endeavor" before the words "to incorporate." Seconded and carried by 187 in favor, and 95 against.

The vote on the resolution as amended was then put to the House and carried by 214 in the affirmative and 116 in the negative.

After announcements, noonday prayers were said by Sister Geraldine of Hankow, and the Chair adjourned the meeting at 12:10 P.M.

Wednesday, October 16, 1940

The seventh business meeting was called to order at 10:15 A.M. on Wednesday, October 16, by the Assistant Presiding Officer. A hymn was sung and opening prayers were said.

The Assistant Presiding Officer presented to the House five missionaries to the Deaf -

- The Rev. Henry J. Pulver
- The Rev. J. Stanley Light
- The Rev. Arthur O. Steidemann
- The Rev. George Almo
- The Rev. Homer E. Grace

The Executive Secretary read the Minutes of the previous meeting. With the correction of the name Mrs. Robert G. Happ in the place of Mrs. Fred Thomas in the report of Courtesy and Appreciation, they were accepted as read.

Mrs. Roger L. Kingsland, Vice Chairman of the Committee on Credentials, reported for that Committee.

Mrs. Edward G. Lasar, Vice Chairman of the Committee on Dispatch of Business, presented the report of that Committee with the Orders for the Day.

The Rt. Rev. Herman Page, D.D., Chairman of the Joint Committee of the General Convention on Marriage and Divorce, made a brief statement at the request of the Sub-Committee on Christian Family Life.

The Assistant Presiding Officer introduced Mrs. Howard F. Bigelow, who addressed the meeting on the subject of "Witnessing in the Christian Family." Address appended.

After announcements the Chair recessed the meeting at 11:15 A.M. until 2:00 P.M.

Wednesday Afternoon, October 16, 1940

The seventh business meeting reconvened at 2:00 P.M. with an opening prayer by the Presiding Officer.

The Presiding Officer presented the Chairmen and the Co-Chairmen of the West Missouri committees.

She then invited Mrs. Tucker, wife of the Presiding Bishop, to the platform where she was greeted by the House.

The Chair presented the nominees for the National Executive Board to the House.

She then gave instructions concerning the voting.

The Tellers distributed the ballots, the Executive Secretary read the Roll Call by floor sections, and the ballots were deposited by a representative of each diocesan and district branch for that branch.

While the votes were being counted the Chair asked for new resolutions to be presented by title. Mrs. G. Russel Hargate of Ohio presented a resolution by title concerning the name of the Woman's Auxiliary. The Chair referred the resolution to the Committee on the Triennial Report.

Mrs. Laurie H. Riggs of Maryland presented a resolution by title on cooperation with other Communions. The Chair



referred the resolution to the Committee on the Triennial Report.

Mrs. W.C. Barnes of Arizona presented a resolution of appreciation by title of Miss Anne E. Cady's work. The Chair referred the resolution to the Committee on Courtesy and Appreciation.

Mrs. John H. Guy, Chairman of the Committee on Courtesy and Appreciation, presented the following resolution:

WHEREAS, Mrs. Robert G. Happ, Chairman of the National Executive Board, Miss Mary Louise Pardee, a past Chairman and a Provincial Representative, and Mrs. Walter Mitchell, also a Provincial Representative, are leaving the National Executive Board on the expiration of their term of office,

THEREFORE BE IT RESOLVED: That we extend them our sincere appreciation for their spiritual leadership and guidance, and assure them that we see them go with regret, but that we feel confident of their continued effort in the work of the Auxiliary.

Seconded and carried by a rising vote.

Mrs. Guy presented the following resolution:

WHEREAS, Representatives of English Missionary Societies:- The Church Missionary Society, the Society for the Propagation of the Gospel and the Society for the Promotion of Christian Knowledge, were unable to be with us in our meeting in Kansas City,

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in Triennial Convention assembled, express to them our thought and interest in all of their undertakings, and the hope that we with them, may go forward in service for the work of the Church.

Seconded and carried unanimously.

Miss Elise G. Dexter, Chairman of the Sub-Committee on the World Christian Community of the Committee on the Triennial Report, presented the report of that Committee for informal consideration.

Mrs. L.W. Francis of Long Island, Miss Elsie C. Hutton of New York, and Mrs. Orville H. Kneen of Spokane, discussed the report. Miss Dexter assured the House that the Committee would consider the various suggestions made.

Mrs. Henry H. Pierce of New York, a member of the National Council, was invited to the platform to make an announcement. She reported that the House of Deputies had voted unanimously that the Church should enter the World Council of Churches as had already been voted unanimously by the House of Bishops.

Miss Edith C. Roberts, Chairman of the Sub-Committee on Policies and Procedures of the Committee on the Triennial Report, moved the following Resolution:

WHEREAS, The United Youth Movement sponsored by the National Council through its Division on Youth has made such a propitious start at the General Convention in Kansas City,

BE IT RESOLVED: That we consider it a major responsibility to carry back to our dioceses and parishes information about this active movement and do all we can to incorporate it in our parish program.

Secomed. It was moved to amend the last line to read "and to do all we can to incorporate it in the parish wide program".

Seconded and lost. Original resolution carried.

Miss Roberts presented the following resolution:

WHEREAS, The activities of separate parish organizations often overlap in some areas while leaving others untouched, and

WHEREAS, A program is adequate only when it includes all the members of the parish, therefore

BE IT RESOLVED: That we study the plan of unified parish program as presented in Mrs. Cain's address and that we promote

the principle of unification of effort and work towards the development of unified parish programs.

Seconded and carried.

Miss Roberts presented the following resolution:

WHEREAS, Our Presiding Bishop has called the Church to go forward in sacrificial service, therefore

BE IT RESOLVED: That we here in Triennial Meeting assembled offer our assistance in carrying out whatever plans are developed for the ten year program.

Seconded and carried.

Mrs. Colton C. Daughaday, Chairman of the Committee on Elections for Executive Secretary, presented the report of that Committee. The number of ballots cast was 105. The number necessary for election was therefore 53. The ballot was as follows:

Miss Ruth Jenkins	27
Miss Margaret I Marston	75
Mrs. William T. Partridge	3

The Chair declared Miss Marston elected Executive Secretary and asked her to come to the platform.

The Executive Secretary, Miss Lindley, expressed her appreciation of Miss Marston.

The Presiding Officer presented Miss Marston to the House.

Miss Marston said:

I consider it a great honor to be nominated as Executive Secretary of the Woman's Auxiliary, and it is with deep appreciation of your confidence that I accept the nomination. You can imagine how unworthy and inadequate I feel to succeed Grace Lindley. I take courage, however, when I recall Bishop Tucker's words in his opening address to the General Convention: "Those whom God calls are always unprepared, but He sends them forth with the assurance, 'As thy days, so shall thy strength be'".

It will be a joy to work with you in this new capacity. I pray that we may go forward together in God's service during the coming Triennium.

The Committee on Elections for the Executive Board was not yet ready to report.

Miss Edith C. Roberts, Chairman of the Sub-Committee on Policies and Procedures, answered questions on salary and travel expenses of the new field worker suggested in the United Thank Offering budget.

Bishop James M. Maxon, D.D., Chairman of the Budget and Program Committee of General Convention, made a statement on the proposed report of that Committee.

Mrs. T.P. Yeatman of Tennessee offered a resolution by title on the more strict observance of Lent. The Chair referred the resolution to the Committee on the Triennial Report.

The following missionaries spoke briefly:

Miss Lillian Tifft, from Fort Yukon  
Mrs. Harvey Simmonds, from Cape Mount, Liberia  
Mrs. W.P. Roberts of China  
Deaconess Lilian Todd of Idaho  
Mrs. Wolworth Tyng of Shangsha, China

Miss Albertine Batzle, Chairman of the Committee on Elections for the National Executive Board, reported that 105 votes were cast on the first ballot, 53 necessary for election, the result as follows:

Mrs. Robert Arneson	37
Mrs. Robert H. Baker	5
Dr. Adelaide T. Case	57
Mrs. Alfred M. Chapman	14
Mrs. Charles P. Deems	87
Mrs. Albert S. Deacon	32
Miss Elise G. Dexter	37
Mrs. Charles E. Griffith	91
Mrs. W.J. Gordon	17
Mrs. Roy Hoffman	10
Mrs. Charles G. Kerley	9
Mrs. Robert L. Kingsland	41
Mrs. Edward G. Lasar	9
Mrs. Henry J. McMillan	93
Mrs. Howard Moore	23
Mrs. Clinton S. Quin	100
Mrs. Fred Ramsey	20
Mrs. R. Hartley Sherwood	10
Mrs. Kenneth C.M. Sills	91
Mrs. Donald C. Stevenson	52

The Chair declared that the following were elected:

Dr. Adelaide T. Case  
Mrs. Charles P. Deems  
Mrs. Charles E. Griffith  
Mrs. Henry J. McMillan  
Mrs. Clinton S. Quin  
Mrs. Kenneth C.M. Sills

The following withdrew their names:

Mrs. Robert H. Baker  
Mrs. W.J. Gordon  
Mrs. Edward G. Lasar

A second ballot was taken. During the counting of this ballot the Presiding Officer introduced the Rev. Custis Fletcher, missionary to the Deaf, who had not been present in the morning and who now spoke briefly.

The Presiding Bishop being in the Hall, he was asked to come to the platform. He addressed the House briefly.

Mrs. Thomas G. Price, Chairman of the Committee on Memorials, moved the following resolutions, the House standing:

The members of the Woman's Auxiliary in this, the first Triennial Meeting since the death of our beloved leader the Rt. Rev. Philip Cook, desire to express their deep appreciation of his devoted service to the Church as Assessor to the Presiding Bishop, as President of the National Council, and as Bishop of the Diocese of Delaware.

His deep spirituality, his constructive work for Church extension in his own diocese as well as through our missions at home and abroad, his inspiring gift of himself at all times in his service of his Master have made his memory an inspiration and an example.

BE IT RESOLVED: That this tribute of affection be recorded in the minutes of this meeting and a copy be sent to his family.

WHEREAS, Almighty God in His infinite wisdom has been pleased to call to Himself His faithful servant, Frederick Rogers Graves, for more than forty years Missionary Bishop in China, the Woman's Auxiliary to the National Council, in Triennial Meeting assembled, wishes to pay tribute to his life, and to express its sense of loss in his death.

He will always be remembered as an humble servant of Christ; a missionary statesman; a faithful shepherd of souls; a wise master builder who laid the foundations upon which is arising a Chinese Church to bless the people of China and the world.

May he rest in peace and may light perpetual shine upon him.

BE IT RESOLVED: That this resolution be spread upon the minutes of this meeting and a copy be sent to his family.

WHEREAS, Four of our members who have served as members of the National Executive Board of the Woman's Auxiliary have been called during this triennium into the nearer Presence, and

WHEREAS, Jessie R. Prince, Anne E. Shipman Stevens, Rosalie C. Tolman, and Helen Griffith Magill, at all times labored diligently to promote the mission of the Church in all its fields,

We, therefore, wish to express our deep sense of gratitude for their consecrated service and for their example as witnesses to Christ. Grant them, O Lord, continual growth in Thy love and service.

BE IT RESOLVED: That this memorial be incorporated in the minutes of this meeting and that copies be sent to their families.

WHEREAS, It has pleased God to call into life eternal His servant, Dr. Grafton Burke, a priest of the Church, and for thirty-one years a medical missionary of Alaska, the Woman's Auxiliary to the National Council in Triennial Meeting assembled, wishes to express its deep sense of loss not only to the mission field of Alaska, but to the whole church.

His unselfish and consecrated life, his steadfast faith, his devoted service and tender consideration endeared him to all who knew him.

May he rest in peace and may light perpetual shine upon him.

BE IT RESOLVED: That this resolution be spread upon the minutes of this meeting and a copy be sent to his family.

The resolutions were adopted and prayers were said.

Miss Albertine Batzle, Chairman of the Committee on Elections for the National Executive Board, reported the second ballot:

97 Votes cast, 49 necessary for election

Mrs. Robert Arneson	25
Mrs. Albert S. Deacon	13
Miss Elise G. Dexter	22
Mrs. Roy Hoffman	1
Mrs. Roger L. Kingsland	45
Mrs. Donald C. Stevenson	71
Mrs. Edward G. Lasar	1
Mrs. Howard Moore	3
Mrs. Fred Ramsey	8
Mrs. R. Hartley Sherwood	1

The Chair declared Mrs. Donald C. Stevenson elected.

The following withdrew their names:

Mrs. Fred Ramsey  
Mrs. R. Hartley Sherwood

A third ballot was taken.

During the counting of the vote Mrs. Concepcion Palomares

de Leon of Cuba, and Deaconess Margaret Booz of Nevada,  
spoke briefly.

Miss Batzle reported on the third ballot  
Number of votes cast 90, 46 necessary for election, as  
follows:

Mrs. Robert Arneson	18
Mrs. Albert S. Deacon	3
Miss Elise G. Dexter	10
Mrs. Roger L. Kingsland	59

The Chair declared Mrs. Roger L. Kingsland of  
West Virginia elected.

After prayers the Chair adjourned the meeting at  
5:50 P.M.



Thursday, October 17, 1940

The eighth business meeting was called to order at 10:15 Thursday, October 17. The opening prayers were said by the Very Rev. George E. Benedict, D.D.

The Chairman of the Committee on Dispatch of Business reported the Order for the Day and made announcements.

Mrs. John F. Heard of Atlanta, Chairman of the Committee on the Triennial Report, presented the following resolutions:

WHEREAS, The General Convention assembled in Kansas City has voted that our Church shall become a member of the Federal Council of Churches of Christ in America and the World Council of Churches,

BE IT RESOLVED: That we, the women in Triennial Meeting assembled at Kansas City voice our approval of this union, and

BE IT FURTHER RESOLVED: That we disseminate information about the work of the two councils in our parishes and dioceses and urge active cooperation in every field.

After discussion the resolution was referred back to the Committee.

Mrs. Howard Fulweiler, Chairman of the Nominating Committee for the women members on the National Council, presented the Report of the Committee.

<u>Province</u>	<u>Name</u>	<u>Diocese</u>
VI	Mrs. Paul H. Barbour	South Dakota
I	Miss Elise G. Dexter	Massachusetts
VIII	Miss Rebekah L. Hibbard	Los Angeles
V	Miss Mary E. Johnston	Southern Ohio
I	Miss Mary Louise Pardee	Connecticut
II	Mrs. Henry Hill Pierce	New York

VIII	Mrs. E.W. Pigion	Spokane
II	Miss Edith C. Roberts	New Jersey
II	Mrs. Harper Sibley	Rochester

The Chair asked for nominations from the floor and the following were nominated:

Mrs. Henry J. MacMillan	East Carolina
Mrs. Henry Burr	West Missouri
Miss Ruth Jenkins	Nevada

Miss Elise G. Dexter of Massachusetts, withdrew her name.

Motion was made to close nominations. Seconded and carried.

Miss Elise G. Dexter, Chairman of the Sub-Committee on World Christian Community of the Committee on the Triennial Report presented the report of the Sub-Committee.

Mrs. Reuben Ragland of Florida, suggested the advisability of an amendment to the clause "Cooperation with peace organizations" so that care should be exercised in such affiliation.

Mrs. J. Ralph Jacoby of New York moved an amendment to read "cooperation with peace organizations whose aim is in accord with the mind of the Church." Seconded.

Sister Geraldine of Hankow, and Miss Marston discussed the amendment. Carried.

Mrs. C.M. Lee of Shanghai moved to amend the word "Church" in the phrase "Jewish Church" by substituting the word "faith", so that the phrase should read "Jewish faith".

Seconded and carried.

It was moved that the report be accepted with the exception of one clause on peace which was referred back to the Committee to be re-drafted.

#### REPORT ON

#### WORLD CHRISTIAN COMMUNITY

In presenting this report we would like to recall to your minds a paragraph from the Triennial Report of the National Executive Board of the Woman's Auxiliary that

"No program can be complete without the recognition that at its heart lies The World Christian Community.

All that we have said or done while here, we have said and done as members of that Community."

And again let us quote from the same source:

"What are we doing in our own spheres to witness to that membership? When we are in a social group where anti-Semitic talk runs rampant, do we have facts at hand to refute the slander against our fellow-religionists? By what conscious effort are we showing to the world of hate that in the Christian community, peace can reign? Are we making of our own Auxiliary or Guild a meeting place of Christian minds and hearts which is a visible demonstration of that 'peace on earth'? When we have achieved such atmosphere in the place where our personal influence bears weight, then, and then only can we move on to visualize what such a world community some day may be!"

Let us consider the World Christian Community under three headings.

#### I. Peace and the New World Order.

Out of all the discussion groups on this subject came the realization of the need for Christian Understanding of the many viewpoints toward achieving World Peace. We all agree that peace begins in our own hearts and homes.

We urge daily consciousness of our responsibility for world peace and commend the practice of prayer and service toward this end. We further urge Prayers for

1. Peace with justice.
2. Penitence for our own past failures.
3. Courage to meet our present responsibilities.

As evidence of our desire for personal and group action looking toward World Peace we urge

1. Continued study of the ways to world peace.
2. Cooperation with peace organizations whose aim is in accord with the mind of the Church.
3. Active support of the Church's program for peace.

## II. Church Unity and Cooperation.

We recognize the opportunities open to women to further the cause of Unity through Fellowship with members of other Christian communions and the Jewish Faith.

Inasmuch as our Church has become a member of the Federal Council of Churches, and the World Council of Churches, we commend wide cooperation in securing and disseminating information regarding our membership in both Councils and the new paths of service created thereby for the women of the Church.

## III. Preservation of Freedom and Democracy in the U.S.A.

In this connection we realize the necessity of stimulating our thinking and that of all people away from nationalism to the Supra-nationalism of the World Christian Community. We must consider our Christian responsibility in solving the problems created by

1. Anti-Semitic propaganda.
2. Racial and Social Injustices.
3. Shifting Populations.
4. Refugees in our country.
5. Present unChristian labor conditions.

In summing up our considerations of the World Christian Community we can do no better than to quote from the closing paragraphs of Dr. Grace Lindley's report to the Triennial:

"There is potentially one unifying force, only one world wide fellowship and that is the Christian Church. But if the Church is to bring humanity into a fellowship called by Christ's name it must solve, not just talk of, problems. And every group in the fellowship of the Church must take its place in solving them. The only way in which the Auxiliary can face the future is by obeying these imperatives:

1. We must find the way to change war into peace.
2. We must do away with racial antagonism.
3. We must make American social conditions Christian.
4. We must gain a deep understanding of the faith of the Church and that faith's implications for the Church's mission in the world.
5. We must insure the Church's members giving themselves absolutely to Christ, putting Him above country and self and possessions.
6. We must furnish the Church with men and women and money adequate for a great advance at this time.

"If we meet those imperatives what a future stretches before the Church! A future which has two glorious guarantees: the first is that Jesus Christ, the same yesterday, today, and forever, is unconquerable, the darkness cannot overwhelm Him; and the second is, that we, the women of the Church - no, we must not say it of any one group only - we the members of His universal Church are unconquerable in Him, the darkness cannot overwhelm us."

The above report was seconded and carried.

Mrs. Robert Arneson, Chairman of the Sub-Committee on Christian Family Life of the Committee on the Triennial Report, presented the report of the Committee for informal consideration.

The Executive Secretary, Miss Lindley, made an address on "Power Through Prayer and Worship." Address appended.

Miss Margaret I. Marston, the Executive Secretary-elect, and Mrs. Donald C. Stevenson, the Chairman of the Committee on Dispatch of Business, made announcements.

The Chair adjourned the meeting at 11:40 A.M.

Friday, October 18, 1940

The ninth business meeting was opened by the Presiding Officer at 9:15 A.M. with a hymn and prayers, on Friday, October 18.

The Chair stated that if there was no objection by the House, the following changes in the program for Friday would be made: Business Meeting to continue until 12:30, to allow sufficient time for balloting; Officers' Work Groups to follow Missionary Luncheons, 2:30 to 3:45; Business Meeting to reconvene at 4:00. There being no objection, the changes were adopted by general consent.

Mrs. Lorren W. Garlich, Chairman of the Committee on Credentials, reported the attendance at the Triennial Meeting as follows:

460 accredited delegates  
207 accredited alternates  
11 Board members not delegates  
6 Board members included in diocesan delegations  
471 total voting strength

4 members of National Council, one of whom was included in diocesan delegation  
107 diocesan and missionary district branches represented  
80 of these with full representation

2,244 women visitors  
2,964 total number of women registered

The Chair presented the nominees for the National Council as follows:

Mrs. Paul H. Barbour  
Mrs. Henry Burr  
Miss Rebekah L. Hibbard  
Miss Mary E. Johnston

Mrs. Henry J. MacMillan  
Miss Mary Louise Pardee  
Mrs. Henry Hill Pierce  
Mrs. E.W. Pigion  
Miss Edith C. Roberts  
Mrs. Harper Sibley, also a nominee was not present.

Ballots were cast by representatives from each diocesan and district branch as the Executive Secretary called the roll by floor sections.

The Minutes of the meetings on Wednesday and Thursday were read, and with a few corrections were approved.

Mrs. Reuben Ragland of Florida moved that the Minutes of the Triennial Meeting be edited by the Presiding Officer and the Executive Secretary. Seconded and carried.

The Presiding Officer presented the Rev. James Thayer Addison, D.D., Vice President of the National Council, who spoke briefly to the meeting.

Mrs. G. Decker French, Vice Chairman of the Committee on Dispatch of Business, made the report for that Committee.

Miss Elise G. Dexter, Chairman of the Sub-Committee on World Christian Community of the Committee on the Triennial Report, reported the efforts of the Committee to clarify the phrase on peace, but stated that the Committee preferred to leave the clause as it had been originally presented.

After discussion by Mrs. J. Ralph Jacoby of New York, Mrs. Franklin S. Chambers of New Jersey, and Mrs. R. Bland Mitchell of Arkansas, the clause was accepted.



Mrs. Edward B. Sullivan, Chairman of the Committee on Elections for the Nomination of Women Members of the National Council reported -

105 votes cast  
53 necessary to elect

Mrs. Paul H. Barbour	34
Mrs. Henry Burr	14
Miss Rebekah L. Hibbard	66
Miss Mary E. Johnston	46
Mrs. Henry J. MacMillan	49
Miss Mary Louise Pardee	40
Mrs. Henry Hill Pierce	76
Mrs. E.W. Pigion	14
Miss Edith C. Roberts	40
Mrs. Harper Sibley	36

The Chair declared Miss Rebekah L. Hibbard and Mrs. Henry Hill Pierce nominated.

A second ballot was taken.

Mrs. Edward B. Sullivan reported for the Elections Committee:

104 votes cast  
53 necessary for election

Mrs. Paul H. Barbour	25
Mrs. Henry Burr	3
Miss Mary E. Johnston	49
Mrs. Henry J. MacMillan	46
Miss Mary Louise Pardee	34
Mrs. E.W. Pigion	3
Miss Edith C. Roberts	32
Mrs. Harper Sibley	16

The Chair declared there were no nominations on the second ballot.

Mrs. Paul H. Barbour and Mrs. E.W. Pigion withdrew their names.

Noonday prayers were said.

A third ballot was taken.

A short devotional broadcast on the United Thank offering was heard.

Mrs. Edward B. Sullivan, Chairman of the Elections Committee, National Council, reported:

102 votes cast  
52 necessary for election

Mrs. Henry Burr	--
Miss Mary E. Johnston	81
Mrs. Henry J. MacMillan	62
Miss Mary Louise Pardee	32
Miss Edith C. Roberts	22
Mrs. Harper Sibley	5

The Chair declared Miss Mary E. Johnston and Mrs. Henry J. MacMillan nominated as members of the National Council.

The Chairman of the Committee on Dispatch of Business, and the Executive Secretary elect, made announcements, after which the Chair recessed the meeting until 4:00 P.M.

Friday Afternoon, October 18, 1940

The ninth business meeting was reconvened by the Assistant Presiding Officer at 4:00 P.M. and opened with prayer.

The Chairman of the Committee on Dispatch of Business made announcements.

The Rev. Arthur B. Kinsolving, D.D., of Maryland, reported on the adoption of the Church flag by General Convention.

At the request of the Sub-Committee on Christian Family Life Mrs. Edwin Allen Stebbins and Mrs. Henry Hill Pierce of New York who were delegates to the Edinburgh and Oxford Conferences, spoke briefly of the methods of procedure at those Conferences.

The Presiding Officer then took the Chair.

Mrs. Robert Arneson, Chairman of the Sub-Committee on Christian Family Life of the Committee on the Triennial Report, presented the Report of the Sub-Committee and moved its adoption.

#### REPORT OF THE SUB-COMMITTEE ON CHRISTIAN FAMILY LIFE

##### I. Why should Christian Family Life be discussed?

The family is the most important unit in society. It is the one unit that has survived through the ages.

Today, economic insecurity, secular diversions and non-Christian influences in many communities tend to weaken the family structure. This tendency to draw the family apart is the vital concern of the Church, of the nation, and of society.

The Christian Church has the only answer. The task of the women of the Church is to strengthen the family through the stimulation of Christian family living.

The family is not an end in itself, but each member through the family growth and life, should be so trained that he

or she may go out to take his place as a Christian member of society and to give himself to the spread of Christ's Kingdom on earth.

## II. How may Christian Family Life be strengthened?

### A. By witnessing

1. Personally and individually in our own homes and communities.
2. Through moderation in all things.
3. Through family worship:
  - Grace at meals
  - Daily prayer
  - Regular Church attendance
  - Observance of "family days"
4. Through loving fellowship and mutual respect for every member of the household and with sympathetic understanding of each personality within it.
5. Through stewardship, i.e., the proper use of time, money and talents.
6. Through a willing acceptance of authority and responsibility and its attendant discipline.

### B. Through Christian Education, begun in infancy, carried through youth, and continued into adulthood.

#### Training for marriage and homemaking:

- (a) Living in a Christian home is the best preparation for successful marriage.
- (b) Continual instruction through the home and Church.
- (c) Further education through fellowship groups of young married couples.

## III. What can Church women do?

1. Set an example of a Christian home.

2. Uphold the sacramental aspect of marriage.
3. Work for uniform State laws regarding marriage and divorce.
4. Establish or support parent-teacher groups in the Church School.
5. Encourage the formation of study groups on the subject of Christian Family Life.

Bibliography:

Witnessing in the Christian Family	Ruth C. Bigelow
The Happy Family	Levy and Monroe
The Bird in the Tree	Elizabeth Goudge
The Church and the Family	Dept. of Christian Social Relations
There's No Place Like Home	James Lee Ellenwood
Religion and the Home	L. Foster Wood
Opening Doors of Childhood	Dr. Sherrill
Preparation for Marriage	National Council
Outlines of Marriage Instructions	National Council
Religion in Family Life	Forward Movement Commission Bishop Lawrence

"If perfect family life is to be achieved, love must be learned, involving effort and growth."

Seconded and carried.

Mrs. Arneson moved the adoption of the following resolutions presented in connection with the report of the Subcommittee on Christian Family Life:

BE IT RESOLVED: That the Triennial Meeting endorse the suggestion made in Appendix B to the Report of the Joint Commission on Marriage and Divorce, which is an "Inquiry Addressed to the Bishops of the Church regarding present Practice in Preparing Couples for Marriage" for the appointment of a Marriage Commission under the National Council to advise clergy in methods, research, bibliography, and most successful plans carried out in other dioceses and parishes.

Seconded.

Miss Eva D. Corey of Massachusetts, spoke against the adoption of the resolution on the ground that the General Convention had not yet acted on the report on Marriage and Divorce.

Motion lost.

Mrs. Arneson moved the following resolution:

WHEREAS, The Woman's Auxiliary recognizes the fact that the young people in schools and colleges are still members of their families but separated from the Christian home influences, and

WHEREAS, the majority of colleges do not provide a substitute for the religious life of the family,

BE IT RESOLVED: That the Triennial Meeting urge the women of the Church to keep the spiritual life of the family intact by providing the young people with the literature of the General Church and of their local parishes.

BE IT FURTHER RESOLVED: That the women of the Church commend and support the program of Pastoral Care and Field Work now being carried on by the National Division of College Work.

Seconded and carried.

Mrs. Arneson moved the following resolution:

WHEREAS, There are some members of the Triennial Meeting of the Woman's Auxiliary who are opposed to certain proposals contained in the Report of the Committee of Women appointed to confer with the Joint Commission on Marriage and Divorce of

General Convention, and

WHEREAS, Others are in substantial agreement with it, and

WHEREAS, Still others are unable to give a considered opinion without further study of the question and of the Report,

BE IT RESOLVED: That we record our conviction that the question of Marriage and Divorce is of fundamental importance in the building of a Christian America and of a Christian World Community, and

BE IT FURTHER RESOLVED: That we do all in our power in an attitude of love and mercy, to maintain and to witness to the Christian ideal of Marriage as the life-long union of one man and one woman.

Seconded and carried.

Mrs. Thomas G. Price, Chairman of the Committee on Memorials made an additional report and moved the following resolution:

WHEREAS, Almighty God has summoned into the life beyond His faithful servants Jessie Weir Heinigke and Mary Elizabeth Thomas, and

WHEREAS, They, through their faithful and consecrated work in the Church Periodical Club have been ambassadors for Christ and have given pleasure and fellowship to great numbers of people,

We, the members of the Woman's Auxiliary wish to express our deep appreciation of their splendid achievements and our earnest desire to emulate their fine example.

May they "Go from strength to strength in the life of perfect service in Thy Heavenly Kingdom."

BE IT RESOLVED: That this tribute be included in the Minutes of this meeting and a copy be sent to their families.

Seconded and carried.

Mrs. John F. Heard, Chairman of the Committee on the Triennial Report, presented the following resolution by the Committee and moved its adoption:

WHEREAS, The General Convention assembled in Kansas City has voted that the Protestant Episcopal Church in the United States of America shall become a member of the Federal Council of Churches of Christ in America and of the World Council of Churches, be it

RESOLVED: That the women of our Church acquaint themselves with the charter, aims and services of the aforesaid councils and disseminate this information, with approval of the Bishops and other clergy, throughout their parishes and dioceses, and be it

FURTHER RESOLVED: That they affiliate with the local branches of the Council of Church Women where possible and take part in the activities of this organization.

Seconded and carried.

Miss Edith C. Roberts, Chairman of the Sub-Committee on Policies and Procedures, made an additional report and moved the following resolution:

WHEREAS, Many members of the Woman's Auxiliary feel that the name of the organization is not sufficiently comprehensive and fails to appeal to many women in different parts of the country, therefore

BE IT RESOLVED: That we ask the National Executive Board of the Woman's Auxiliary to ascertain the feeling of the women throughout the Church in regard to this matter and report to the Triennial Meeting in 1943.

Seconded and carried.

Miss Elsie C. Hutton of New York, explained briefly the gift of the ballot box from the branch of the Auxiliary of Mt. Kisco, New York.

Mrs. Norman B. Livermore of California, moved to reopen discussion on the name of the Woman's Auxiliary. Seconded and carried. The following names were suggested by various



delegates:

House of Church Women  
Council of Church Women  
Church Service League  
Associated Women of the Church  
Council of Episcopal Church Women  
The Womanhood of the Church  
The Women of the Church

The Executive Secretary expressed for Miss Mary E. Johnston of Southern Ohio her appreciation for the honor of nomination to the National Council.

Miss Eva D. Corey of Massachusetts, read extracts from a letter describing Mrs. Soule's interest in the amount of the United Thank Offering.

After prayer by the Presiding Officer the meeting adjourned at 5:00 P.M.

Saturday, October 19, 1940

The tenth business meeting was called to order by the Presiding Officer at 9:00 A.M., Saturday, October 19.

After the opening prayers the Presiding Officer introduced Mr. William M. Baldwin of Long Island, who exhibited and spoke on the Church flag.

The Presiding Officer then introduced Dr. Spencer Miller, who presented Dr. Reinhold Scheirer. Dr. Scheirer reported on the Conference of Educational Reconstruction. The report was referred to the National Executive Board for consideration.

The Executive Secretary read the Minutes of the previous meeting which were approved as read.

Mrs. Thomas G. Price of South Florida moved that the Minutes of the last meeting be referred to the Presiding Officer and the Executive Secretary for correction and approval. Seconded and carried.

Mrs. Donald C. Stevenson presented the report of the Committee on Dispatch of Business.

Mrs. John F. Heard, Chairman of the Committee on the Triennial Report, presented the Report of that Committee, calling attention to the fact that the members of the Committee represented the composite thinking of the delegates, so that the report was really the result of their combined efforts.

It was moved, seconded and carried that Mrs. Heard be granted power to edit the Report, making certain inclusions which were desired.

REPORT OF THE TRIENNIAL MEETING

GO FORWARD IN SERVICE

The theme of the 1940 Triennial

WITNESSES TO THE POWER OF GOD

Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

This thought was considered in three areas:

1.

POLICIES AND PROCEDURES

2.

THE WORLD CHRISTIAN COMMUNITY

3.

CHRISTIAN FAMILY LIFE

\* \* \* \*

POLICIES AND PROCEDURES

THE UNITED THANK OFFERING  
UNIFIED PARISH PROGRAM  
TITHING  
THE UNITED YOUTH MOVEMENT  
THE PRESIDING BISHOP'S FORWARD PLAN

The true function of all policies and procedures is to put ideals into practice and to carry inspiration over into action. This is a difficult but vital task because, unless it is

accomplished, even the finest ideals are worthless and inspiration vanishes,

From the deliberations of the women at Kansas City have crystallized a number of new forward steps: advance work in the United Thank Offering Budget, a call to study the unified parish program, a determination to accept tithing as our standard of giving, an offer to assist in carrying out the Presiding Bishop's Forward Plan, and to support the new Youth Movement, called the "spearhead" of the plan.

These are the new general plans offered to us as implements for progress but whether they will succeed or fail depends upon the effort and courage of parish groups.

#### THE UNITED THANK OFFERING

RESOLVED: That the Triennial Meeting in Kansas City assembled request that the income from the Ida W. Soule Pension Fund of the United Thank Offering shall be used for retiring allowances for all women workers under the Domestic and Foreign Missionary Society.

WHEREAS, The National Executive Board of the Woman's Auxiliary passed a resolution at its meeting in February 1938, as follows: "Resolved: That there shall be a scale of salaries for workers in the domestic field under the United Thank Offering as follows: \$1,200. a year to begin, when the worker assumes her duties in the field to which she has been assigned; \$1,350. a year on the completion of five years of service; \$1,500. a year on the completion of ten years of service; that this salary scale shall become effective on January 1, 1938, and that workers at present in the field shall begin on that date on the basis of the minimum salary except in a few cases where the present salary is more than the minimum," and

WHEREAS, This resolution has been submitted to the Department of Domestic Missions and has been approved by the National Council subject to confirmation by the Triennial Meeting of 1940, therefore be it

RESOLVED: That the salary scale for United Thank Offering workers in the domestic field as outlined in the above resolution be approved and become effective as of January 1, 1938.

THE GIFT

Triennial Offering of 1940 . . . . .	\$ 974,089.70
Estimated interest . . . . .	30,000.00
	\$1,004,089.70

THE BUDGET

I.	Pension Fund Capital Account	
	Addition to the Ida W. Soule Pension Fund	100,000.00
II.	Included in Budget of National Council	
	1. Salaries	
	a. Existing salaries.. . . .	\$604,000
	b. New appointments 1941, \$5,000; 1942, \$10,000; 1943, \$15,000; One field secretary and traveling expenses \$9,000.. . . .	39,000
	2. Training: Windham House, \$9,000; Tuttle School, \$15,000; Scholarships for women workers, \$20,000. . . . .	44,000
	3. Allowances: Foreign, \$40,000; Domestic, \$10,000. . . . .	50,000
	4. Additional for Pensions not provided by Ida W. Soule Fund	18,000
	5. Expenses for administration of investments of offering . . . .	4,000
	6. Restoration of domestic women missionaries' salaries. . . . .	34,000
	In the event that the National Council finds it inexpedient to restore these salaries the National Executive Board of the W.A. shall be empowered to re- designate this sum of \$34,000 with the approval of the National Council. . . . .	793,000.00

III. Specials

1. Equipment for women evangelistic and religious education workers		
a Foreign. . . . .	\$4,000	
b Domestic. . . . .	<u>6,000</u>	\$ 10,000
2. Relief of Missions of British and European Churches. . . . .		50,000
3. Repairs for buildings in the mission field. . . . .		16,089.70
4. New buildings. . . . .	<u>35,000</u>	\$111,089.70
One of which shall be erected in honor of Miss Grace Lindley.		
		<u>\$1,004,089.70</u>

Lapsed balances on the above items, or any money not used as designated in this budget, shall be returned to the National Executive Board of the Woman's Auxiliary to be redesignated.

Notes on the Budget

The offering of 1940 is the third highest presented since the first in 1889.

I.

This brings the Pension Fund up to \$706,000.

II.

- 1-a. As reported by the Treasurer of the National Council.
- 1-b. The items for new appointments are the same as in 1937. The \$3,000 a year for a field secretary includes travel and expenses.
- 2. The first two amounts are the same as in 1937 but the scholarship item has been increased by \$5,000. Scholarships are given not only to new workers but also to those already in the field who need extra training or new inspiration for their work.
- 3. Allowances for dental and medical care, travel, etc., are part of a definite policy of the National Council and if we support missionaries in the field we must also provide the necessary allowances.
- 4. The Pension Fund is not yet large enough to provide for all our retired missionaries and we must therefore take

something from our current funds. Even this does not cover the pensions but we feel this is a just percentage of the amount required.

5. Expenses arise in connection with the investment of such a large sum as the United Thank Offering. This payment may well be considered as coming from the interest that the offering earns; so we can still tell the Church that every penny put into the blue boxes goes right into the field.
6. To restore salaries for one group of workers and not for others is a very delicate matter and yet to restore all salaries is beyond the limits of the offering. An alternate suggestion is therefore included in case this restoration should prove inexpedient. There are many complicated reasons why the restoration is considered for domestic missionaries only, but in general it can be said that the foreign missionaries are better provided for than those in the domestic field.

### III.

1. This item provides for tools not obtainable with limited budget allowances. Examples: Printing, books, travel, translating, and secretarial help.
2. The missions of British and European Churches have suffered severely since the beginning of the war as their home boards cannot send them sufficient funds. This gift added to that of the General Church will help greatly in this crisis.
3. All repair items are passed upon by the National Executive Board upon recommendation of the Departments of Missions.
4. New buildings are desperately needed in many fields. The Executive Board will choose from an approved list and will name one of the buildings in honor of Miss Grace Lindley.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepare suggestions for the disposition of the United Thank Offering of 1943.

## TITHING

WHEREAS, The question of tithing has already been brought before the women of the Church with very slight results, and

WHEREAS, We reaffirm our belief that tithing is a right standard for Christian giving and the solution of the financial problems of the Church, be it

RESOLVED: That we urge the wide dissemination of Dr. Franklin's address, The Power of God Through Money, and be it

FURTHER RESOLVED: That as a first step towards tithing we urge our women to make a serious study of their income in order to determine their proper scale of giving, and be it

FURTHER RESOLVED: That we here in Triennial Meeting assembled pledge ourselves to accept tithing as our standard of giving.

## THE UNITED YOUTH MOVEMENT

WHEREAS, The United Youth Movement sponsored by the National Council through its Division on Youth has made such a propitious start at the General Convention in Kansas City, be it

RESOLVED: That we consider it a major responsibility to carry back to our dioceses and parishes information about this active movement and do all we can to incorporate it in our parish programs.

## THE UNIFIED PARISH PROGRAM

WHEREAS, The activities of separate parish organizations often overlap in some areas while leaving others untouched, and

WHEREAS, A program is adequate only when it includes all the members of the parish, therefore be it

RESOLVED: That we study the plan of the unified parish program as presented in Mrs. Cain's address and that we promote the principle of unification of effort and work towards the development of the unified parish program.



## THE PRESIDING BISHOP'S FORWARD PLAN

WHEREAS, Our Presiding Bishop has called the Church to go forward in sacrificial service, be it

RESOLVED: That we here in Triennial Meeting assembled offer our assistance in carrying out whatever plans are developed for the ten-year program.

### OTHER RESOLUTIONS

WHEREAS, Many members of the Woman's Auxiliary feel that the name of the organization is not sufficiently comprehensive and fails to appeal to many women in different parts of the country, therefore be it

RESOLVED: That we ask the National Executive Board of the Woman's Auxiliary to ascertain the feeling of the women throughout the Church in regard to this matter and report to the Triennial Meeting in 1943.

RESOLVED: That the request of the Daughters of the King for representation on the National Executive Board be granted.

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### THE WORLD CHRISTIAN COMMUNITY

PEACE AND THE NEW WORLD ORDER  
CHURCH UNITY AND COOPERATION  
PRESERVATION OF FREEDOM AND DEMOCRACY  
IN THE UNITED STATES OF AMERICA

In presenting this report we would like to recall to your minds a paragraph from the Triennial Report of the National Executive Board of the Woman's Auxiliary that

"No program can be complete without the recognition that at its heart lies the World Christian Community. All that we have said or done while here, we have said and done as members of that community."

And again from the same source:

"What are we doing in our own spheres to witness to that membership? When we are in

"a social group where anti-Semitic talk runs rampant, do we have facts at hand to refute the slander? By what conscious effort are we showing to the world of hate that in the Christian community, peace can reign? Are we making of our own Auxiliary or guild a meeting place of Christian minds and hearts which is a visible demonstration of that 'peace on earth'? When we have achieved such atmosphere in the place where our personal influence bears weight, then, and then only can we move on to visualize what such a world community some day may be!"

#### PEACE AND THE NEW WORLD ORDER

Out of all the discussion groups on Peace and the New World Order came the realization of the need for Christian understanding of the many viewpoints toward achieving world peace. We all agree that peace begins in our own hearts and homes.

We urge a daily consciousness of our responsibility for world peace and commend the practice of prayer and service toward this end. We further urge Prayers for:

1. Peace with justice
2. Penitence for our own past failures
3. Courage to meet our present responsibilities.

As evidence of our desire for personal and group action looking toward World Peace we urge:

1. Continued study of the ways to world peace.
2. Cooperation with peace organizations whose aim is in accord with the mind of the Church.
3. Active support of the Church's program for peace.

## CHURCH UNITY AND COOPERATION

We recognize the opportunities open to women to further the cause of unity through fellowship with members of other Christian communions and the Jewish faith.

Inasmuch as our Church has become a member of the Federal Council of Churches and the World Council of Churches, we commend wide cooperation in securing and disseminating information regarding our membership in both Councils and the new paths of service created thereby for the women of the Church.

## PRESERVATION OF FREEDOM AND DEMOCRACY

In this connection we realize the necessity of stimulating our thinking and that of all people away from nationalism to the supra-nationalism of the World Christian Community. We must consider our Christian responsibility in solving the problems created by:

1. Anti-Semitic propaganda.
2. Racial and Social Injustices.
3. Shifting Populations.
4. Refugees in our country.
5. Present unchristian labor conditions.

In summing up our considerations of the World Christian Community we can do no better than to quote from the closing paragraphs of Grace Lindley's report to the Triennial:

"There is potentially one unifying force, only one world-wide fellowship and that is the Christian Church. But if the Church is to bring humanity into a fellowship called by Christ's name it must solve, not just talk of, problems. And every group in the fellowship of the Church must take its place in solving them. The only way in which the Auxiliary can face the future is by obeying these imperatives:

1. We must find the way to change war into peace.
2. We must do away with racial antagonism.
3. We must make our social conditions Christian.
4. We must gain a deep understanding of the faith of the Church and that faith's implications for the Church's mission in the world.

5. We must insure the Church's members giving themselves absolutely to Christ, putting Him above country and self and possessions.
6. We must furnish the Church with men and women and money adequate for a great advance now.

"If we meet those imperatives what a future stretches before the Church! A future which has two glorious guarantees: the first is that Jesus Christ, the same yesterday, today, and forever, is unconquerable, the darkness cannot overwhelm Him; and the second is, that we the women of the Church-no, we must not say it of any one group only - we the members of His universal Church are unconquerable in Him, the darkness cannot overwhelm us."

WHEREAS, The General Convention assembled in Kansas City has voted that the Protestant Episcopal Church in the United States of America shall become a member of the Federal Council of Churches of Christ in America and of the World Council of Churches, be it

RESOLVED: That the women of our Church acquaint themselves with the charter, aims and services of the aforesaid councils and disseminate this information, with approval of the Bishops and other clergy, throughout their parishes and dioceses, and be it

FURTHER RESOLVED: That they affiliate with the local branches of the Council of Church Women where possible and take part in the activities of this organization.

. . . . .

CHRISTIAN FAMILY LIFE

WHY SHOULD CHRISTIAN FAMILY LIFE BE DISCUSSED?  
 HOW MAY CHRISTIAN FAMILY LIFE BE STRENGTHENED?  
 WHAT CAN CHURCH WOMEN DO?

The family is the most important unit in society. It is the one unit that has survived through the ages.

Today, economic insecurity, secular diversions and non-Christian influences in many communities tend to weaken the family structure. This tendency to draw the family apart is the vital concern of the Church, of the nation, and of society.

The Christian Church has the only answer. The task of the women of the Church is to strengthen the family through the stimulation of Christian family living.

The family is not an end in itself, but each member through the family growth and life, should be so trained that he or she may go out to take his place as a Christian member of society and to give himself to the spread of Christ's Kingdom on earth.

#### HOW MAY CHRISTIAN FAMILY LIFE BE STRENGTHENED?

Christian family life may be strengthened:

A By witnessing

1. Personally and individually in our own homes and communities.
2. Through moderation in all things
3. Through family worship: Grace at meals, daily prayer, regular Church attendance, observance of Lent according to the teachings and practices of the Church, observance of "family days".
4. Through loving fellowship and mutual respect for every member of the household and with sympathetic understanding of each personality within it.
5. Through stewardship, i.e., the proper use of time, money and talents.
6. Through a willing acceptance of authority and responsibility and its attendant discipline.

B Through Christian Education, begun in infancy, carried through youth, and continued into adulthood.

Training for marriage and homemaking:

- (a) Living in a Christian home is the best preparation for successful marriage.
- (b) Continual instruction through the home and Church.
- (c) Further education through fellowship groups of young married couples.

#### WHAT CAN CHURCH WOMEN DO?

Church women can:

1. Set an example of a Christian home.
2. Uphold the sacramental aspect of marriage.
3. Work for uniform State laws regarding marriage and divorce.

4. Establish or support parent-teacher groups in the Church School.
5. Encourage the formation of study groups on the subject of Christian family life.

Suggested books:

Witnessing in the Christian Family by Ruth C. Bigelow. (5¢)  
 The Happy Family by Levy and Monroe (N.Y. Knopf. \$2.75)  
 The Bird in the Tree by Elizabeth Goudge. (N.Y., Coward-McCann. \$2.50)  
 The Church and the Family. (50¢)  
 There's No Place Like Home by James Lee Ellenwood. (N.Y., Scribners. \$2.)  
 Growing Together in the Family by L. Foster Wood. ( N.Y., Abingdon. 50¢)  
 Opening Doors of Childhood by Lewis Joseph Sherrill. (N.Y., Macmillan. \$1.75)  
 Preparation for Marriage. (5¢)  
 Outlines of Marriage Instructions. (5¢)  
 Religion in Family Life. (Forward Movement. 5¢)

"If perfect family life is to be achieved, love must be learned, involving effort and growth."

WHEREAS, The Woman's Auxiliary recognizes the fact that the young people in schools and colleges are still members of their families but separated from the Christian home influences, and

WHEREAS, The majority of colleges do not provide a substitute for the religious life of the family, be it

RESOLVED: That the Triennial Meeting urge the women of the Church to keep the spiritual life of the family intact by providing the young people with the literature of the General Church and of their local parishes, be it

FURTHER RESOLVED: That the women of the Church commend and support the program of pastoral care and field work now being carried on by the National Division of College Work.

WHEREAS, There are some members of the Triennial Meeting of the Woman's Auxiliary who are opposed to certain proposals contained in the Report of the Committee of Women appointed to confer with the Joint Commission on Marriage and Divorce of General Convention, and

WHEREAS, Others are in substantial agreement with it, and

WHEREAS, Still others are unable to give a considered opinion without further study of the question and of the report, be it

RESOLVED: That we record our conviction that the question of marriage and divorce is of fundamental importance in the building of a Christian America and of a Christian World Community, and be it

FURTHER RESOLVED: That we do all in our power in an attitude of love and mercy, to maintain and to witness to the Christian ideal of Marriage as the life-long union of one man and one woman.

In her final address to the Triennial, Miss Grace Lindley asked, "What is the secret of finding strength to witness to God's transforming power? Our fellow disciples of old and of today point away from themselves to God. Not their prayers and worship but the overflowing gift of God is the secret of power. God gave more abundantly than they asked.

"Down through the ages every disciple turns from himself to fall in adoration at the feet of his Lord as he cries to Him - Thine is the power - Thine is the kingdom, and the power, and the glory for ever and ever."\*

Motion to accept the Report was seconded and carried with applause.

Mrs. A. Guy Reber of Washington expressed the grateful appreciation of the Triennial Meeting for the great amount of work and time given by the Committee in preparation of the Report.

It was moved that a digest of the addresses on the World Christian Community, and also if possible, that of the Presiding Bishop, be made. Seconded and carried. Digest of addresses on World Christian Community appended.

Mrs. Robert Arneson, Chairman of the Sub-Committee on Christian Family Life of the Committee on the Triennial Report, presented a supplementary report recommending the following resolution:

\* as edited

WHEREAS, The women of the Church are convinced of the importance of education by the Clergy as preparation for ideal Christian marriage

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary endeavor to have such instruction made available to the members of our parishes.

Seconded.

Mrs. Clinton S. Quin of Texas, Mrs. Henry D. Waller of Long Island, Mrs. W.N. Lynn of Tennessee, Mrs. Alexander R. McKechnie of Long Island, Mrs. Wilmot S. Holmes of North Carolina, Miss Ruth Jenkins of Nevada, and Mrs. Norman B. Livermore of California, discussed the resolution.

Mrs. R. Hartley Sherwood of Indianapolis moved the following substitute:

BE IT RESOLVED: That we, as Church women, urge parents to give all preparation in their power to their children before marriage and ask that our rectors also add the Church's instruction that is necessary to the understanding of Christian Marriage.

Seconded and lost.

The original motion was then put and lost.

Mrs. John H. Guy, Chairman of the Committee on Courtesy and Appreciation, presented the following resolutions:

WHEREAS, Mr. Boyle of the Department of Promotion has enabled us to have the addresses of our Presiding Bishop and that of our 2nd Vice President, Dr. Charles W. Sheerin, and

WHEREAS, We realize what a challenge they will be to us,

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in Convention assembled, express our appreciation and thanks to Mr. Boyle and the Department of Promotion.



WHEREAS, The Program Committee and its Chairman, Miss Mary Louise Pardee, have given us such a splendid program

BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council, in Convention assembled, express to them our appreciation of their splendid and comprehensive work.

WHEREAS, The Presbyterians and Episcopalians are coming in ever closer fellowship

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in convention assembled, send to them through Mrs. Henry Strock, our affectionate greetings and appreciation of their constructive cooperation.

WHEREAS, Miss Lindley's secretary, Miss Sagendorf, has been most gracious and obliging in giving aid whenever called upon, and

WHEREAS, Miss Milbank has given her services to record the minutes of these meetings,

THEREFORE BE IT RESOLVED: That we express to them our appreciation and thanks for all that they have done for us.

WHEREAS, The Woman's Auxiliary to the National Council is in Convention assembled in Kansas City, Missouri, and

WHEREAS, The Courtesy and consideration of Bishop Spencer and the clergy of the Diocese of West Missouri, Mrs. Albert S. Deacon and the Woman's Auxiliary of the Diocese, the attractive and efficient pages and their Chairman, the Committees on arrangements, entertainment and transportation, have made this Triennial an outstanding one, and

WHEREAS, The Mayor and City Council of Kansas City have graciously given us the use of this building, and

WHEREAS, The efficiency of the police force and fire department have added greatly to our comfort and safety

THEREFORE BE IT RESOLVED: That this Triennial Meeting go on record as expressing to all of them its appreciation and gratitude.

WHEREAS, Mrs. Edwin Allen Stebbins and Miss Rebekah Hibbard have been our presiding officers, and

WHEREAS, They have served with such graciousness, clearness, fairness, and understanding,

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in convention assembled, express to them our deep appreciation and affection with a rising vote of thanks.

WHEREAS, Miss Anne Cady of The Mission of the Good Shepherd, Fort Defiance, Arizona, is retiring as a United Thank Offering Worker, after twenty-five years of faithful service among the Navajo Indians, and

WHEREAS, the Christ-like quality of her life, her brave unselfish ministry and rare understanding have won many souls to her Lord, both among the Navajos and in Alaska where she has served

THEREFORE BE IT RESOLVED: That this expression of tribute be included in the Minutes of this Triennial and a copy be sent to Miss Cady.

WHEREAS, The United Thank Offering Treasurers of the whole Church have requested the Triennial Meeting to express for them their deep appreciation of the work which made possible the beautiful United Thank Offering Service,

THEREFORE BE IT RESOLVED: That the Convention join with the Treasurers in gratitude to all those whose efforts contributed to the perfection of the whole service.

The foregoing resolutions were seconded and adopted unanimously.

Mrs. Henry D. Waller of Long Island asked to be allowed to present a resolution regarding Bishop Hudson's message, and a missionary union between the Church of England and the American Episcopal Church. She then moved the following resolution:

WHEREAS, Bishop Hudson, the distinguished representative of His Grace, the Archbishop of Canterbury, at the General Convention of the Episcopal Church of America, gave the members of the General Convention assembled in Joint Session, October 17th, 1940, an account of conditions in England, and the necessary retrenchments in the field of the Missions of the Anglican Communion, and

WHEREAS, Bishop Hudson made an eloquent plea in behalf of uniting the Anglican Church and the American Episcopal Church in a mutual plan "for the upbuilding of the great Church in the world",

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary to the National Council, in Triennial assembled, heartily endorse any action that the General Convention may take towards such a union, and

BE IT FURTHER RESOLVED: That a copy of this Resolution be sent to the Presiding Bishop, and to the House of Bishops and to the House of Deputies.

Seconded.

Miss Eva D. Corey of Massachusetts questioned the advisability of such a definite statement about the Bishop's hopes for the Anglican Communion. The following substitute was moved and seconded.

WHEREAS, Bishop Hudson, representative of His Grace, the Archbishop of Canterbury, brought to the joint session of the General Convention such an inspiring message from the Anglican Church,

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in convention assembled, express to him our deep appreciation for his triumphant message.

The Presiding Officer suggested that the last clause might be amended to read:

THEREFORE BE IT RESOLVED: That we, the Woman's Auxiliary to the National Council in Triennial Meeting assembled, express our deep appreciation of his triumphant message, and pledge ourselves to cooperate heartily with any action the General Convention may take.

The amendment to the substitute, and the substitute, were adopted by general consent.

Mrs. A. Guy Reber of Washington rose to a point of order regarding the resolution as amended. The resolution as amended was then carried.

Mrs. Donald C. Stevenson and Miss Margaret I. Marston made announcements.

The Chair announced that after the adjournment of the meeting, the closing service, with a meditation by Miss Lindley, would follow immediately.

At 11:45, Mrs. Edwin Allen Stebbins, Presiding Officer, declared the twenty-third Triennial Meeting of the Woman's Auxiliary adjourned.

Secretary

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*The*  
**P**OWER OF GOD

+ *and the*

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SECULAR WORLD

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*Witnesses to the Power of God*

+  
+  
+  
by  
WILLIAM ALFRED EDDY

+  
+

## THE POWER OF GOD AND THE SECULAR WORLD

WILLIAM A. EDDY

WILLIAM ALFRED EDDY, President since 1936 of Hobart College in Geneva, New York, is the son of American missionaries and the holder of a Distinguished Service Cross for war service. Educated at Princeton, where he received his bachelor's, master's, and doctor's degrees between 1917 and 1922, he also has received honorary degrees from St. Lawrence University, Colgate University, and Wooster College. After a year's teaching experience in the United States, he served for five years as head of the English Department in the American University, Cairo, Egypt. Then followed an English professorship at Dartmouth, which he left to assume the presidency of Hobart. The paper printed here was read before the Triennial Meeting of the Women's Auxiliary to the National Council in Kansas City, Missouri, as one in a series on the theme Witness to the Power of God.

THAT witty and urbane skeptic, Anatole France, wrote a story entitled *The Procurator of Judea*, included in a volume entitled *Mother of Pearl*. The Procurator of Judea is Pontius Pilate. The story is laid on the sunny slopes of the Island of Capri, A.D. 80 at the villa of a white-haired provincial governor, retired after honorable service to the Roman Empire, who is enjoying the serenity and peace of the sunset years under his own vine and fig tree. A colleague of years gone by one day climbs the winding path to the villa to split a bottle of wine with his old friend, and to reminisce over their common past.

"Do you remember," asked the visitor, "the trouble we had with Herod, that double-crossing native prince who would be loyal to Rome one day and treacherous the next?"

Yes, Pilate remembered many anecdotes about Herod.

"Do you remember the headaches we had collecting tribute from the nomadic tribes of the Sinai Peninsula?"

Pilate nodded and poured out another glass.

"Do you remember that troublesome race of Jews with their fanatical attachment to their Mosaic Law?"

As the reader follows the conversation, he lives again with the speakers in Palestine in the First Century, and he feels the story moving dramatically closer and closer to the historic high point of Pilate's career.

"Do you remember," said the visitor, "a famous robber named Barabbas whom you imprisoned and condemned to

. 3 .

death and for whose liberty the people clamored night and day?"

"I do remember, indeed," said Pilate, "and that was a close shave for, if Barabbas had not been released, we would surely have had much rioting and bloodshed."

"And do you remember," said the visitor, "about the same time a countryman who was acclaimed as a new prophet and, I believe, called himself the Son of God? His name was Jesus of Nazareth."

"Jesus of Nazareth?" said Pilate, knitting his brows in thought, "Jesus of Nazareth? I don't remember."

Thus ends this brilliant piece of sustained irony by which Anatole France intended to emphasize the political unimportance and social obscurity of the Founder of our Faith. Now Anatole France is dead or we might tell him that his irony is double-edged and cuts two ways. The power of Christianity is all the more remarkable because it was born in obscurity. If it had been put over by high pressure authority and fashionable leaders then, indeed, the skeptic might question the spiritual power, but the reverse is true. It was said that no good came out of Nazareth, a barren hamlet in an unprofitable province of the Roman Empire. There lived a Carpenter who never raised His arm nor His voice. He raised no army, He wrote no books, He employed no press agent, He went about doing good and speaking words of the Fatherhood of God and the Brotherhood of Man, words which caused the hearts of those who heard Him to burn with a deathless flame that burned the Roman Empire to its foundation and blazed the path to the City of God.

It would be foolish for us to act smug about this impotence of the Church A.D. 40, for we are no better off in 1940. True, our nominal Christians number millions instead of twelve, but they are equally scattered, impotent, and disorganized. The illusion of strength briefly conferred by triennial conventions should not deceive us. We Christians are

. 4 .

lost and despised sheep, ignored by the man with the dinner-pail (or with the machine-gun), ridiculed by the dictator, denounced by the humanist as perpetuating a cultural "lag" of myths about the supernatural.

We are living in a world wholly given over to the worship of power. A pertinent question for us to face is whether we, as Christians, stand for power or for weakness? It is a question we cannot afford to ignore. Strength is health and weakness is disease. If we stand for weakness, we deserve to fall. Quite naturally and healthily, our hearts beat and burn within us at the display of power. A military parade, an Olympic race, a Notre Dame football team affect us as weaklings do not. Our hearts do not burn within us when we walk with the sluggard or race with the snail. History instructs us, however, that muscular power is the lowest form of all. In all too short a time the muscles become bound, and the arteries harden into a corpse. Where is victorious Sparta, today? Defeated Athens has conquered the world. Men have not been so quick as women to cultivate the more refined forms of power. Long ago there were brawny Amazons who threw their weight about in battle. From pre-historic times comes down the tale of the caveman who woke his sleeping fellow with the news, "Come quickly, a sabre-toothed tiger is attacking your wife," to which the husband drowsily replied, "Leave me alone, what do I care what happens to a sabre-toothed tiger." But the daughters of Eve have found better ways to manage their affairs; they have learned to rule by casting a spell, and to issue commands without raising the voice:

The very archings of her eyelids charm

A thousand willing agents to obey.

And still she governs with the mildest sway.

More powerful than the whip is eloquence born of the arts. And most powerful of all is an idea. Sparta could not put Socrates to death. A barefoot Carpenter of Galilee, bare of all military or social prestige, has conquered the world.

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### Christianity was a Layman's Crusade to Leaven and Redeem Secular Life

AMONG the many remarkable things in this new Gospel was the amazing and unheard of doctrine that fishermen should leave their nets and become fishers of men. Religion, it has been supposed, was the business of priests. To help them other men were known as Levites or acolytes to care for the altar and to pass the collection plate. But here was an apostolic consecration of fishermen, sailors, tax collectors, tent makers, physicians, housewives, handmaidens, Sisters of Mercy, Marys and Marthas, farmers, scholars, and soldiers. Most inconvenient, it must have seemed, for from this religion and its claims no one was safe. To the bewilderment of Judea, Christianity spread as a crusade among laymen, and its distinguishing and energizing principle ever since has been the ever-widening circle of its claims upon the arts and crafts and enterprises of a pagan world. Our religion, which had its roots in a ceremonial priesthood, has conquered successively the occupations of mankind, bringing them out of the category of rackets into the category of vocations, with a responsibility to see that men, women, and children have life, and that they have it more abundantly.

The older professions were born and reared in a time when human freedom moved between the fixed poles of natural law and Christian responsibility to an authority over and above man which instructed him that his destiny was not to be ministered unto but to minister. The doctor and the nurse were equally obliged, on the one hand to understand the needs of the body, and on the other hand to save rather than to kill the patient. With the suspension of either of these inflexible obligations, the profession of medicine would be completely discredited. Our courts of justice and the legal profession still hold their venerable obligations, both to ascertain the facts, and to promote justice, without which the facts

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would be sought in vain. The captain of a ship, for a thousand years, has held himself to the double duty of skillful navigation and of saving the passengers and crew in disaster before he saves himself. So the teacher, scholar, and minister of the Church, inherit from the past the double obligation to master their tools of knowledge and to use those tools in the service of God. In these and other professions we observe the equal reverence for natural and revealed law which man did not create, and with these professions went always a *noblesse oblige* which it may be hoped they will never lose. Heaven help us if, for example, the medical profession, for its personal satisfaction and profit, begins to originate epidemics and to restore yellow fever in order to stimulate business! It is to be noted, of course, that bad men have always been plentiful, and that at all times members of these professions were free to serve or to betray their cause, but the professions themselves were bounded and determined by a Christian code of unquestioned responsibility to spiritual law.

While these professions face the danger of infection from a mercenary spirit, a new world has grown up outside the old moral sanctions altogether. Modern politics, promotion schemes, totalitarian war (fought no longer with shining swords, but with bursting bombs), spoils systems and legalized piracy are other Pharoahs who know not Joseph. This new secular activity in our local and federal communities is growing in power year by year. Somewhere lay men and women must be found to uphold the truth which ministers of religion have been left to proclaim unaided. Among the crowds which never enter a church door must move a new Third Order of St. Francis who can conquer for religion the pagan enterprises of the modern world.

We do not need any melancholy Jeremiah to tell us that laymen today are in retreat. We are leaving the Church and its problems to the clergy, forgetting that they need us on the frontier as never before. In the last analysis there are only

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two kinds of livelihoods—vocations and rackets. It is time again to go out into the highways and byways to ordain fishermen and tax collectors, justices of the peace and brokers, newspaper publishers and radio entertainers, to renew activity on the laymen's frontier where the Church began two thousand years ago. If our religion is to conquer the Modern World as it conquered Ancient Rome, it must have an army of laymen on the streets and in the factories, as well as theologians from our seminaries. The priesthood will keep our Church holy and catholic, but only the laity can keep it energetic and healthy.

This is not a comfortable and soporific prospect which will tend to put us to sleep. It would be much more convenient for the layman to believe that the burden of the Church's work belongs to the clergy, while the layman's job is to make money for himself and his family. Just as it would have been more convenient and less disturbing for fishermen in Galilee to catch and sell fish than to join a group of homeless, hungry, and persecuted disciples. To the laymen, the Church offers today no refuge and protection, but only hardship and danger.

### The Absolute Priority of the Faith over Secular Life.

A FATAL mistake is made by those who assume that the Church is merely an agency to leaven and ameliorate human life. The cause we serve is not just one more of the thousand and one social agencies competing for time on the air and begging contributions from respectable citizens. To the Churchman, human life makes sense only in the light of the Gospel, and secular activity gains significance only in the light of revealed truth. What are men better than sheep or goats, that nourish a blind life within the brain, if their sole end be but to sleep and feed? The Woman's Auxiliary has

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repeatedly upheld the unique claims of the Church, notably in the inspired report of your Committee on Marriage and Divorce which recommends the complete separation of Holy Matrimony from civil marriage: "Christian marriage is a relationship between a man and a woman, legalized by the State and blessed by the Church," states the report, which proceeds to make clear that legality and blessedness are different things. The interest of the State in matters of property, inheritance, and public decency, are secular concerns which may be protected and legalized at different times and in different continents by monogamy, polygamy, or easy divorce, in ancient Babylon or modern Egypt. Holy Matrimony is not an effort to improve and refine human ways of breeding. It is a sacrament, a spiritual union till death do us part, in which the State has no interest. The same is true of education. Christian education does not consist in tacking a half-hour of sacred studies on to the week's program of secular studies. It is a totalitarian interpretation of all scholarship and all truth as conditioned by Catholic postulates about the nature and destiny of man. To reassert this claim, a group of noted Churchmen-scholars, who meet annually at Hobart College, have adopted a statement from which I quote briefly:

"To promote among our academic colleagues a far greater realization than exists at present that a knowledge of historic Christianity—as an event, a doctrine, and a tradition of corporate worship—constitutes a vital part of the intellectual and cultural equipment of every genuinely educated person, irrespective of his religious beliefs or disbeliefs. . . . Our prime obligation in a secular world is to urge the priority of the Christian Faith. . . . It is only within the general framework of Christianity that secular activities can achieve genuine importance. . . . We would emphatically deny the complete autonomy or self-sufficiency of the secular; we do not believe that the human can get along without the superhuman, or that man can achieve the good life by his own unaided efforts."

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I have illustrated the ultimate and absolute priority of the faith over secular life from marriage and education alone, but the same is, of course, true of every activity of every Christian man and woman. Laymen are called, not merely to act uprightly in their occupations and to be a shade more moral in dealing with their neighbors. They are called to proclaim and defend a Faith and a way of life which is supersecular, supernatural, and supernational—a vocation which may call again for martyrdom in a day when naturalism and nationalism are the exclusive religions of the brutalitarians who have all but conquered the modern world.

I find it difficult to align myself with any of the so-called parties in our Church. The Anglo-Catholic party too often shows preoccupation with ceremonial and with a fear of conceding any virtue to the Presbyterians. The Low Church members, on the other hand, often appear over-ready to shift with the wind, adopt a new gospel each week, and issue manifestos for the latest burning cause on the same grounds (and with about the same effect) as other pressure groups in educational and civic circles. In this matter of Christianity and secular civilization, however, there is a basis for a very genuine catholicism which every protestant, I believe, could accept; namely, that the Church represents a cause as far above the fevers and frets of society as the heaven is above the earth. The Church proposes no specific cure for some special discomfort in society. The Church alone in a modern world knows that the disease is universal and the cure "Ye must be born again."

We suffer today from extreme specialization; from doctors who can treat the eye and ear, but cannot minister to a mind diseased; from pedagogues who can drill us in the syntax of dead languages but cannot help us understand ourselves or our neighbors. The chemist tells us we are a shovelful of atoms; a breakfast for worms; bookworms, earthworms, glowworms—we don't know which. The economist tells us we are

so many units of manpower, horsepower, to be used up and discarded at the age of forty. The biologist reminds us that we are animals who can be run over by a truck and killed by a germ. The politician tells us we are robots who must hate the New Deal, or who must get ready to kill some more Germans. But we are not wholly identified by any of these miserable tags and labels. We are more than chemicals, animals, voters, serfs, or citizens. We are also potential children of God, with eternity for our native land. This vital, dynamic, organic truth, the Church alone teaches.

#### The Layman's Vocation is Supernatural.

IT WAS my good fortune to spend five years in Cairo, Egypt, trying (none too successfully) to teach English to Egyptians. Among the exotic scenes on all sides none was more curious than the Cairo Zoo, and in the Zoo no animal was a greater curiosity than the Nile crocodile. He lived the life of Reilly, and lived it with the greatest of ease. Half in and half out of the water, he would bask motionless for hours or days. If he felt the approach of a "Charlie Horse" in his muscles, he would move a few feet up the bank, and there park himself for the next week. Impervious to attack and almost to sensation, he passed his time in a coma, rehearsing for death, putting in time as he waited for the undertaker. When he yawned from sheer boredom, his mouth would remain open four or five hours, there not being any good reason why he should close it since he might want to open it again day after tomorrow. I am told the crocodile lives a very long time, but I don't believe he knows it. The complete protection he enjoys, under his thick skin, against any stimulation to act, his complete freedom from all unnatural compulsions, his enviable and unrestricted liberty to do as he pleases, has the curious result that there is nothing he wants to do. As he has no troubles, so he has no appetite for pleasure. Blasé, disinterested, unregimented, the crocodile presents a picture of

adjustment to environment, nature's triumph over any obstacle to contentment and perfect ease.

The flabbiness of the American proceeds largely from the modern heresy that the good life consists in crocodile freedom to enjoy self at all costs; to allow caprice and inertia to rule our days. "Progressive education," so-called, is partly responsible for turning men and women into crocodiles. One cannot prepare for living today by choosing cigarettes that satisfy or desserts that tickle the palate. It is good to enjoy hobbies but it is necessary also to meet bravely the inexorable disciplines of advancing age, ebbing health, sickness, poverty, and finally, death. Our little life is rounded with high walls of fate. And it is good that this is so. Only a dam makes a deep current in the river; the unimpeded flow of natural impulse produces only a shallow and superficial swamp. We should remember that the mind is like an oyster. If the oyster opens its mouth too wide, it dies.

Rousseau, the naturalist, was wrong when he lamented, "Man is born free but is everywhere in chains." The truth is that you and I are born in chains; chains of mortality which limit our years and our strength in spite of cosmetics and thyroid pills guaranteed to renew our youth. Chains of human relations also which bind us in obligation to our neighbor—and so the whole round world is every way bound with gold chains about the feet of God. From these chains, the Christian escapes only at the cost of all that makes him human. Where is the good of artistic sensitivity if it end in a desire to escape Main Street by flight to the South Seas? Where is the good of eloquence if it pour from the lips of a demagogue or blasphemer? Where is the good of inventiveness if it be devoted to poison gas? Or of winsome personality if it be used to sell worthless stocks and bonds? A madman loose in the Tenth Century could run amok over a country and damage a score of hapless persons who crossed his path. But a madman in the Twentieth Century, with the extension of his powers through

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the press, radio and motorized armies, can destroy the sanity of Germany, or fill the streets of London and Dover with bloody fragments of human flesh. The Church does not exist to promote the jungle satisfactions of nature. She exists rather to wage total war on the world of nature, the flesh, and the devil.

### The Layman's Vocation is Supernational

**I**N A visit to one of the caves of the Shenandoah Valley through which we walked half a mile underground, the guide manipulated a series of successive electric lights, and continually stationed us in prescribed spots whence he pointed out with childlike delight the resemblance to familiar objects on all sides. In the stalagmites and stalactites, projections and shelves of rock, he showed us more or less fanciful profiles, animals, pieces of household furniture, soldiers, orators, and even a kitchen range with a fried egg in a frying pan! Apparently we were supposed to admire this marvel of nature merely for its accidental and incidental imitation of commonplaces of my home and town. I asked him whether this was the only interest of the tourists, and he replied yes, except for children who would play hide and seek, or for the rare geologist, a dull fellow who came to see the cave itself! I have known other tourists who traveled far to the White Mountains only to see the Great Stone Face of the Old Man of the Mountain, and I was reminded of the rather pathetic tendency of our race to feel at home in the universe by looking everywhere for some enlarged reflection of its own self.

This natural tendency to regard the universe as a Hall of Mirrors in which we look about and admire reflections of ourselves is extremely naive and childlike. It would be very comforting and comfortable to live again in a geocentric world in which the stars are hung as lamps, and the planets revolve about this earth. But we have survived the disturbing revolution of Copernicus and have reconciled ourselves to the truth

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that this planet on which we live and die is a tiny speck on the wheel of the universe, as astrology has given way to astronomy. We have maintained successfully our conviction that the importance of man does not depend upon his size and that God's plan for us is not less important because our world is small and our time is short. How shall we now revert to a more provincial and preposterous naiveté which makes the national interest equal to the universal Kingdom of God? If the earth is not the center of creation, how can a small part of this earth, the German Reich, the U.S.S.R., the British Empire, or the U.S.A., be elevated to that dignity? And yet that is a common assumption by many who think they are putting the Cross before the Flag. We find them in practice insisting that the national interest must rule even over the Gospel and the individual conscience; and the Supreme Court renders its decision in the MacIntosh Case to the effect that the State, in order to survive, is justified in over-ruling the conscience of the individual. We do not have effective separation of Church and State in our country, even though it exists on paper. When their paths diverge, the State maintains the right to bend the Church and the Churchmen, to its will.

This subject is charged with dynamite because it stirs the emotions of legitimate national pride and patriotism, which have been so effectively cultivated ever since the reformation smashed Christendom to pieces and replaced allegiance to the Church with reverence for that man-made unit, the Modern Nation. To reassure our fellow citizens who do not know the Church we should make it clear first of all that we do not disparage the civil liberties and benefits secured by our American democracy. Indeed, it is clear to me these days that there is no higher secular bond than our American democracy, which I value so highly that, as a teacher, I spend my days and nights to extend and defend the understanding of my students of the privilege which they inherit as American citizens. Actually, however, the more idealistic the nation, the greater

is the danger of identifying the domain of the Cross and the Flag. Insofar as the American Commonwealth has adopted the Christian emphasis upon the worth of the individual, just so far is the danger increased that we confuse the United States with the Kingdom of God. The difference, of course, is not that the Flag represents something bad and the Cross something good, but that the Flag represents an interest (good or bad) which stops at the national frontier and may clash at any time with interest of other flags; whereas the Cross represents the interests of the Creator and Preserver of all mankind, everywhere and everywhen, interests which were not discovered in 1492, but which go round the globe and down the endless arches of the Milky Way.

As citizens we are duty bound to support all humane and constructive national purposes, but as Churchmen we are equally bound to keep these purposes out of the sanctuary and from confusion with the object of our adoration. Otherwise, we fall into idolatry. The error of the idolater is that he mistakes some adjacent object of wood or stone for the spiritual reality of which it is only the hieroglyph. No idolatry is not out of fashion even in higher education where the local and immediate advantage is worshiped and adored as if it were the altar of the Living God. Men still turn away after false gods even after long service in the train of truth. After five hundred years of liberal education at Heidelberg, the statue of Athena, goddess of wisdom, with the inscription "To the Eternal Spirit" has been replaced by the swastika and the tribal eagle with the impudent inscription "To the German Spirit." Discordant voices demand hysterically that we idolize some novelty of Russian economics or some antiquity from early American politics in the expectation, apparently, that the timeless arts and sciences will be prostituted to the demand of a lobby of mercenaries, who, concerned about the quick profits of today, take no thought for the morrow, much less for the Eternal Spirit. With the fads and phobias of the hour,

we Christians can have no traffic. Especially must we beware lest some handsome and more durable model or idol find a place on the altar, for idols of gold are as lifeless as idols of clay. Too often in history has the Church been pressed temporarily into the service of inquisitions, crusades, imperial wars, and sectarian strife for power. The Eternal Spirit has been blasphemed whenever the boundaries of the Kingdom of God have been contracted to coincide with the petty province of the Roman Empire, The United States of America, the Divine Right of Kings, the army of Cromwell, or the theology of the puritans. The worship of local, tribal gods is idolatry, even when the tribe covers a continent. No man hath seen God at any time for the obvious reason that the material and cultural objects we see with the naked eye are never God.

It would seem to me very dangerous to identify Christianity with or to put it in opposition to the socialist, the capitalist, the pacifist, the publican, the Republican or the sinner. On the contrary, there should be room within the Christian Church for members who in their capacity as citizens espouse any of these social philosophies. Each of us lives in a tangled network of overlapping loyalties that claim our allegiance in varying degrees; the family, the club, the community, the political party, the race, the nation and many others. If the Church is only another thread in this sociological structure, we cannot hope for much from our religion. It is my belief, however, that the Cross differs from the Flag not only in degree, but in kind.

We, who have a view of eternity, must remember that our Christian freedom existed before America was discovered, and that the Church triumphant will exist when these continents are again uninhabitable in the next ice age. Patriotism is the highest secular bond, but the only commonwealth that endures forever is the Kingdom of God. To make this clear to our misguided patrioteers, we must put our allegiance to Christianity out in front of national pride.

Modern history is so full of evidence that I shall not take your time to do more than refer briefly to disasters which have followed or will follow the confusion of civic patriotism with the more universal claims of the Christian Church. In Europe, we have irrefutable evidence of the decadence and ultimate disappearance of the Russian Church as a result of subservience to the Imperial Government of the Czars. In Germany, we have an equally clear demonstration of steadfastness in the Faith which was proclaimed heroically by Catholic cardinals, bishops, and priests and by Evangelical pastors who refused to restrict the Gospel to the program of the national government. Almost forgotten in our communion is the heroism of the Archbishops of Canterbury, Stephen Langton and Thomas à Beckett, who preferred to have the Cathedral despoiled and closed rather than to make the Church the servant of a wicked king. In our own country almost every Protestant body was torn in two by the Civil War with the result (ridiculous, if it were not tragic) that they continue divided today because of a political controversy settled seventy-five years ago. The Oxford Conference on Church, Community, and State, 1937, agreed that the Kingdom of God must not be identified with any international political machinery. And yet there are many Christians who assume that a single nation such as our represents adequately the highest ideals of the Christian Church. This heresy would again encourage prayers for military victory if we go to war. Surely that, at least, is a blasphemy to which we should not subscribe. Is there anyone here who wants to dwarf his God to make Him the exclusive ally of either side in the dog fights for power that set human beings and Christians at each others' throats at least once in every generation?

As citizens we may well be obliged soon to go to war, but if we do I hope we will go in self-sacrifice and not in quest of spoils. On all sides I am hearing and reading that we can help Britain, make money, and avoid personal risk all at once.

How lovely! It is being urged that selling arms will provide a market for our produce, solve unemployment, and turn the wheels of industry. This is no way to go into a war. I respect the appeal for America really to help Britain when we offer to help them out of our own pockets. When England goes to war, England votes a war budget and the people are taxed to the bone. If we want to take sides in this European War, let us discuss just that: let us make planes and ammunition, pay for them ourselves, and ship them to Britain. I shall be entitled to vote for intervention when I am ready to turn over half my salary and offer my son as a sacrifice. I tremble for the soul of America, if we meddle with this terrible tragedy on the frivolous grounds that it will increase our trade and raise the curve of production. Another performance like that, a war to make millionaires, and our Churches had better close up, because America will be irretrievably damned.

War, my friends, is a terrible thing. If this should prove to be not a European War to redistribute Balkan boundaries, but a conspiracy against mankind; if it should prove a cynical renunciation of all ideologies and principles and a combine of Hitler, Stalin, Mussolini, and Japan against all peace loving people everywhere, then it will be necessary to take arms the world over against tyranny. But when we turn from isolation to intervention, remember we must pay the freight. War is the road to crucifixion. There are times when men must take the Way of the Cross. God help us if we take that road as sightseers, or as profiteers. When we do go to Calvary, let us be sure that we go carrying the Cross, not the thirty pieces of silver. Otherwise we shall be fit only for the Potter's Field.

### Conclusion

IN THE Near East, where I was raised, lives a legend a thousand years old in oral tradition. Back in the Dark Ages, a Mogul led his hungry and desperate army of adventurers out of Turkestan, seeking greener pastures in the West.

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As he tramped with his ragged and barefoot army over the Steppes of Central Asia, the Mogul stepped on a sharp thorn which penetrated several inches into his foot and filled him with pain and rage. In a paroxysm of fury he summoned his viziers and commanded, "Cover the entire earth with leather, so that I shall step on no more thorns." Not daring to dispute the dictator, the miserable viziers salaamed and bowed themselves backward out of his presence, murmuring obsequiously, "Hadir ya sidi, ala eini wa raasi ya galalitul malik." Gathered in a huddle out of sight they took counsel of despair. How could they carry out the command of the madman? There was not so much leather in the world. Even if there were, they had no money with which to buy it. And if they had it, long before it had been tacked down in the far corners of the earth, it would be worn out close to home. Then one vizier, with a truly creative mind, had an idea, and he proposed an amendment to the Mogul, which would be quicker and more efficient. "Your majesty, just cover your feet with leather, and wherever you go, you will be walking on leather." And so the first pair of shoes was made!

You and I who believe in Christendom are not doomed to weakness. The totalitarian magicians demand that the earth be covered with their culture, that their system be nailed down everywhere, after stamping on every acre that is alien, and every race or idea which is uncongenial. We do not need to destroy racial and political minorities before the truth can prevail. We who follow Christ need only to cover ourselves from head to foot with tolerance, reverence, and charity, and then, wherever we walk, we shall find ourselves standing on holy ground.

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Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.

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*Witnesses to the Power of God*

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# TRIENNIAL REPORT

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OF THE EXECUTIVE BOARD OF  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL

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Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
KANSAS CITY, MISSOURI

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## *Witnesses to the Power of God*



A series of addresses on the theme, *Witnesses to the Power of God*, presented at the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church at Kansas City, Missouri.

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THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL  
281 FOURTH AVENUE NEW YORK, N. Y.

## **REPORT of the EXECUTIVE BOARD of the WOMAN'S AUXILIARY, 1937 - 1940**

**T**HE report of the Committee on Findings and Plans for the Triennial Meeting at Cincinnati three years ago closed with these words: "Here is our world. What can and must we do?" If that question was a searching and applicable one in 1937, how much deeper must be its significance for us meeting here in Kansas City in 1940, when the world as we knew it then, quite literally, has been torn asunder!

To be able to answer that question with any degree of certitude would require a vision which has not been accorded to us, but your Executive Board to which has been committed the task of guiding and directing policies of the Woman's Auxiliary between Triennial Meetings, herewith submits its report of things accomplished, and of things ahead which may serve as a starting point for our thinking toward a possible answer.

### **An Account of Stewardship**

**R**EFERRED directly to the Executive Board were several resolutions, namely:

1. The appointment of a committee to confer with the Secretaries of the Continuation Commissions of the Conference on Life and Work and on Faith and Order, to secure and prepare material which will be available for the use of the average woman in carrying out the next steps toward understanding and unity. The following were named to serve in this group: Miss Helen Brent, Chairman; Mrs. Charles E. Griffith, Miss Margaret I. Marston, Mrs. Edwin Allen Stebbins, Mrs. Henry Hill Pierce, Mrs. Harper Sibley, and Miss Charlotte H. Adams. A fine outline for a course of study to be used in Church groups was prepared by the committee and submitted to the Board for acceptance and distribution.



2. The appointment of a committee to study the question of Marriage and Divorce and to confer with the Commission of General Convention. The personnel of this committee was: Mrs. Robert G. Happ, Chairman; Mrs. Henry Hill Pierce, Mrs. Kendall Emerson, Mrs. Beverly Ober, Mrs. V. G. Simkovitch, Mrs. William E. Leidt, Mrs. C. Leslie Glenn, Mrs. Norman Livermore, and Mrs. Henry J. MacMillan. After two years of study, discussion, and the hearing of many viewpoints, the committee presented its report to the Commission of General Convention in February of 1940, and at the direction of the latter body, the report was released to secular and Church publications in the early spring.

3. At the request of the Triennial Meeting, the Board suggested to the Deans of the various theological seminaries that the students each year be given the opportunity to confer on the work of the women of the Church. As a result several opportunities were afforded to Auxiliary leaders in different parts of the country to lead such conferences in seminaries, with effective results.

4. A communication went from the Board, as directed by the Triennial, to the Hospitality Committee in Kansas City calling attention to the resolution regarding preferment to hotels which will accept delegates of all races as guests.

5. The committee appointed to make a complete revision of the By-Laws, were Mrs. Clinton S. Quin, Chairman; Mrs. Paul H. Barbour, and Mrs. Charles E. Griffith. The committee's report is submitted to this Triennial Meeting.

In addition to these specific instructions the 1937 Triennial passed several resolutions which have been implemented by the National Board. A real advance in closer relations between the Auxiliary and the Girls' Friendly Society has been brought about through the Joint Committee from the two organizations. The committee has held frequent meetings, and has presented several reports to the Ex-

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ecutive Board, including a statement of the common basic program philosophy of the two groups and the following recommendations (summarized) which have been accepted:

1. An exchange of speakers between the Girls' Friendly Society and the Woman's Auxiliary at meetings of the two groups to interpret the Church's program for girls and women.

2. The study of the program of the Girls' Friendly Society by the women of the Church.

3. A united program for the women and girls of the Church, to be compiled by a joint committee.

4. Increased sharing in the United Thank Offering and in the work of the Supply Department.

5. The coöperation of the Woman's Auxiliary in local communities in the missionary objects of the Girls' Friendly Society.

6. The recommendation by the Woman's Auxiliary to teen age and younger girls of the program of the Girls' Friendly Society and the presentation of the program of the Woman's Auxiliary to the older members of the Girls' Friendly Society.

7. Development of contacts between women and youth groups in parishes by the Woman's Auxiliary and the Girls' Friendly Society.

The following constitute the committee: Mrs. Clinton S. Quin, Chairman; Mrs. Charles P. Deems, Mrs. John E. Hill, and Mrs. G. Hale Pulsifer, for the Woman's Auxiliary, and Miss Mary Evans, Miss Jean Pflomm, Mrs. William Walter Smith, Mrs. William C. Spiess for the Girl's Friendly Society, and Mrs. Harold E. Woodward for the Woman's Auxiliary and the Girls' Friendly Society.

Constant coöperation with the National Peace Conference has been carried on by the Board, and many hours of

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Board sessions have been given over to study and discussion of a program for the Auxiliary to carry out the resolutions on peace passed by the last Triennial. In these dark days these efforts may seem fruitless, but it has been the conviction of your Board, that the Church must ever bear its witness for the Prince of Peace, not by words alone but by positive action through a positive program. All the efforts for refugees, for Christian social action, for better racial relations, for harmony in the fellowship of the Church, have their roots in the peace movement, and can be related to that larger issue of peace among nations which is to come some day if the Church produces real "men of good will."

The problems of personnel and the development of a policy for the future have been the subject of concern, particularly of the Personal Committee throughout the triennium. With the arrival of the new Auxiliary secretary for personnel, Miss Ellen Gammack, this study has taken positive form and a plan of procedure set forth which will bear fruit in more effective recruiting and training methods. There has been an increasing realization of the importance of preliminary and in-service training. In designating appointees for scholarship aid through the United Thank Offering, the plan is to train fewer candidates more thoroughly by longer periods of study than to train many in brief courses.

### The Triennial Program

THE program of this Triennial Meeting has evolved quite naturally out of all the activities and study in which the Board and the women of the Church have engaged during the past three years. From the needs and the expressed desires of Church women everywhere, certain central problems have emerged which are the nucleus of this program. It is the hope of the Board that from our thinking together here in section meetings and in the larger assembly will come a most practical and dynamic plan of procedure for the coming triennium.

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In every instance the subjects to be discussed have come out of the experience of the triennium, and it is our task here to crystallize this experience into a workable program.

Christian Family Life as a topic for discussion follows very normally upon the desire of many groups throughout the Church to continue the study of a subject so vital and so close to each one of us. As one of its first acts the woman's Committee on Marriage and Divorce undertook a sampling of the thinking of the women of the Church as it related to the problem, and widespread interest and cooperation resulted. The request that this study be incorporated into the program of the Triennial came as a natural result of this interest. How can we witness most effectively to the power of God through family life? Is such a witness achieved by a process of growth, by using the resources which the Church offers, or can it be won by the individual influence of one or two "truly good" members of the family? Are we ever troubled by the seeming conflict between our traditional beliefs and the obvious problem presented by young people, reared in the Church, who now live outside the influence of the Church because of their failure to achieve happy marriages? Has the Church fallen short in its program of education that such failures have taken place, or is the influence of secular thought and practice too strong to be overcome even by the Churchly ideal?

In our discussion of Policy and Procedure, we shall want to take note and to find out new ways to bridge the chasm which often exists between The National Council and the parishes. The entire problem of getting information and policy from the national organization into every parish, large and small, needs to be re-examined. Have we been too satisfied with ourselves in this respect? Do we need to find new methods to disseminate our educational material, so that when it leaves national headquarters, we shall know that it is reaching even the smallest unit of our vast body of Church women? When this Triennial shall have finished its work,

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what means can we devise to be assured that our thinking here is transmitted to every branch? And still further, how can we make the uniformed and indifferent care that we have met here together?

In our discussions of the United Thank Offering, of tithing, of proportionate giving, of our responsibilities toward the Youth Movement of the Church, of our task in extending the missionary work of the Church; in short, as we talk together about all our work, how are we going to make that message vital enough to excite the imaginations and energies of those remote members who have so much to give, but who have not been challenged because we have failed to witness effectively to the value which we place on our own membership in the Christian fellowship?

In our study of the *Unified Parish Program* many of our questions can be answered effectively. It is no easy task to set up such a program and many traditional procedures may have to be discarded, but by the process we shall grow, and the labor and thought involved will be well worth-while. Frequently the Board, and the staff, have been asked to send out simpler material in a more usable "pre-digested" form. In our discussions of parish programs we shall learn how to adapt and to coördinate all material available, to the needs of a particular group. Someone has called the women of the Church a "Board of Imagination". By the results of these particular discussions, perhaps we can prove that we are capable of holding that title!

No program can be complete without the recognition that at its heart lies The World Christian Community. All that we shall say or do while here, we shall say and do as members of that community. What are we doing in our own spheres to witness to that membership? When we are in a social group where anti-Semitic talk runs rampant, do we have facts at hand to refute the slander against our fellow-religionists? By what conscious effort are we showing to the world of

hate that in the Christian community, peace can reign? Are we making of our own Auxiliary or Guild a meeting place of Christian minds and hearts which is a visible demonstration of that "peace on earth"? When we have achieved such atmosphere in the place where our personal influence bears weight, then, and then only can we move on to visualize what such a world community some day may be!

### Personalities

THERE has been one change in the personnel of the Executive Board since the elections in 1937. The vacancy caused by the regretted resignation of Mrs. Beverly Ober, who was reelected at Cincinnati, was filled in 1938 by the election of Mrs. Charles E. Griffith, who is serving most ably.

Miss Mary Louise Pardee was elected Chairman of the Board in its first year of the new triennium, with Mrs. Fred W. Thomas following her in office. The Board is indebted to them both for providing excellent leadership.

One retirement and one resignation from the staff are recorded. First, that of Miss Ellen I. Flanders, who served the Auxiliary for nineteen years as Office Secretary at Church Missions House. In Miss Flanders was to be found a rare graciousness which endeared her not only to her associates but to the numberless visitors at headquarters, who came to look upon her as a personal friend. Missionaries from all over the world through correspondence regarded her as a connecting link with the Church at home, and anticipated their visits with her when they arrived for furlough.

Miss Esther V. Brown, now Mrs. Chester Smith, was appointed as Field Secretary in 1931 and resigned in July, 1940. During the nine years of her service Miss Brown gave outstanding leadership in the work of the women of the Church. Her work, while preëminently in the Southern States, extended over the entire area of the country wherever Negro congregations are established.

Mrs. Fannie P. Gross was appointed July 1, 1940, to fill the vacancy caused by Mrs. Smith's resignation. Mrs. Gross is well fitted for the position, coming to it with the background of a college education, and special training at Tuttle School under Mrs. Smith's supervision. Mrs. Gross will begin her work in the Fourth Province in the autumn.

The newest member of the headquarters staff is Miss Ellen Gammack, who started her work in the spring of 1939, as Personnel Secretary. That the work of the personnel department will be strengthened materially by her service is already self-evident, and the Board has been much impressed by her quick grasp of the essentials of this pioneering work.

A spirit of real coöperation and fellowship has prevailed between staff and Board throughout the triennium, to the effective furtherance of our work. Miss Lindley, Miss Beardsley, Miss Marston, and Mrs. Wade, together with the field workers, Mrs. Taber, Mrs. Smith, and Miss Deuel, have executed ably the plans which have been worked out jointly by staff and Board, and the Board records its deep appreciation of their service.

To be able to measure and to express the depth of gratitude and praise which is due the three members of headquarters staff who are to leave at the end of this year, would be a difficult task indeed. In the persons of Miss Lindley, our Executive Secretary, and Mrs. Wade, Supply Secretary, who are retiring, and Miss Adelaide Case, Educational Adviser, who is resigning, the Woman's Auxiliary has been thrice blessed, for each in her own sphere has made a contribution which created the foundation upon which those to follow will continue to build.

Much of the work of a Strategy and Policy Committee in the Board during this last year has been that of conserving in record form the experience of these staff members who have served so loyally and with such real consecration. The work which they have done in the Auxiliary will live always.

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Miss Grace Lindley has served longest, her appointment having been made in 1909 under Miss Emery. Her first work was with the Junior Department and along educational lines for both Juniors and Seniors. In 1916, when Miss Emery resigned, Bishop Lloyd asked her to take charge of the work until the Triennial of 1919 could elect Miss Emery's successor. Miss Lindley was nominated as Executive Secretary in 1919 and has served since then in that capacity. It is unnecessary to record here what she has meant to the Auxiliary, for her personality and influence are a living witness in the hearts of us all.

Mrs. Wade has done a splendid task, requiring tact and attention to detail, and has made of the Supply Department an agency of assistance of incalculable value to the mission field. Whatever may be the final decision as to policy regarding the supply work, we know that the work which Mrs. Wade has done in her years at the Church Missions House has made the Auxiliary everywhere keenly conscious of its responsibility to the Church in action. She began as a member of the staff in 1920.

In Miss Case the Auxiliary has had for the past twelve years an expert in educational matters, whose advice and counsel have been outstanding. Because she holds a position of distinction in the world of religious education, she has brought to her work in the Church an enriching quality that has meant much to our planning.

We shall miss them sorely, and it is with heavy hearts that we shall bid them "Godspeed" as they leave their work at the end of the current year!

### Things to Come

This report cannot be concluded without a brief word about the days which are ahead. "This is our world." Shall we rise in spiritual stature sufficiently to meet whatever this world has in store for us?

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In those danger-fraught times of July, 1939, the Provisional Committee of the World Council of Churches, sent forth its message, which can aid us today. I quote:

*"The Churches and all Christian people should strive to make concrete our Lord's injunction 'Love your enemies.' The true Christian spirit of forgiveness does not arise from a condoning of evil but from the knowledge that we ourselves have been forgiven. To cultivate goodwill toward all, not only to those within, but also to those without the Christian fellowship; to spread the spirit of forgiveness and trust; to increase the habit of charitable judgment; to widen knowledge and understanding of the causes of conflict—these things help to remove the psychological roots of war and are characteristic fruits of the Spirit of Christ.*

*"The second is the call to prayer. Prayer is the supreme energy of the Christian. That prayer must be for peace and justice among the nations. God's will is the most important factor in every problem. To seek to know that will and receive power to perform it, Christians must constantly turn to God in prayer.*

*"For the Christian to accept a counsel of despair when difficulties increase and chaos threatens is to deny faith. We believe that God presides over the destinies of nations as well as of individuals. When men in the grip of fear tend to rely upon their unaided strength and wisdom, the Churches must proclaim boldly and clearly, 'The Lord thy God reigneth!' They must proclaim that fact as a judgment, as a warning, and also as the basis for their faith and hope. The event is with God: and he that doeth the will of God shall stand in the power of His might."*

Respectfully submitted,

HELEN L. HAPP

*Chairman, Executive Board*

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*Witnesses to the Power of God*

# TRIENNIAL REPORT

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OF THE EXECUTIVE SECRETARY OF  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL

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Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
KANSAS CITY, MISSOURI

## THE EXECUTIVE BOARD

MISS GRACE LINDLEY, *Executive Secretary*

### *Provincial Representatives*

Province	I	*Miss Mary Louise Pardee
Province	II	Mrs. Franklin S. Chambers
Province	III	Mrs. John E. Hill
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Province	V	Mrs. J. V. Blake
Province	VI	Mrs. John E. Flockhart
Province	VII	Mrs. H. E. Woodward
Province	VIII	*Mrs. Walter Mitchell

### *Members at Large*

*Mrs. Paul H. Barbour	Mrs. Norman B. Livermore
Mrs. Charles P. Deems	Mrs. Henry J. MacMillan
Mrs. Charles E. Griffith	Mrs. Clinton S. Quin
*Mrs. Robert G. Happ	Mrs. Kenneth C. M. Sills

### *Representative of the Girls' Friendly Society*

MRS. H. E. WOODWARD

### *Representative of the Church Mission of Help*

MRS. KENDALL EMERSON

### *Representative of the Church Periodical Club*

MRS. JAMES KEELEY

\*Having served two terms these members are ineligible for re-election.

## REPORT of the EXECUTIVE SECRETARY of the WOMAN'S AUXILIARY, 1937 - 1940

AT THE request of the National Executive Board this report is to deal with the history of the Woman's Auxiliary. It was with great reluctance that the attempt was begun, for the telling of past deeds can be very dull, but the discovery was soon made that the history of the Auxiliary is anything but dull. It is the story of women's work in the Church through the last sixty-nine years, a time in which great changes took place in the world and in the Church.

"He looked forward and made some beginnings" is a striking inscription on a memorial tablet in a South African Cathedral. The Auxiliary might take, and it might have taken, those words at any time in these years to describe its story. We shall trace that story through three periods, naming them:

I.—DEVELOPMENT: 1871-1907

II.—TRANSITION: 1907-1922

III.—ENLARGEMENT: 1922-1940

The dates chosen are arbitrary, none of them mark clear cut beginnings and endings. Indeed the three descriptive words prove that; development is characteristic of all these years, if it were not so it would be a sorry history to review, and if there has not been transition and enlargement there is little hope in looking forward.

### I — Development 1871-1907

IT IS doubtful if our mothers and grandmothers, at least in the earlier part of that period, could have seen as we do now the broad basic principles upon which the Auxiliary was building. Those principles were three and in themselves they illustrate the fact that there are no clear cut divisions in our history for each of them obtain today as they did at the beginning. They are:

1. *The Auxiliary's official position.* No one woman or group of women called into existence a society named the Woman's Auxiliary. At the General Convention of 1871 the formation by the Board of Missions of a Woman's Auxiliary to that Board was voted, and for sixty-nine years the general organization of the women of the Church has been an Auxiliary to the central Board or Council of the Church. That meant and continues to mean that the program of the Woman's Auxiliary is the program of the national Church.

2. *The Auxiliary's growth* along the natural lines of the Church. First came parish, then diocesan, and then general national organization, filling in later, as did the Church itself, provincial formation. Perhaps to this development is partly due the fact that the Auxiliary has never built up loyalty to itself, its loyalty having been given to the Church for whose service it exists.

3. *The Auxiliary's freedom* from red tape and regimentation. There are no rules for membership, no individual dues and there, therefore, is variety in names, in organization, and in methods. While these principles underlay future growth, first developments were along practical lines of packing missionary boxes and making gifts of money to missionaries.

During these years came the development too of the Junior Department and as a result of Mrs. Richard H. Soule's suggestion for an adequate offering at the Triennial Corporate Communion of the Auxiliary, the beginning of the gift so well named, the United Thank Offering. The story of the far reaching results of Mrs. Soule's inspiration runs through all the following history and will be referred to as we follow its course. There was, too, a beginning of emphasis on the need for mission study, a beginning of insistence on definite training for the mission field, and a fuller realization of the place that prayer should hold in all this service.

So the Auxiliary grew quietly but steadily until it existed

in every diocese and missionary district at home and abroad, and with very little machinery in the field or at headquarters in New York. For all those years it had only one general officer, for four years Miss Mary Emery, and from then on Miss Julia Emery, who was assisted in the box work by another sister, Miss Theresa Emery. With no more organization than this, Miss Emery called a general meeting of the Auxiliary at the time that the General Convention of 1874 was held in New York and sixty-six women met for one day. These informal conferences were the beginning of Triennial Meetings which need and receive such careful planning nowadays. Miss Emery also called conferences of diocesan officers on the third Thursday of the month at the Church Missions House. They were conferences because by dint of persuasive pleading she managed to induce the quiet, retiring ladylike members to tell something of the work they were doing. However simply it was done, the women of that day made splendid beginnings. All honor to them!

## II — Transition 1907-1922

Running through these years of transition there seemed to have been two well defined lines, first an increasing emphasis upon missionary education, and secondly, an increasing awareness of the need for reorganization. Perhaps the first was the energizing spirit and the second the new body which could be the fitting expression of that spirit.

### *Missionary Education*

1. SUMMER CONFERENCES. The first one ante-dates the period we have labeled Transition for in 1902 an inter-denominational conference for young people was held at Silver Bay, New York. Only two of our Church members attended it, but through their efforts the interest of many others was enlisted in later Missionary Education Movement conferences at Silver Bay and elsewhere, and in the beginning and



development of our own Church conferences. There is great temptation to review in detail, to tell of Dr. T. H. P. Sailer of the Presbyterian Board, that brilliant and delightful teacher who introduced the discussion method for study classes, and to continue the story to the happy, though rather frightening summer conferences where we Junior officers led classes described as made up of members over fifty, taught by leaders under thirty. To Silver Bay too, or to Dr. Sailer, and for some of us the two are almost synonymous, should go the credit for what is today the Church Training Institute at the time of the General Convention, for its beginning was in the six mission study classes conducted by Junior leaders at the Triennial in Cincinnati in 1910.

2. EDUCATIONAL SECRETARIES. The gradual addition of officers in dioceses and parishes might be one way of tracing the history of the Auxiliary. At first there was as a rule a secretary in the parish to correspond with the Secretary at headquarters, then there came the usual officers of any organization, president, secretary, and treasurer, and then through the years there were added the United Thank Offering treasurer, supply, education, social service, and devotional secretaries. It was in this period that educational secretaries were appointed, and that at headquarters an assistant was added to whom was given charge of education and Junior work until it proved necessary to divide the two offices. In 1914 Emily Tillotson, that "born teacher" and beautiful personality took charge of the educational work, leaving the writer to care for the Junior Department, although naturally the two, as well indeed as all the work, continued to overlap. Closely connected with the growing interest in education was the appointment in 1909 of Deaconess Henrietta Goodwin as a student secretary of the Board of Missions, and although she was not on the Woman's Auxiliary staff, relations at headquarters were close and happy, and in the field she and the Auxiliary were glad to help each other. To the Deaconess'

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visits in schools and colleges we owe some of our best missionaries.

3. SPIRITUAL EMPHASIS. It was inevitable that in the development of missionary education there was spiritual growth. The first study groups prayed and studied, and the first summer conferences led their members to face their own responsibilities as Christian disciples before they could be ready to return to their dioceses and parishes as leaders.

### *Reorganization*

Planning for reorganization began in the triennium of 1916-1919 and was formally adopted at the General Convention and Triennial Meeting of 1919 and was put into effect in the triennium of 1919-1922, though here again the beginnings go further back than the suggested date, and the endings are not yet. To get the background for this reorganization, it will be well to remember that though many years later than the formation of the Board of Missions, a General Board of Religious Education and a Commission on Social Service were approved by the General Convention of 1910. Nowadays it is easy to see how closely related must be the work represented by these separate Boards, but it was that great leader and saint, Bishop Lloyd, who suggested to the General Convention of 1919 the combination of the work under a National Council.

Although its two first secretaries, Miss Mary and Miss Julia Emery had realized the desirability of united Church work, logically the Woman's Auxiliary was auxiliary only to the Board of Missions. It became, however, more and more difficult to keep Church work in watertight compartments. To be concerned with what the Board of Missions did in this country and in foreign lands might be large enough, but it was to ignore the parish, diocese and community, and rather than do that many a branch worked in those fields even if

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such service could not be reported to headquarters. Meanwhile some of the leaders, especially younger officers like Elisabeth Delafield and Lucy Sturgis and others of us, were asking why such restrictions were necessary, asking, too, why Church societies themselves were in watertight compartments separate from each other, while all of them together were not enlisting the womanhood of the Church. At the same time too there was growing concern over the low salaries given United Thank Offering workers in the domestic field.

In all this thinking and questioning Bishop Lloyd's inspiring leadership and never failing encouragement were evident, and in St. Louis in 1916 the Board of Missions sent a delegation to the Triennial Meeting to express appreciation for the Auxiliary's missionary offerings and to invite the Auxiliary "to counsel and advise with the Board as regards the appointment of those who are supported by the United Offering." Was it like women to accept not only that invitation, but to add the request that there should be "conferences on the whole subject of the relation between the Woman's Auxiliary and the Board of Missions"? Two committees were appointed, one to confer with the Board, and another to seek a way of coöperation with organizations of Church women.

Meanwhile changes at headquarters were taking place. Telling no one else, Miss Emery sent her resignation after forty years' service to Bishop Lloyd on the last day of the 1916 Triennial, too late for him to take it to the meeting. When we returned to New York he asked me to take charge of the work until the 1919 Triennial might choose a successor to Miss Emery. To assist Miss Tillotson in the growing educational work and to take over the Junior Department, we asked two successful leaders, Laura Boyer for the first, and Frances Withers, for the second. At this time, too, Mrs. George Biller began her work as Organizing Secretary, remaining on the Woman's Auxiliary staff until she was taken for an even more important and even more successful service at the

Church's Center for Devotion and Conference located first at Racine, Wisconsin, and later in Chicago. In 1925, Miss Grace Parker succeeded Mrs. Biller as Organizing Secretary doing interesting and worth-while work until her resignation in 1927.

So we come to the Convention and Triennial of 1919 when these changes were made:

1. *The creation of the National Council*, replacing the former Board of Missions, the General Board of Religious Education, and the Commission on Social Service.

2. *The Woman's Auxiliary voted to be made auxiliary to the National Council*. The actual change was not consummated at the Convention since the Triennial adjourned before the Canon creating the National Council was adopted by the General Convention. It is significant that the Triennial voted that even if a National Council were not set up, it should add religious education and social service to its work for missions.

3. *The creation of a National Executive Board*. From 1919 to 1940 seventy-four women have had membership on that Board giving truly consecrated service in careful planning and wise leadership. Indeed no words of mine could say adequately what the value of an Executive Board is to the Church's Mission.

4. *The reference of the Junior Department to the National Council*. Many leaders in that work had become convinced that a Junior Department of a Woman's Auxiliary could not meet the need of the children of the Church since either the boys were left out or they were illogically a part of a woman's society. When the National Council organized it put all work for children under the Department of Religious Education.

5. *An enlarged and reorganized supply work*. During the war some of the best Red Cross rooms had been managed by women of our Church, and it seemed desirable that the

supply work of the Church should be carried on along somewhat similar lines. That this has been done under the thoughtful and efficient guidance of Mrs. Wade is part of the history of these and the following years.

6. *New requirements for the United Thank Offering.* As a result of consultation between the Auxiliary and the Board of Missions resolutions were adopted, requiring the approval of the Executive Board for all United Thank Offering appointments and a minimum salary of \$1,000, since raised to \$1,200, unless board and lodging were provided.

7. *The creation of a Church Service League.* This League was to be a federation of all national Church women's societies both for the purpose of coöperation and in the hope that hitherto uninterested women might be reached through a united presentation of the Church's work.

8. *The Emery Fund.* A diocesan officer, Miss Nannie Hite Winston, called attention to the fiftieth anniversary of the Auxiliary occurring in October 1922. To mark that date and to honor Miss Emery's forty years of service a Fund was given from which grants should be made to missionaries on furlough. It is difficult to think of a more delightful Fund. Miss Emery herself hoped that it would never be closed and there have been additions, notably from the Newark branch, so that the amount originally suggested, \$50,000 needs only \$322.57 to reach \$100,000.

### III — Enlargement 1922-1940

**E**NLARGEMENT is a grand label and a useful one for it implies its connection with Development and Transition and also suggests that it cannot end in 1940. It is difficult to put its history under heads but we may perhaps do so under three general points: enlargement first of certain basic conceptions; secondly enlargement in organization, and thirdly, enlargement of service.

### *Enlarging Conceptions*

1. **THE INTERNATIONAL FELLOWSHIP OF THE CHURCH.** The Mission of the Church changed from being a few messengers sent to faraway people generally thought of as queer and backward, and became the effort of the Christian Church, the great ecumenical Church existing now in almost every country on the globe, to bring life and all life's relationships into obedience to Christ Jesus. This had led to a new realization of Christian fellowship made rich by such leaders, as for instance, Bishop Azariah of India, Dr. Kagawa of Japan, Dr. Wu of China, Muriel Lester of England, and Bishop Tucker of America.

2. **THE INCLUSIVENESS OF THE CHURCH'S MISSION.** The Triennial of 1919 could vote to add religious education and social service to missions. The Triennial of 1940 knows that Christian education and Christian social relations together make the Church's Mission.

3. **A CONSTANTLY DEEPENING MEANING OF CHRISTIAN DISCIPLESHIP.** It may be fairer to say that there was increasing realization that Christian discipleship had to be the reason for all that the Auxiliary did. At first Auxiliary work meant packing missionary boxes, giving a little money, and saying a prayer for missions. An increasingly large number of women have learned that to know God's will for His world and to have strength to do their part in that will, it is necessary to be fully given to God that He may use them as He thinks best. Since "if we be His disciples" means that, it was natural that corporate communions, quiet days and retreats, Bible study, personal and corporate prayer should have been emphasized. This trend toward deeper realization of the implications of discipleship and fuller use of methods for developing personal and corporate worship has been more and more strongly marked.

### *Enlarging Organization*

1. **THE EXECUTIVE BOARD.** At the Triennial of 1922 the Girls' Friendly Society asked for representation on the National Executive Board, in 1931 the Church Mission of Help, and in 1934 the Church Periodical Club. Beside the evident gain for the Church's work from such coöperation there was implied recognition of the Auxiliary as the central, official body, and therefore of its opportunity to be the coördinating, unifying group which is part of its best history.

2. **THE CHURCH SERVICE LEAGUE** and the Woman's Auxiliary. The League as a federation served its purpose both by drawing the women's societies closer together and by showing the Woman's Auxiliary how to expand its work, and having served its purpose it ceased to exist nationally. If in 1919 it had been possible to foresee what the Auxiliary was to become it might have seemed unnecessary to create the Church Service League, but in that case the enlargement of the Woman's Auxiliary and the coöperation between different organizations now so evident would have been far slower of attainment.

3. **WOMEN MEMBERS OF THE NATIONAL COUNCIL.** Beside learning the wisdom of coöperation in women's work there was a growing conviction that there should be more coöperation between men and women in the Church's work, and in 1934 the National Council asked General Convention to revise Canon 60 so that the Triennial Meeting might nominate and General Convention elect, four women to membership on the National Council. As a result of the change in the Canon five women have served on the Council. Miss Rebekah Hibbard for three years, 1934-1937, withdrawing her name at the last Triennial; Mrs. Henry Hill Pierce for one term 1937-1940; Mrs. James R. Cain, Miss Eva D. Corey and Miss Elizabeth Matthews for two terms, 1934-1940; it has been

significant worth-while service which these women members have given.

4. **ENLARGEMENT IN THE FOREIGN FIELDS.** Since native Churches have grown apace naturally the organized work of the women of those Churches has grown not only larger but rightly more independent. There is, however, a true fellowship, not only between the missionaries and their home Church, but between the women of the so-called younger Churches, and the Church in America. One happy way of strengthening this tie is the availability of the United Thank Offering, voted in 1928, for postgraduate study in this country of women from other countries, two Chinese and one Japanese student having had such scholarships, and two more Japanese having such at the present time.

5. **THE WOMEN OF THE CHURCH.** To close the statement about enlarging organization by stressing the lack of organization may seem odd but it is true to history to say that the very improving of machinery led to freedom from limitations. The Auxiliary did not stress its mechanical setup which probably helped it to become what it is so largely today: the women of the Church bound together for service. A result has been the growth of the unified program through which all the general work of the parish in the five fields of parish, community, diocese, nation, and world is shared in by all the women of the parish.

### *Enlargement of Service*

It is impossible to trace the history of any Christian Communion during the past twenty years and not ask what its members did about the great problems which especially concerned the whole Christian Church at this time in history. What did they do about race relations, war, economic conditions, Christian unity, youth, and the Christian home?

1. RACE RELATIONS. In the United States the expression often means relations between white and colored Americans. This expression in the Church should include relations among all racial groups, the Indian, the Negro, the Oriental, the Mexican, and the Jew, toward whom we have a special responsibility as expressed in the resolution adopted by the Executive Board in December, 1938:

"At this Christmas Season when we remember a Jewish family for whom there was no room in the inn at Bethlehem, we are sorrowfully aware of the countless numbers of their race who are today seeking shelter for themselves and their children.

"We call upon the women throughout the Church to celebrate the birth of our Lord Jesus Christ by showing in simple, friendly ways their sympathy with their Jewish neighbors and by making welcome, into their communities, schools, and homes, refugees who have come to this country. We also urge them to promote international government action for the relief of refugees and to work for a larger measure of justice and consideration for all Jews and other minority groups in our national life."

The Auxiliary took its place in the Commission on Interracial Coöperation, an association largely responsible for the decrease of lynching. The Auxiliary is also represented on the Church Women's Committee, Department of Race Relations of the Federal Council of the Churches of Christ in America. The Bishop Tuttle Memorial Training School in Raleigh, N. C., was planned by white and colored Church leaders, gifts for it came from both, and the faculty and Advisory Committee are made up of colored and white people. Another forward step was the appointment of a Negro Field Secretary in 1931 when Miss Esther Brown began her significant and worth-while service. But no report of official appointments

and committees can tell the whole story. Many individuals and groups have tried to help the fellowship between the two races. But even so that part of the history is only in the making and the road lies far ahead. It is cheering to know that such a Christian statesman as John R. Mott lists the existence of the two races here as an asset. Since race relations, he said would be one of the great world problems of the future, America had the opportunity to work things out between these two races here at home.

2. WAR. It would seem natural that women should be awake to the evil of war and willing to do their utmost to abolish that evil. Any group, too, working for humanity and seeking to establish the one universal Church realizes that peace is an integral part of the gospel of the world's redemption. Individuals and groups have studied the problems of war. The National Executive Board is a member of the National Peace Conference, and we are always included in the Conference on the Cause and Cure of War. Triennial Meetings have passed strong resolutions against war. This is another road with a far away ending, a weary, hard road, probably an agonizing road, but no matter what difference there may be over the best way of arriving at the end, it cannot but be a road upon which the fellowship must walk since the end must be the peace which the Prince of Peace came to give the world.

3. ECONOMIC CONDITIONS. There has been growing concern over these conditions, caused perhaps by the realization that America cannot speak as a true democracy while there is the unemployment, the slums, and the discriminations that exist today. Here again groups have studied and done something in some places, and Triennials have passed resolutions, but history contains no story of great accomplishments, of great changes brought about by the courage and sacrifice of our members.

4. CHURCH UNITY AND COÖPERATION. The problem of Church unity is uniquely the Church's. Race, war, and economic conditions are problems for the rest of humanity as well as for those who call Christ Lord, but only the divided Church can close those divisions, and let the healing Christ make His rent body whole again. The Woman's Auxiliary has had little opportunity to take part in official efforts for organic unity. Mrs. Edwin Allen Stebbins attended the Edinburgh Conference in 1937 and is a member of the Joint Executive Committee of the American Section of Faith and Order and Life and Work, and on the Commission for the Study of Christian Unity for the Council of Churches of Christ in America. Mrs. Henry Hill Pierce attended the Conference at Oxford in 1937 and the Utrecht Conference, which drafted the Constitution of the World Council of Churches, and she too is a member of the Joint Executive Committee of the American Section of Faith and Order and Life and Work. Mrs. Harper Sibley also attended the Oxford Conference and through her speaking in the National Preaching Mission has done much for the cause of unity. While Dr. Adelaide T. Case did not attend the conferences in Europe she gave very special assistance in preparation for them through the Research Department of The Federal Council of Churches.

Less fundamental than Christian unity but extremely important and of great practical value is interdenominational coöperation, and there the Woman's Auxiliary has done more. For nearly twenty years we have been members of the Council of Women for Home Missions and of, first the Federation of Women's Boards of Foreign Missions, later the Woman's Committee of the Foreign Missions Conference, and as already noted since its beginning we have had close relations with the Missionary Education Movement. During the past years the chairman of the first two were Episcopalians, Mrs. Augustus Trowbridge and Miss Edna Beardsley. A very in-

teresting movement for unity and coöperation between these interdenominational groups and the National Council of Church Women of which another Episcopalian, Miss Mary Smith is chairman, is taking place, and it is matter for rejoicing that during this effort for greater unity between these three interdenominational groups, all three chairmen were members of our branch of the Church.

5. YOUTH. In the years since the organization of the National Council there has been large growth in the Church's interest in and work with young people and children. During that time has come the development of the young people's associations, the first of which we believe, was that planned and organized by Woman's Auxiliary officers in the Diocese of Michigan. Another striking development which the Auxiliary watched with sympathetic interest was that of making the Girls' Friendly Society an up-to-date, efficient, and inspiring society for girls. Still another forward step was taken at the Triennial of 1928 when the Woman's Auxiliary voted to use the United Thank Offering to place women workers in colleges. At the present time there are nine in such service.

6. CHRISTIAN HOMES. It was impossible to be concerned with both youth and education and not see how imperative it was that the Church's influence should mould the home. It is significant that the Christian family was one of the special subjects at the Triennial of 1931, and that it is so again at this Triennial of 1940. It was quite fitting that the General Convention of 1937 should ask the appointment of a committee of women to consider the question of marriage and divorce and to present their views to the Convention's Commission on that subject.

7. TRAINING FOR PROFESSIONAL WORK IN THE CHURCH. We have seen that almost from the beginning leaders in the Woman's Auxiliary realized the need for training for missionary work. The widening and deepening of

such training is an interesting chapter in our history. There could not be more entire dedication to service than that given by the first missionaries, but with the widening conception of the missionary enterprise they themselves asked for fuller preparation and the women of the Church took fuller thought for preparation, for better care in the field, for refreshment on furloughs, and for pensions on retirement. While not created by the Board of Missions the Deaconess and Church Training Schools in New York and Philadelphia, and later St. Margaret's in Berkeley, California, have trained many missionaries.

Another step was made through a corporate gift to establish two training centers, the Bishop Tuttle Memorial School, already referred to, for the preparation of Negro women and Windham House in New York, not a school, but a center for study. Since the Tuttle School was opened in 1925 sixty-seven graduates have gone into Church work or taken the Church's influence into secular work. Windham House was opened in 1928 and 211 girls have gone from there into Church work at home and abroad.

For these fifteen years Miss Bertha Richards has been the Dean of Tuttle School, and no words can say adequately what her service to the Negro has been. During its first years Miss Adele Lathrop carried the successful experiment at Windham House, and since then Miss Mary Ladd has been its helpful, inspiring Director.

8. OFFICERS, VISITS, FIELD WORK. Perhaps because of the absence of machinery already mentioned there has been special emphasis upon personnel. There are over 5000 groups of women organized in our parishes, many more than that number of parish officers, and over a thousand diocesan officers. At headquarters the number of officers grew from one to the present staff of Executive, Assistant, Educational, Educational Adviser, Supply, and Personnel Secretaries.

The Executive Secretary and Miss Beardsley, the Assis-

tant Secretary and until her retirement in 1939, Miss Flanders, Office Secretary, cared for the general work. Miss Flanders coming in 1920 not only took care of routine matters, but both by her presence and correspondence made the Emery Room attractive to missionaries and other visitors. At her retirement in 1939 letters from all parts of the Church testified to the deep regret felt at her leaving and the equally deep appreciation for all that she had done through her nineteen years of service.

Mrs. Wade came in 1920 to take charge of the Supply Department. The reorganization of that work has been mentioned, but it is impossible to condense into a few sentences what that reorganization and then its maintenance and development meant. There was needed wise and careful planning and sympathetic understanding and guidance, and all that Mrs. Wade has given in a service deeply appreciated by both the missionaries and those who worked for their help and comfort under her leadership.

Miss Beardsley who had served first as a Field Secretary came in 1929 and took special charge of the United Thank Offering, Field, and Social Service Work. It is not possible to go into details. The increase in the United Thank Offering during the last years speaks for her successful efforts along that line.

In 1929 Miss Marston began her outstanding service for Christian education, and since the Auxiliary is preëminently an educational force that has meant that her influence has been felt in all its work and through it in the Church and in interdenominational circles.

In 1919 the Auxiliary asked Dr. Adelaide T. Case to become Personnel Secretary, and although she felt that she could not accept that office, ten years later she did accept a part-time position as Education Adviser, a title which, however, gives no idea of the inspiration and help she has given since then in all parts of the work. In 1938 Miss Ellen Gam-

mack was appointed Personnel Secretary, and even the short time since she began her work, has proved both its need and her ability.

But not all the work of general, diocesan, and parish officers proved enough for the demand. What was also needed were persons like diocesan officers who could be in a diocese for several months and could give their whole time to detailed work, which is not to say that many diocesan officers did not give practically that very service but not all could do so. Out of this need came the plan for Field Secretaries of whom there have been twelve. The first appointment was that of Mrs. D. D. Taber, who for seventeen years has actually lived in different dioceses for months at a time. That the Auxiliary is today so truly the women of the Church, and that the unified program is operating in so many parishes is due in no small measure to those many diocesan homes in which she has lived. Mention has been made of Miss Brown's appointment, her work beginning in 1931, and that of Miss Eleanor Deuel beginning in 1936. It may be enough to say that they proved their right to be in the succession begun by Mrs. Taber. When in 1940, because of her marriage, Miss Brown resigned her position, Mrs. Gross, another graduate of Tuttle School, was appointed Field Secretary.

Up to this point anyone familiar with the facts could have written the history of the Woman's Auxiliary. Now, however, this Executive Secretary is reserving a paragraph all her own. The one very personal pleasure which she cannot deny herself is an expression of appreciation of and to her fellow officers. She has had the experience of working both as a junior and as a senior officer, and largely through the goodness of her fellow officers, both experiences have been wonderfully happy. A history, and at that, one in limited space, is not an opportunity to say all that I long to say. My love and gratitude will be always with those with whom I served in the past, Mrs. Biller, Miss Brown, and Miss Flanders,

and to the one too, who was very close to me and who has never seemed very far away, Miss Tillotson. To my fellow secretaries of today, Mrs. Wade and Miss Case, who are leaving the staff with me, and Miss Beardsley, Miss Marston, Mrs. Taber, Miss Deuel, and Miss Gammack, I should like to say that I thank my God upon ever remembrance of them, and I bless His goodness to me in letting me be their fellow disciple. Nor can I end this paragraph without adding my deep appreciation of and gratitude to the assistants on the staff, Miss Lucy Sagendorf, my own helper, Mrs. Jean F. Bowman, Mrs. Sverre Filberg and Miss Ethel Bingham, and to Miss Margaret Wyckoff and Miss Gladys Beattie who have recently succeeded Miss Mary B. Handy and Miss Daisy Powell. We have all had lots of fun as we worked, most of the time, and played sometimes, together. May God bless them in all the years to come.

Returning to our history a change in the kind of visits and meetings during the years indicates enlargement of service. The demand for leadership training over against one-night-stand speeches grew. Headquarters and field secretaries together planned their work so that a field secretary might go first, helping the diocesan officers reorganize the work and interesting the women of the parishes in the Church's work, after which headquarters' secretaries could follow for more detailed leadership training along definite lines of education or supply, organization or the devotional life.

Visits have not been entirely restricted to this country, though of course the lack of time and money, and lately war, have prevented much desirable visiting in parts of the Church. Both Mrs. Twing as Honorary Secretary, and later Miss Emery, went to the East. In 1914 Miss Emery made it possible for me to accept an invitation of the Society for the Propagation of the Gospel to make visits in England, and in 1923-1924, I had the unforgettable experience of visiting the mission fields in the East, and in 1929 a few weeks in parts of



Latin America. Miss Tillotson spent two months in the Hawaiian Islands in 1927 and Miss Beardsley visited them in the winter of 1933-1934, and Cuba and the Panama Canal Zone in 1938. In 1935-1936 Miss Marston went to the East. Such visits very evidently mean much for fellowship between the different parts of the Church, and long gaps between those visits as that between mine and Miss Emery's, and mine and Miss Marston's, are regrettable.

9. ENLARGING GIFTS. If as the years passed gifts had not increased, the Auxiliary would not have grown. There has been wider acceptance of the Auxiliary's obligation because of her Auxiliary relation. The cost in money of the work undertaken by the national Church through the National Council had to be the concern of that Council's Auxiliary. True to its freedom of method, diocesan branches have accepted that obligation in different ways. One group and the largest, undertook a definite amount of the diocesan quota. The other group did not give as an organization, but did everything possible to help the dioceses obtain the quota through gifts from men and women in the parishes, leaving the Auxiliary free to give specials. Because in so many dioceses no division of gifts from members of the Auxiliary was kept, it has been impossible since 1919 to get any complete or adequate record of the giving of the women of the Church, nor has there been concern to do so, but concern only that the Church should furnish the necessary financial resources for its mission in the world. So although figures cannot be given it is evident that there has been increased interest in budget, in specials, in the United Thank Offering, and in supply work.

In the last years several bequests have been made to the Auxiliary. Since it is not an incorporated organization, the Domestic and Foreign Missionary Society holds these funds, expending them at the request of the National Executive Board.

The history of enlarging service has been traced under the foregoing nine points. It is evident that any complete story of the Woman's Auxiliary's interests and services would take us into almost every missionary undertaking and almost every mission station in this country and overseas. It is impossible to tell the full story but perhaps we might let Brent House stand as a symbol of such work. It touches home and foreign interests, it exemplifies freedom of development, it illustrates the use of the United Thank Offering, and through Mrs. Biller it testifies to the influence of dedicated personality.

1940

SO DEVELOPMENT, transition, and enlargement bring our story to 1940, to the end of sixty-nine years of work. If the report is to be confined to history it would perforce stop at that point. But on a tale that is made up largely of beginnings the future presses somewhat persistently. If we may not prophecy we may surely ask questions such as these:

1. Would the use of another name than that of Woman's Auxiliary be helpful?
2. Would it still further increase the usefulness of the National Executive Board if some of its membership were drawn from persons not already closely connected with organized Church work but from those experienced in civic affairs or community life?
3. Has the time come when membership on the Board should not be confined to white Americans?
4. Would it some day, even if not immediately, be advisable to designate the United Thank Offering for objects outside the budget of the National Council, for new forward looking objects?
5. At some still later time might not the United Thank Offering be a great gift made by the men and women of the Church at the opening service of the General Convention?

6. Might the supply work be given by parishes and include all material supplies sent the mission field, combining perhaps that now done through the National Supply Department and that so well done through the Church Periodical Club?

7. Has the time come when there should be even more careful evaluation than already done of training for professional service in the Church, with perhaps a plan worked out for combinations of schools and training centers.

8. Should not the men and women of the Church work in closer coöperation in parish, diocese, and national Church? Is not the time approaching when they might plan together in General Convention for the Church's welfare and mission?

9. Has not the time come when we must work much more coöperatively than in the past with other communions?

Those nine questions are questions only but they merit thought even if that thought should lead to conviction that the present ways are satisfactory.

Those things which are to be said finally are not questions. Would to God that we might call them prophecies for on them hang the value of the Woman's Auxiliary in the world today. There is potentially one unifying force, only one world wide fellowship and that is the Christian Church. But if the Church is to bring humanity into a fellowship called by Christ's name it must solve, not just talk of, problems. And every group in the fellowship of the Church must take its place in solving them. The only way in which the Auxiliary can face the future is by obeying these imperatives:

1. We must find the way to change war into peace.
2. We must do away with racial antagonism.
3. We must make American social conditions Christian.
4. We must gain a deep understanding of the faith of

the Church and that faith's implications for the Church's mission in the world.

5. We must insure the Church's members giving themselves absolutely to Christ, putting Him above country and self and possessions.

6. We must furnish the Church with men and women and money adequate for a great advance at this time.

If we meet those imperatives what a future stretches before the Church! A future which has two glorious guarantees: the first is that Jesus Christ, the same yesterday, today, and forever, is unconquerable, the darkness cannot overwhelm Him; and the second is, that we the women of the Church—no, we must not say it of any one group only—we the members of His universal Church are unconquerable in Him, the darkness cannot overwhelm us.

Respectfully submitted,

GRACE LINDLEY,

*Executive Secretary*

### FINANCIAL SUMMARY\*

Budget Quota .....	\$569,233.07	
Advance Work .....	43,339.48	
Specials .....	317,541.66	
Social Work .....	227,790.67	\$1,157,904.88
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United Thank Offering of 1937 .....	\$861,693.07	
Interest on United Thank Offering .....	39,500.75	901,193.82
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Total in money .....		\$2,059,098.70
Supply Department:		
General (assigned		
from headquarters) .....	\$495,338.34	
Diocesan Missions .....	168,478.92	663,817.26
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Total in money and boxes .....		\$2,722,915.96

\*It should be remembered that the above figures are incomplete. They are for the years 1937, 1938 and 1939 except the United Thank Offering, which is that given in Cincinnati, October, 1937.

### UNITED THANK OFFERING WORKERS

As of July 1, 1940

Number of Workers in Continental United States .....	108
Number of Workers in Extra Continental & Foreign Fields .....	86
Number of Workers on Retired or Disabled List .....	54
Number of Workers in Training .....	17

### PENSION FUND

Total Pension Payments .....	\$ 77,605.73
Paid from United Thank Offering Pension Fund .....	61,172.07
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*Balance drawn from the 1937 Offering .....	\$ 16,433.66

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### REPORT OF THE 1937 UNITED THANK OFFERING

Total United Thank Offering of 1937 .....	\$861,693.07
Interest earned to July 1st, 1940 .....	\$ 39,500.75
Credited to " Reserve account for UTO	
investments" .....	19,500.75
	20,000.00
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Total .....	\$881,693.07
Less:	
Amount allocated to the Ida W. Soule Pension Fund	
for the support of retired United Thank Offering	
Workers .....	151,693.07
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	\$730,000.00

### DISBURSEMENTS

To Specials .....	\$ 24,466.18
Salaries of United Thank Offering	
Workers .....	357,009.38
Salaries of other Women Workers	
who have now been appointed	
under the U. T. O. ....	103,556.95
Pensions* .....	16,433.66
Training and Scholarships .....	12,500.00
Outfits and travel .....	27,255.76
Medical and dental .....	4,890.34
Rents and vacation allowances .....	4,852.37
Bishop Tuttle Memorial Training	
School—Maintenance .....	12,500.00
Windham House—Maintenance .....	7,500.00
New appointments—United Thank	
Offering Workers .....	25,000.00
Miscellaneous expenses .....	3,333.33
Total disbursed to July 1, 1940 .....	599,297.97
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Balance on hand July 1, 1940 .....	\$130,702.03

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*P*OWER  
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by  
ISABELLE L. CAIN

## POWER IN THE UNIFIED PROGRAM

ISABELLE L. CAIN

ISABELLE L. CAIN, one of the first four women elected to membership on the National Council is a leader in Church activities in the southeast. A resident of Columbia, S. C., Mrs. Cain has been president of her diocesan Church Service League and Woman's Auxiliary; member of the Executive Council of Upper South Carolina and the national Woman's Auxiliary Executive Board. She also served as president of the Woman's Auxiliary of the Province of Sewanee. The paper here published was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Kansas City, Missouri, as one in a series on the theme, Witnesses to the Power of God.

**“WITNESSES TO THE POWER OF GOD”**—to me it is a thrilling thing that at such a time as this the National Executive Board should have chosen for the women of the Church a theme which so calls and challenges us. In a world in which the standards we have thought unquestioned are being ridiculed and ignored; where the values which we have held supreme are being discounted and thrown aside; where the forces of unrighteousness are rampant and apparently invulnerable; in such a world as this we are summoned to reaffirm our adherence to those standards and values in which we believe, to make more evident our own faith, to insist that against the power of our God, unlimited and eternal, no evil force can prevail. We are called upon to release in a world torn by terror and disaster those strong spiritual forces of faith and prayer and conviction and sincerity and courage and hope which are the sure defense of every Christian in the time of trial and which may be made the sure defense of even such a world as this if we who possess them make them active enough, bringing to the minds and hearts of all mankind sanity and a creative peace.

It is to prepare ourselves to think through our answer to this call that we are to consider ways of making our witness more effective in three specific areas: The World Christian Community; The Christian Family; The Policies and Procedures of our routine work; and we are to study methods for the developing and strengthening of two of the agencies for our witness—our own lives, through a

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deepened emphasis on prayer and worship, and that first, most important unit of our corporate Church life, the parish.

Because our thinking on these subjects needs to be quite practical I have been asked to give, out of my own long experience in organization work, some simple suggestions of methods which have been found to be successful through the years in various sections of the country.

In planning for the development and strengthening of the parish as a medium for witness we shall need first of all to define for ourselves the purpose for which the parish exists, just as an architect, in planning a building, must think first of the purposes which the building is to fulfill. Primarily, of course, the Church is an organism not an organization; but any organism which has life demands an outward form. It is this outward form which we have in mind now as we use the term parish. For a definition of its purpose I would adapt for our use the words of Albert W. Beaven in his book *The Local Church*. The purpose of the parish, he says, "is to secure within individuals and society an ever-increasing practice of the attitudes toward God and man that were revealed in the life and teachings of Jesus Christ." In other words, the ultimate purpose of the parish is not to teach beliefs; or to maintain attendance at services, and the observance of certain forms; or to develop the piety of its own membership; but, through the use of all these means and others, to build Christian character and a Christian community, to develop Christlike men and women, and to create a society in which they will be able to live Christlike lives. In the light of this purpose, then, let us each survey her own parish to determine the extent to which it is fitted for its task, the degree to which it is effectively offering in our community a witness to the power of God at work in the lives of men and women and in the affairs of society.

It seems to me that such a survey must logically cover two distinct fields: first, Organization, and second, Program.

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## Organization in the Parish

**W**HAT OF OUR ORGANIZATION? Have we a setup which is clear cut, orderly, effective, and efficient, employing the best methods of which we have any knowledge? Or are we still carrying on our work in the same old ways simply because they are the ways in which it has always been done without making any effort to check up on their effectiveness or their efficiency in the light of modern progress? He whom we serve is worthy of the best, and nothing less than the best should be offered in His service; yet in much of our Church work methods are in use which would not be tolerated for a moment by any business or professional man in his private concern.

It is obvious that a sound organization in the parish must provide for the distribution of the work to be done among all the members with due regard to their several abilities; and that in such a distribution equal consideration must be given to every age group and to both men and women. It is equally obvious that to provide for such distribution and consideration it is necessary to view the parish as a unit, as one organization. It is impossible to provide for equitable distribution of work and for equal consideration of the capabilities of all members, if the woman's work, the man's work, the young people's work, the children's work are thought of as separate entities each functioning under a separate program and each oblivious of the effort and objective of all the other groups. For really effective administration all must be fitted into the basic setup of the parish as parts of one unit, interested in, working for, and responsible to, that unit which is the whole parish. Such a set-up, once adopted, will be found to justify itself both in developing greater efficiency and in promoting a stronger sense of Christian fellowship.

The importance of this last cannot be over emphasized,

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not only because of the value of Christian fellowship to the individual but because of the need to train the individual for his share in the building of the great world Christian community which we all envision and for which we all long in these dark days of divided loyalties. The recognition of the oneness of the world Christian community will never be made universal through the adoption of resolutions; it can never be brought about by conferences of leaders alone. It will come and can come only through the realization by the individual man and woman that such a oneness is the divine plan instituted by our Lord Himself for His Church; and that such a oneness is possible in human experience.

The first training school for that realization is the parish, the small Church family, where the individual may be taught to say "we" and "our" in terms of the Church's life. Yet how can the parish give such a training in oneness, supply an experience in unity, if it has not itself achieved unity? How can the parish offer witness to a universal brotherhood when it has not created even a local brotherhood within its own narrow ranks? How can the individual Christian believe in the possibility of a world fellowship if he has not been able to experience a sense of fellowship with his associates in his own parish. We have become so absorbed in the discussion of the mechanics of organic unity that we are failing to emphasize that spiritual unity of Christ's Church which is real now and which can be made real in the consciousness of all Christendom today "on the deepest levels of those simple Christian absolutes which the world so desperately needs," faith and prayer and love and fellowship. "Within the body of the Churches is the true Church waiting to be born again." It will be born again whenever and wherever Christian men and women sincerely desire it. And it is within the power of the parish, any parish, to create that desire and through that desire to supply a convincing witness to the present reality of the Christian Community; but to fulfill

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such a purpose the parish must of necessity first develop the ideal of unity in the minds of its members through its own organization.

The form of such organization will vary with local conditions but any form should include:

1. A general board or council which will provide for representation of both sexes from each age group in order that all may have a share in formulating the plans and policies of the whole parish.
2. A central budget to which all contribute and from which all activities are financed.
3. A general program in which each member has a place and into which all activities are integrated.

### The Program of the Parish

**N**OW we turn to the second field of our survey—the Program. What of our parish program? Remembering our purpose, to create Christlike men and women in a Christian society we admit at once that the program must include:

Worship—to draw us nearer to our Lord that we may know Him.

Study—that we may learn His way for our lives and for society.

Service—that we may follow in His steps and be like Him.

Gifts—that others may be brought to draw near, to learn, and to follow.

#### *Worship*

The program of worship, is discussed by Miss Lindley in *Power Through Prayer and Worship*, so I shall not dwell on that.

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### *Study*

The program of study, obviously, should include the life of our Lord, the life of His Church and all the areas of life, of interest, and of opportunity which are covered in the membership of the parish. But how to make our parish study at all? In seeking to answer that question we must first with humility face our own failures. The constant cry of lack of interest in study is in reality an indictment of the study classes; we must reevaluate both the material offered and the ways in which it is offered. We are too narrow in our conception of what constitutes "Church work"; too dogmatic in our limitation of the scope of our programs; too hidebound in our informational procedures; too lazy in our approach to the problem of presentation.

The educational program is a problem which should engage the best minds in every parish: business men and women, parents, professional and non-professional leaders of every type. Such a group should meet with the rector, recognize frankly the abysmal ignorance of Church people in general, talk over matters about which they should be informed and select the point at which their ignorance is to be first attacked: study of the Prayer Book, of local social needs in Christian service, of the organization and work of the general Church or of whatever else is chosen to come first. The best available educational advice in regard to modern methods should be sought and the parish should set to work to overcome its handicaps, to build an intelligent, well-informed membership, with the same ardor and determination with which a business organization would set to work to rebuild itself after a survey by an efficiency expert.

The chief trouble in most of our Church work is that we ourselves do not take it seriously enough; we do not think it of sufficient importance to engage our full time, to demand our whole lives. Yet in the beginning Christianity was a life; and the Message of Christianity grew out of that life as

it was lived; it was not until Nicaea that the emphasis was changed to a belief *about* life. Our Lord called us to an Incarnation, a complete dedication of self; but for most of us our Christianity is a week-end activity, or at best something to which we give the odds and ends of our time, the spare moments not needed for other affairs and interests. We need to give real study to the integrating of our religion into all life, to the bringing of all our work to be in the truest sense Church work. "It is not what bishops and other clergy say in the Church that is the dynamic or the real measure of the effective power of Christianity. It is what ordinary people do from Monday morning to Saturday afternoon in the home, the office, and the council chamber. The answer of the Church to the Dark Ages was that 'religious' kept the Light burning inside the walls of the monasteries. Its answer to the contemporary dark ages must be that lay people kept it burning in the secular occupations of the world."

Here again the unified plan of organization proves its value. If the thought and interest and work of the men, women, and children of the parish are all tied into one program, then the discussion of that program will quite naturally become a family affair and the daily family life in the home and in the community be increasingly utilized as a medium for Christian witness.

### *Service*

We have already said that a really effective organization distributes the work to be done among all the members; this necessarily will mean that the program of service must take cognizance of and provide a place for every member. It must provide not simply a place which each member may fill but a place which each member will wish to fill; a challenging activity within the range of his already existing interests. This will mean a survey of the interests of the members of the



parish and an effort to build those interests into the program of service.

By way of illustration, I happened to have made a study of parliamentary law and to have worked out a simple course of instruction in it for the use of our local Junior League. It never occurred to me that this was an ability which the Church could use. But one day my bishop suggested that he would like to have me give that course to a group of diocesan officers. He did not come asking me to take up some already existing Church work; instead he opened for me the door of opportunity whereby I might make of the thing which I was already doing an offering in the service of my God.

If we are to help individuals to become sincere and constant witnesses we must reach out to find them where they are and teach them the beauty of the sacramental aspect of the things which they are now doing, their daily tasks. Here is a woman who loves gardening; help her to see that God's gift to her of the love of growing things may be made an offering to Him through the sharing of her knowledge or her interest or her plants and flowers; then make her work a definite part of the parish program of service. And so with the woman who loves to work with children or the one who has a talent for art or literature or the drama; the man who is an architect or a farmer or a lawyer, a musician, a teacher or a business man; each in his own field may be and should be an extension worker for the Church, making of his daily task a sacramental offering on the altar, a definite part of the witness of the parish in the community. If the parish conception of the term "Church work" is deepened and enriched there will be far less difficulty in enlisting "Church workers."

### *Gifts*

In no part of the program does thinking need to be deepened and extended more than in regard to gifts. So much of our giving has degenerated into a duty rather than a joyous

privilege and certainly we ourselves are to blame for this. How often we hear people say, perhaps even say ourselves, "I wish that I could go to church just once without being called upon for money." But why? We go into the temple for worship and surely a vital part of our worship is the offering of ourselves; ourselves by which is meant our tangible possessions as well as our talents and our personality, what we have as well as what we are.

The usual approach to this whole subject of giving is wrong; the real question for each of us is not how much should I give but how much am I justified in not giving, in withholding for my own private use? Is not this the only possible attitude of real love? The mother does not ask how much she ought to give her child but what she can do without in order that she may give the child more. The lover eagerly seeks ways of self-denial in order to heap gifts upon the beloved.

We hear much talk of stewardship in the Church but which one of us has faced the question of stewardship in terms of what we spend upon ourselves? Here is money entrusted for one purpose, the building of the Kingdom of God on earth; what are the returns in terms of that Kingdom from the amount which we are spending upon ourselves, upon our children, upon our homes? Surely a good steward must think in terms of the return upon his whole outlay, upon every cent which he spends or invests.

The program of gifts should be planned in such a way as will serve to educate the whole parish in the principles of Christian stewardship, both individual and parochial. The unified parish organization will make it possible to present the whole picture of the parish opportunities and responsibilities to every age group and through such a presentation each member should be taught to understand and to assume his own share in the program of gifts.

It is in the woman's work that the parishes usually make

their first attempt at unified organization and I should like to offer some specific suggestions here. Two of the greatest problems in the woman's work are the enlisting of the whole womanhood of the parish in the whole work of the Church and the breaking down of the age line between groups of workers. The unified organization offers help in both. It brings fresh emphasis to the fact that as members of one body, the Church, we are all called upon to share in one work, the Mission of the Church; that in a very real sense the woman's organization, by whatever name it may be called, is not an organization at all, but a force in the life of the Church, with no program except the Program of the Church.

In introducing the unified plan, stress should be laid upon the fact that its objective is not to tear down and discard but to coördinate and build up. The first step should always be the calling together by the rector of a group of leaders including the heads of all existing organizations and the explaining to them of the plan. Three facts should be made clear:

1. The object is to simplify organization and to promote efficiency through closer coöperation.
2. The plan has been in successful operation for many years in many parishes and is being increasingly adopted throughout the Church.
3. It is a first step in the promoting of the world-wide movement toward greater Christian unity and fellowship.

This group should then discuss methods now in operation in various places. Of these, three are the most widely used. In the first and most popular, the names of the women who are to comprise the various chapters are drawn by lot; in the second, the women are placed in chapters according to the neighborhood in which they live; and in the third, the chapters are formed on the basis of interest, each having a project of its own. For instance: the Flower Chapter, the Chancel Chapter, the Family Welfare Chapter, etc. Regardless of

how the chapters are to be formed, the rector first decides how many there are to be and secures a chairman for each chapter for the first year; in succeeding years each chapter elects its own chairman. Except in the neighborhood plan, provision is made for the changing of the chapter memberships through a redrawing of names at stated intervals, either one, two, or three years, but never longer than three.

The group should decide which of the plans is most suitable for use in its own parish; should outline a program which will include all the work already being done and provide such additional projects as may be necessary to enlist the interest of those not on the active list of workers; and should appoint a nominating committee.

A meeting should then be called by a personal invitation from the rector to every woman in the parish, with the explanation that by coming no woman commits herself in any way but that all are urged to come. At this meeting a good speaker should present the plan and explain the method suggested for the parish. It should be made clear that the objective is to increase the power of the parish as a witnessing church in the community, the diocese, the nation, and the world; and to enlist every woman in an active interest in the attaining of that end; not to have every woman at a meeting or listed as a member, but to have every woman at work. After thorough discussion the women should be asked to vote upon the adoption of the plan. If adopted, the nominating committee should make its report at once and the organization be effected before the meeting adjourns.

Whatever the plan chosen, the general setup is the same. There should be a president, a vice-president, a secretary, a treasurer and, if the National Council setup is followed, four departmental chairmen. These eight women comprise the executive committee which should meet once a month. The executive committee and the chapter chairmen comprise the board of directors which meets twice a year, or oftener if

desired. Voluntary anonymous giving as a means of support should be the aim; this may have to be reached gradually, but should be constantly kept in mind. The meeting of the whole group should have the major emphasis since you are working to promote parish fellowship and unity; this may be held once or twice a month. The chapters should meet once a month or once a week as they may find necessary for the proper conduct of their business.

The National Council setup was adopted in my own province immediately after the General Convention in Portland and we have worked under it most satisfactorily for nearly twenty years. I have questioned our leaders in regard to the plan and find not a single diocese which does not think it both simple and effective or which wishes to abandon it. Under it we have in province, diocese, and parish chairmen of the Departments of Missions, of Christian Education, of Christian Social Relations, and of Promotion. The Supply Secretary and the United Thank Offering Custodian serve as sub-chairman in the Department of Missions. We find that the plan promotes a clearer understanding of the national Church and its program, provides a channel from the national Church to the parish for the carrying on of the Church's work, helps our women to visualize their own place in the life of the whole Church and their own share in its program and through this oneness in method and in organization emphasizes the fact that the national, the provincial, the diocesan, and the parochial Church are parts of one whole.

No one need be discouraged if the first suggestion of change meets with opposition. Among the women of every parish there will be found the woman who thinks whatever is, is best; the woman who objects to organizations of any kind; the woman who has a sentimental attachment to some particular name or plan. But in my twenty years of experience I have never known a single parish which, having once adopted the unified plan, has given it up; nor one which, regardless of

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the difficulty in making the change, did not feel that the results amply repaid the effort.

Even for such a challenging objective as the perfecting of our Christian witness, however, the complete reorganization of any parish will not be easy; that may as well be admitted at once. It takes brains, spiritual insight, and a high order of ability to deal with varied groups of people in any endeavor. But to take the average parish membership, made up of all sorts and conditions and ages of men and women, people who normally think of Church work as an "extra," something to be done in odd moments of time, something to be done or left undone according to the whim of the individual, and convince them that it is a full-time job, second in importance to none, a program to every part of which each Christian man and woman has a distinct responsibility and in which every Christian man and woman has a distinct share which cannot be limited by the voluntary action of men's wills but is limited only by God Himself through the abilities and opportunities which He bestows—this is a task which calls for the most farsighted planning, the hardest kind of work and, to a supreme degree, for the fine art of patience. Yet who would not choose to invest his life in the hard but worth-while task rather than in the easy, less worthy one? And surely there can be no more worth-while task than that of seeking to discover for oneself and for others the secret of power of God at work in human lives and of trying to make of those lives true "Witnesses to the Power of God" in the world of human affairs.

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**B**ECAUSE for us all these are difficult days, days of transition and change, days in which each of us must face almost hour by hour new situations, adjustments to conditions and demands which no man can foresee and for which it is therefore hard to prepare, I should like to give

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in closing three quotations which have been for me through many years both a light to my mind and a lamp for my feet.

The first is from Evelyn Underhill: "To be spiritually alive" she reminds us "means growing and changing." That is the law of all life.

The second is from John R. Mott. In his introduction to the report of the world conference of Christian leaders held in Jerusalem at the Passiontide some twelve years ago, he said of the men and women gathered there that they had come "with minds and hearts prepared to receive fresh revelations from an ever-creative God."

And the third is from one who had associated intimately with that little group of men to whom was given the wonder of daily companionship with our Lord in the flesh; the men who walked with Him and talked with Him and slept with Him, who touched Him and heard His voice and looked into His eyes; and out of the surety of that companionship he spoke: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against" this day; for "neither death, nor life, . . . nor principalities, nor powers, nor things present, . . . nor things to come . . . shall be able to separate us from the love" and the power of our God.

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**T**HE POWER

+ OF GOD

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+ *Through* MONEY

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+ *Witnesses to the Power of God*

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by

LEWIS B. FRANKLIN

LEWIS B. FRANKLIN, Treasurer of the National Council since 1920, is one of the best known lay leaders of the Church. At the close of the first World War, he declined attractive offers in the financial world to serve the Church as a volunteer in connection with the Nation-Wide Campaign, then being inaugurated. During this time he was elected Treasurer of the National Council. He had been a vice-president of the Guaranty Trust Co., president of the Investment Bankers' Association, and, during the War, director of the War Loan Organization which raised twenty-one billion dollars in Liberty and Victory Loans. A few years ago the University of the South, Sewanee, Tennessee, conferred the honorary degree of Doctor of Civil Law upon Dr. Franklin in recognition of his service to the Church. The paper printed here was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Kansas City, Missouri, as one in a series on the theme  
Witnesses to the Power of God.

## THE POWER OF GOD THROUGH MONEY

LEWIS B. FRANKLIN

MONEY is often spoken of as if it possessed some inherently evil quality. That is not true. For the most part money has no quality of its own. It is a measure of value, a measure of wealth. Very little of our wealth consists of money in hand or in the bank. The major part is to be found in our farms, factories, homes, stores, and railroads. All these varying kinds of wealth come from the same source, namely, man's labor applied to the world's natural resources given to man by God. From Northern Michigan man removed the iron ore, transported it through the Great Lakes in man-made steamers to the steel mill. There it was fabricated into steel beams used in the erection of a great building. By man's labor clay was dug and baked into brick to enclose the building. Back of the labor of men's hands was the toil of the brain, architect, engineer, inventor, draughtsman. Now the completed building is a part of our wealth. Labor plus raw material produce wealth.

This wealth and this labor we measure in terms of money. The building is worth so many dollars. Suppose the man who laid the brick was paid ten dollars a day. Suppose again that on Sunday he put on the plate in church five of those dollars. He has given money to the Church, yes, but in reality he has given a half-day's pay, one half-day of himself

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to God. This money acquires a personality, it is the measure of a man's worth in the world and money given to promote God's work can never have a secular or vulgar quality, except as it may be the measure of unworthy labor. Money is in truth a sacrament, the outward and visible sign of the labor and toil of an individual.

#### The Spiritual Quality of Money

OUR Church recognizes this spiritual quality of money. The only provision made in the Prayer Book for an offering is in the Communion Service, that most solemn service of all, and it is stated in the Prayer Book that the Church wardens or other fit persons shall receive the offering and bring it to the priest "who shall humbly present and place it upon the Holy Table." Here then is our money, upon the Table, in company with the Prayer Book and the Sacred Elements. So does the Church recognize and sanctify the sacrament of money.

In this offering we are given an opportunity to redeem in some degree the pledge we make later in the service, "Here we offer and present unto thee, O Lord, ourselves, our souls and bodies," by the gift of the price of our bodily toil. What a sacrilege if that gift represents an utterly inadequate part of our income!

As the money is placed on the altar we sing, "All things come of thee, O Lord, and of thine own have we given thee." Here we acknowledge the creatorship of God and the ownership of God as to all our worldly goods. God has given to man all the capital of the business in which God and man are partners. To what dividends on this capital is God entitled? The offering to God of a tenth of the income has been a widespread custom. With the Jews it was a law as it was in the early Christian Church.

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#### "Can I Afford to Tithe?"

TODAY the practice of tithing has largely been discontinued. The reasons are somewhat ludicrous, ranging from "I cannot afford it," to, "That would be too much to give," and, "I prefer to give spontaneously." The people who have no arguments against tithing are those who have given the plan a fair trial. Only once have I met a person who had been a tither and had given it up. A woman of very moderate means came to me with tears in her eyes and said, "I tried to do it but could not afford to keep it up." After a short interview I discovered that this dear soul had been setting aside in cash ten per cent of her meager earnings and then had felt that she must supply out of other funds the eggs and flour for a cake to be sold at the bazaar, the money for an Easter offering, a gift to a local charity. She went home with her face wreathed in smiles to resume her tithing on a sound basis. There are few cases of this sort but multitudes of the other kind where a standard is needed to overcome the self-righteousness of the individual who boasts to himself or to others of his gift, because in terms of dollars it seems large, whereas in terms of income it is pitifully small.

I have stated that few who have adopted this plan have abandoned it. Why is this so?

For many of us it is not easy to part with the money we look upon as wholly ours. Each time an appeal is made to us a conflict arises, "I do not want to give but perhaps I should." Our favorable response is often dictated by the persistence of a canvasser, the emotional reaction to a pitiful story, or a fear of seeming mean. The conflict is always there, the good judgment as to the worthiness of the cause is often absent. "Give until it hurts" applies with telling force to the reluctant or unsystematic giver; it has no significance to the tither.

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His conflict has been resolved, once for all. The tenth has been put aside as no longer his but God's, a fund to be administered by him as a faithful steward. The problem now becomes that of wise distribution of what has been given, even before it was received.

### Tithing is a Real Pleasure

**T**HERE is a real pleasure in the exercise of such a stewardship. It involves a study of causes and services, of the relative value of preventive work as compared with the more direct cure of ills. One well-known philanthropist seems to have made a general practice of giving to causes which could not attract public support because the ends sought were not surely to be found. From such sources have come large gifts for research into the causes and cure of disease and the improvement of social conditions. The Church member who is a tither will want to determine from time to time what proportion of his tithe shall be devoted to the peculiar work of the Church and what proportion to community enterprises. Then comes the decision as to the division of the part devoted to the Church as between parish expenses, the missionary budget, and special needs. These percentages will vary according to the character of the parish, the amount of the gift, and the extent of community work. One might determine upon one-half to the Church and one half of this to the missions; another would decide that a different division would meet the situation more effectively. All this means a real interest in the administration of the trust, and even the forced exclusion of many worthy causes can be effected without undue heartburning.

Money given to God for the spread of His Kingdom does not lose its personality when it leaves the hand of the giver, it is merely transferred. That half day of the bricklayer's toil

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represented by his five dollars becomes two days of the labor of a United Thank Offering worker in the mountains of Southwestern Virginia or of a priest far in the interior of China. It becomes a life restored to usefulness because of an operation in a mission hospital.

### God's Power Flows Through Money

**S**O THE flow of God's power through money proceeds in a great spiral. First God's free gifts to mankind, operated upon by man, turned into wealth which is measured by money, given back in part to further God's work through His human messengers and by their labors bringing to countless thousands a more abundant life, a life where new powers can be generated, new health of body, mind and spirit created and in turn transferred to others.

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RUTH C. BIGELOW is the wife of a professor in Western State Teachers' College, Kalamazoo, Michigan. Formerly a teacher in the same college, Mrs. Bigelow takes a major interest in family life, especially child development and the preparation of young people for marriage and family living. She is a member of the Committee on Marriage and the Family of the Western Michigan (diocesan) Department of Christian Social Relations, and a leader of the Family Life Education Group in the Michigan W. P. A. Teacher Training Conference. She served for three years as chairman of the Department of Marriage and the Home of the Federated Church Women of Kalamazoo. Besides being the mother of four children, she gives much time to addresses and conferences on her major interest before both Church and community groups in the Middle West. The paper printed here was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Kansas City, Missouri, as one in a series on the theme Witnesses to the Power of God.

## WITNESSING IN THE CHRISTIAN FAMILY

RUTH C. BIGELOW

THERE are many people to whom the study of family living seems a surprising proceeding, unnecessary for the most part, and really a bit impertinent, at least as far as ordinarily successful middle and upper class families are concerned. Of course, we all are accustomed to the study of the pathological aspects of family living. We have long taken for granted the necessity for studying how families living at or below the poverty level spend their money. We have devoted a great deal of attention to the problems faced by broken families. We have been much concerned with the social problems created by the small minority of families that fail, and have spent time and money to help them salvage what they can from their failures. But it is only within recent years that we have become interested in what can be done to prevent, as well as in what can be done to cure, these failures.

As a result, the present study of family living is not limited to the pathological problems of broken families, of families of low mentality, or of families on relief. Now all sorts of families are being studied: large and small, rich and poor, white and Negro, rural and urban, foreign born and native white, successful as well as unsuccessful. For we have finally come to realize that the best way to learn how to prevent failure in family living is to study what families do that succeed.

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### Study of Family Life Widespread

SO, THEREFORE, all sorts of things about families are being looked into and tabulated: how much income they receive, what they do to earn it, and what they spend it for; where they live and why, and would they like to move; what modern conveniences they possess, and what they lack; when, by whom, after how long a courtship, and following what sort of an introduction husband and wife were married; how many children they have, and how many they would like to have if they thought they could afford them; how much they quarrel, and what about; what sort of childhood they had; and how far they went in school. All this, and much more similar information is being made available, no longer primarily for the use of specialists whose job it is to patch up the wreckage of failing families, but rather for the use of individuals and groups, lay as well as professional, who are actively interested in helping the great majority or ordinarily successful families, their own as well as others, to improve the quality of their family living here and now.

There are several reasons for the rapid and vigorous growth of study and work in the field of family living. First, perhaps, is an increasing realization of the fact that satisfying family life is not a matter of luck or inheritance. It is not provided for people by their chosen mates, nor automatically conferred upon them by a clergyman saying a service. Nor does it naturally and inevitably result from growing up, from falling in love, or even from the fact of being married. It is, rather, an achievement, a result for which we can, and indeed for which we continuously must work. For family living is alive and moving; it does not stay put. It is never so good that it cannot be made better, never so poor that it cannot become worse, never so hopeless that it cannot be improved.

In the second place, while the final word on how to

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achieve perfect marriage and family living will not be said for a long time, there are already available enough sound principles and practices based on investigation and research to provide at many points the fundamentals of knowledge and guidance. Further, these fundamentals can be learned and taught. It is possible for parents to teach their children, teachers to teach their students, priests to teach their people how to work out for themselves continuously better family living. We need not any longer rely on preconceived notions and hearsay, or trust to impulse and luck.

A third reason for the growing activity in the field of living is the fuller understanding we now have of the importance of the family in the life of individuals and in society. We have for some time known that children grow best in the family. Mothers' pension laws are the result of our learning that children develop better in even a rather poor family situation than they do in an efficiently run institution.

### Childhood Patterns Adult Life

FROM studies of both child and adult behavior we are now learning that the influences and experiences of childhood, particularly of the very early years, are deeply and permanently built into the child, and influence his behavior, not only in childhood, but also in his adult life. Our characteristic reactions, our response to life and its ups and downs, the extent to which we are outward-looking or self-centered, are grown up or childish, depend to a great extent upon childhood experiences.

These experiences are determined for the pre-school child almost completely by the parental family. After the child begins to go to school the family still largely determines, both by what it does and by what it leaves undone, whether he reads only the funnies, hears only the radio, sees only the movies, or whether he has a well-rounded experience which

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will enable him to develop a catholic taste in reading, music, art, the drama, sports, hobbies, all sorts of interesting pursuits.

### Family Influences Important

**I**N SPITE of what seem to be powerful influences from the outside, the family apparently retains its position of influence in the lives of its children through adolescence and well into early manhood and womanhood. In the study of the conditions and attitudes of young people of Maryland between the ages of sixteen and twenty-four years, conducted for the American Youth Commission in 1935—36, it was found that four out of five of the youth interviewed were living in their parental homes, and therefore, following in its ways and participating in its practices. In answer to the interviewers' question: "Would you leave your home if you could?" only three out of every 100 single youths answered "yes."

That the influence of the parental family extends far beyond the externals of living was shown by the fact that sixty-five per cent of the single girls and fifty per cent of the single boys, thirty-one per cent of the married girls and twenty-eight per cent of the married boys reported that when worried or in trouble they discussed their personal problems more frequently with members of their parental family group than with other persons.

Not only is the parental family important to children and young people, but the relationships of marriage and life in their own families have a most important place in the lives of adults. In spite of some rather freely expressed opinion to the contrary, this is especially true in our present industrial and social order.

For example, marriage is the only socially acceptable means for satisfying the powerful biological drives toward mating and parenthood. Some people apparently are able to

satisfy these urges outside marriage without strain or obvious damage to their personalities. But most people do not find this possible. The family is still the most deeply satisfying, and emotionally and physically the safest arrangement for the ultimate expression of sex.

Again for most people the family provides the most dependable source for the satisfaction of certain fundamental emotional needs: the need for security, the need for adventure, the need for recognition and appreciation, and the need for affectional response. Some people are able to satisfy these needs completely or in large part in their work, but others, particularly those whose work tends to be routine rather than creative, cannot do this.

In most groups outside the home an individual is wanted for what he can contribute, and is accepted in direct proportion to the extent to which he is like the rest of the group. But this very likeness to the other members of the group keeps him from becoming indispensable. The more his contribution is like that of other members of the group the easier it is to replace him. But in his family he "belongs." He is valued for himself, for what he is as well as for what he can contribute, for the ways in which he is different as well as for the ways in which he is like the other members of the family group. In the family he is free to be himself, to love and to be loved in return.

On the economic side most people live as well as they do on the money incomes they now have only because they live in families. The members of a family share in common overhead expenses, and supplement the earnings of the members who are employed in industry with goods and services which they produce within the family for their own use and for the use of other members of the family group. We now know that even in our present market economy, most families actually spend more time making or doing for themselves things that they would otherwise have to pay for or do without than

they spend in working for others in the market, and that in the lower income groups at least, the value of the direct contributions of the members even of urban families is often larger than the value of the goods and services purchased with the family's money income.

Finally, a large and growing group are interested in families, because they see in the improvement of family living possibilities for the improvement of the social order. They realize that the family is society in miniature, and that the problems of society are only the problems of the family in larger form. Therefore, they believe that if we can learn to live and work together in families we will be able to live and work together in larger social groups. They believe that the methods and principles which work in the family can be used with equal success in society at large. They are interested therefore in the improvement of family living because they believe that the family is the most powerful and the most immediately effective single force at hand for the improvement of the social order.

### Significance for Church Women

**W**HAT then is the significance of all this to the women of the Church? As an organized group we are auxiliary to the National Council. It is our business to serve the Church and to promote its welfare, to engage in some definite form of Christian social service by serving our fellows in our own communities, to do our part in the building of a Christian social order, and to take the Church to all people.

There are, of course, many ways in which women can serve their Church in their own parishes, in their own communities, and throughout the world. There is no better way, however, for us to serve the Church and to promote its welfare, both now and in the next generation, than to make homes which are truly Christian, and in those homes to bring

up children in whom the principles and practices of the Church are deeply and intelligently built.

There is no more certain way for us to serve our fellows and our communities than by making good and Christian homes, by bringing up fine and Christian children, and by helping others to do likewise. There is no more effective way to build a Christian social order than by making and by helping others to make homes in which the principles and practices of Christian living prevail, and to whose members, adults and children alike, the Christian response to problems and the Christian approach to living is habitual, with the result that now and in years to come they will vote and administer, work and employ, buy and sell, and generally behave as Christians.

There is no more obvious way to take the Church to all people than by showing to our friends and neighbors and by sharing with them stable homes, as various in pattern as the men and women who make them, and the communities they make them in, but alike in that at all points they put human values before material values, and eternal values before temporal values, and by sending out from those homes into the community boys and girls and men and women who are personally and socially well adjusted, able to take the ups and downs of life in their stride, and able to get on well with their fellows.

Furthermore, all the women of the Church can participate in this particular form of Christian service. The improvement of family living can take many forms. Without interfering in the least with her present contribution to the work of the Church, and no matter what her peculiar capacities, no matter what her personal or household limitations, without waiting for more time, more strength, more money, a new maid or a new car, every woman can find some place to take hold here and now in the improvement of family living.

And finally, as workers in the field of family living the

women of the Church stand in a highly strategic position. Like all other women we can avail ourselves of all the helps to skillful homemaking and intelligent parenthood which science has to offer. And we have in addition a second resource in the teachings and practices of the Church.

### Resources of Christian Family Life

**I**F we compare these two resources we find that at more points than one might at first expect, scientific findings in the field of family living are bearing out the traditional teachings and practices of the Church. At these points science is, of course, giving us no new truth. Rather, it is giving us the whys and hows of truths the Church has always taught. For us science need not be a criterion on the basis of which we accept or reject the teachings of the Church. But it can be a help in understanding and accepting, and especially in helping our children in their turn to understand and accept.

For we must remember that our children associate freely in neighborhood, school, and playground, with a good many very fine and likable children who do accept the teachings of science, though they know little of the teachings of Jesus and almost nothing about the teachings and practices of the Church. We are putting an unnecessary strain upon our children when we ask them to be loyal and obedient to the teachings of the Church on the basis of her authority alone, when they can be provided with an additional authority which their fellows can accept.

When we further examine these resources we find that in many ways, some of which we know, some of which we may never have thought of, the Church implements the teachings of science, giving us the tools with which to do what scientific research tells us ought to be done. These two sets of resources are complementary in character. Each is of greater value because of the other. We who have both at our command are

better equipped than any other women to work effectively at the improvement of family living. I believe this so strongly that I want to repeat it. There is no other group of women in the country who are in a position to do more effective work in the field of family living than are the women of the Episcopal Church.

Let us now examine these resources at a few points and see how they work when they are used together. First let us see how the Church can help parents of young children.

### The Church and Young Parents

**F**OR some time parent education agencies have been teaching mothers and fathers that the young child's growth depends not only upon proper food and regular care, but also upon the satisfaction of certain major emotional needs. Important among them is the need for a feeling of security and the need for a sense of significance, that is, of having a place in the scheme of things, of being of value, of belonging. These the child must satisfy first through parents who are themselves secure and well-oriented, and later, bit by bit as his world expands, from his friends, his school, his community, his nation.

Certain devices are suggested as being helpful in building up his security and his sense of harmony with his world. For example, parents should always tell him the truth. They should spare him any worries, anxieties, or strains about which he can do nothing. They should not stage heated family disputes in his presence. They should help him develop a role, that is, a feeling of who and what he is, which corresponds closely to his actual place and capacity. By following these and similar suggestions parents can help their children to develop stable, outward-looking personalities.

For fostering this sense of security and this feeling of significance, in parents and children alike, the Church pro-

vides Church families with resources far beyond anything which secular agencies are in a position to suggest.

In the first place, there are her fundamental teachings, such as her concepts of the nature of God and the nature of man. According to her teaching there is a God who loves, a God who cares, a God who operates by laws, some of which we now know, some of which we do not yet know, some of which perhaps in this life we never shall know, a God who requires of us according to our ability, and who by grace will constantly increase that ability, a God who created and is creating the universe, and in whose creative activity we share.

Of course, in using this concept to develop a child's sense of security and significance, parents do not attempt to teach the concept all at once, and certainly we do not teach it by the lecture method. Rather we teach it bit by bit, persistently and patiently building the concept itself in terms of its applications to the child's problems, experiences, and questions.

We begin by providing the kind of teaching about the love and care of God which caused a certain little five-year-old girl who had been promised a ride on her sled when next it snowed, to stand at the window some time later as the big flakes finally floated down and say chummily: "My, Goddie, I love you."

When the six-year-old boy asks his mother: "If God takes care of me, why can't I ride my tricycle in the street?" we explain to him that God's care is not a magic thing. It does not excuse any of us from using the knowledge and the abilities He has given us to protect ourselves from danger.

When an eight-year-old boy looks up at the spinning vanes of the farm windmill, turns to his mother, and says: "I guess God wants us to have plenty of water today. He's making the wind blow," we know he has learned though he probably could not have said so in so many words, that God's universe is good, and that it operates according to laws which men can use to provide themselves with the things they need.

When he goes on to high school and college, and learns more about those laws in his science classes, he will not be upset by new ideas. Instead he will gain an added sense of security from his more complete and intelligent orientation in God's physical universe.

If, when Mary plants her first petunia seeds and carefully waters them, she is taught that God makes the seeds grow but she is helping; if when she pours out the saucer of milk for the mother cat, she is taught that God makes it possible for the kittens to grow, but she is helping; if when she teaches her small brother how to build with his new blocks, she is taught that God has made it possible for him to learn, but she is helping; as the result of this repeated experience of God as Creator, and of herself as His helper by the time she reaches womanhood she will have grown naturally into her role—the role of all women—which is to share in some way or other in that care of life which has been called the characteristic expression of the material element in the universe. If, when she is established in a home of her own, she can retain this sense of her significance as co-creator, she will not mind the dishes and the diapers half so much, because she knows the purpose and significance of her ordinary daily tasks.

Similarly, step by step, experience by experience, a boy can be taught that he, too, is a co-creator with God, and can be brought to feel that on no account are any of his creative activities to be used selfishly, or carelessly, or for evil purposes. If this has been done by the time he reaches adolescence, it is then but a short step to the understanding on his part that begetting children is essentially no different from any other creative activity.

In like manner, the concepts of the nature of God, of man, and of grace can dispel fear of the dark and of storms, fear of failure in school, or among his fellows, fear of disease, fear of the future, or fear of nameless disaster. If they are properly

taught in terms of the child's situation and problems he will learn from repeated experience that he is first to help himself to the limit of his ability, to do an honest "best," and then "having done all, to stand" free from fear, secure. Such teaching, built into the child's response patterns from childhood neither leaves him helpless in the midst of the hostile and unpredictable universe, nor over confident of his ability to control and direct the forces of the universe to his own private ends.

In addition to these and other concepts, the Church provides practices which foster the sense of security. It provides prayers which serve as reassurances, as reminders of how things stand, as something to do in particular times of stress when we otherwise might feel helpless and baffled. It provides corporate worship in which we can attach ourselves to the whole body of the Church down through the ages and from time to time gain new assurances by reaffirming that attachment. It provides the practice of regular communion, at which time grace may be secured in a very special way to meet the difficult demands of daily living. It provides the practice of life-long marriage, which gives husband and wife security in the marriage relation, which gives the child security in his parental attachments, and which allows the adolescent to look forward to security and permanence in his own family life.

No discussion of divorce should overlook this value in the institution of life-long marriage. Never should too great solicitude for the immediate comfort and well-being of adults be allowed to obscure the need of children for family security. There is no getting away from the biological relationship between children and parents. Children are attached to their parents largely because they are their parents, not necessarily because they are good parents, and certainly not because they happen to be good husbands or wives. To disturb these parental attachments for reasons of adult satisfaction may

very well mean that the child is forced to make an adjustment that his parents are unwilling to make. (Though we must admit that in some cases the children do make the adjustment well.) If a woman divorces her husband, this means that her child must learn to live without his father in order that his mother may not have to learn to live with him. He may even be expected to attach himself to a new father—in the choosing of whom he has had no voice—because his mother does not like to live alone. Clearly the right of the child to security in natural parental attachments should be given first place in any consideration of separation and divorce.

### Helps for Parents and Adolescents

**N**EXT let us see how the Church can help parents and adolescents. The period of adolescence is one of gradual change in family relationships. At this time boys and girls begin to want to select their own clothes, to choose their friends, to decide where to go and how late to stay, and to make up their own minds on such questions as war, cheating on examinations, and petting. They begin to date. During this period parents are often anxious and afraid. They are aware of risks and dangers which the child in his inexperience cannot comprehend. They often feel uncertain about their own decisions and policies, particularly when the results which follow are explosive. They earnestly want to safeguard their children's welfare. They do not want to seem to be old fogies. They are not quite sure where to draw the line.

Specialists in adolescent psychology point out that manifestations of independence and of interest in the opposite sex are the natural accompaniments of growing up. They point out that at this age boys and girls need gradually to detach themselves from dependence on their parents and begin to be adults. They need opportunities to make decisions



and to shoulder responsibilities. They need to begin to look about for a life partner.

But, the specialists say, this need to achieve freedom of action does not mean that boys and girls are to be free to do as they please, to experiment here, there, and everywhere, to try anything once. They must not be allowed to run risks they cannot understand, or assume responsibilities they are not equipped to carry, or engage in actions whose full results they are not experienced enough to foresee. They need guidance. Often they need steadying. And now and then they need very firm and unyielding direction.

And so we are taught to give boys and girls an allowance, gradually increasing in amount, and teach them how to use it. We let them buy their own clothes, beginning first with hose, where they cannot lose much, or pajamas, where their mistakes can be worn in private, gradually working up to shoes, suits, and dresses.

We are taught to give them jobs to do, and insist upon their doing them. And we are told that the best results will be secured if the jobs obviously need to be done, and if the young people themselves can feel that the work really is worth doing. These jobs must not be busy work.

We are taught to encourage simple, wholesome, energy-releasing activities, in which boys and girls can share: picnics, swimming, dancing, skating, hiking, and group games. In the encouragement of these activities we are to set limits in conduct and practice within which the child is free, but beyond which he may not go. For example, Mary may have any friends she wishes, provided she will bring them to her home. John may have the car to drive, provided he will not exceed the speed limit, and will be in not later than eleven o'clock. And we extend these limits of conduct and practice as rapidly as the child demonstrates his ability to direct himself within them.

To guide them in their growing freedom, we are to help

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our boys and girls to develop standards of behavior which we believe to be good, and which they, on the basis of their own experience, will be willing to accept. These standards are gradually to take the place of the parental authority of childhood, and form the basis of the code which will ultimately govern their adult decisions and conduct. To free them from always coming to their parents for advice, we are to direct them to sources of counsel outside the family to which they can go during adolescence, and we use sources of counsel so far as possible to which they can continue to go as they grow up.

### Helping Young People Grow Up

THE Church can be of great help to families during these periods of changing relationships. In the first place, the Church provides things to do, through which boys and girls may develop self-control, work toward self-directed conduct, learn to take responsibility, and prove their mettle to themselves and to their fellows.

Silence, continued kneeling, early rising, fasting, and abstinence are devices for this purpose, when properly motivated, as they are in the services of the Church. The boy or girl who can get to an eight o'clock service every Sunday morning, regardless of Saturday's work or Saturday's play, is using an intrinsically worth-while device through which he gains capacity in self-direction and self-control, and at the same time proves to himself and to his fellows that he "can take it," that he can follow through.

Service in the choir and at the altar, though it may contain elements of showmanship, competition, sociability, and even anticipation of the annual dinner, also requires close attention, self-control, and prompt and regular attendance. In our present highly industrialized civilization, with its almost over-solicitous social legislation which makes it illegal

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for boys and girls to work in industry, even at tasks well suited to their capacities, it is difficult for many families to find enough worth-while necessary things for young people, especially for boys, to do. For such families, chancel service is an especially important resource.

In the second place, the Church provides its young people's groups, in which boys and girls can meet under socially acceptable conditions a rather large number of young people of their own age; young people with somewhat similar background, and a rather closely similar sense of values. In these groups they may work, worship, and play together, much as they will do later in the more personal family group. They learn to integrate and blend religious experience with the other normal expressions of vitality, to regard dancing and praying not as opposing but as complementary forms of activity. They can develop a wholesome reaction to natural impulse within a framework of social responsibility. In short, in the words of the Prayer Book, they learn how to "rejoice in the life that now is."

In these groups they build up, not only a common background of work and play experience, as is done in schools and clubs, but also a common background of religious experience. Such a common background is one of the factors which makes for easier adjustment and greater permanence in marriage. The study of Maryland youth mentioned earlier shows that "the extent of divorce, separation, and desertion among parents of mixed religious affiliations is over twice as great as it is among parents whose affiliations are not mixed, while the proportion is still greater among parents of no religious affiliation."

It is quite possible that one of our most effective attacks on mixed marriages and all the problems to which they give rise is a fuller development and utilization of young people's groups. Our boys and girls know in school and elsewhere many fine and likable young folks who by all the criteria

would make them excellent mates, but who are not Episcopalians. If we want to make it easy for our boys and girls to choose one of their own faith rather than one who is not, we shall need to see to it that they have a chance to know and spend time with their fellow Episcopalians. In the third place, the Church provides the parish priest, to serve as counselor, adviser, and confessor. Maturing boys and girls can follow his guidance and take his advice without feeling the pull of apron-strings, because he is outside the family. Parents find it easier to relinquish the direction of their boys and girls to him because they accept his standards and trust his motives. He can interpret each to the other because he cares equally for the welfare of both.

Because of their very considerable training in pastoral care and because of their experience in helping all sorts of people to solve their problems, priests compare very favorably with other possible counselors, such as teachers, physicians, scout executives, and Christian Association secretaries. They are obviously much superior to the playground companions, the older boys and girls, the hired helpers, and the other people to whom young people actually go for much advice.

Priests have a definite advantage over most secular counselors at two points. In the first place, the Church's philosophy gives them a perspective which many secular counselors lack. They, therefore, offer guidance toward a way of life that places primary emphasis upon long time values. In the second place, in helping boys and girls, and men and women to attain these long-time values, they are not limited to the catharsis of confession which helps us to become aware of our weaknesses and uncover our alibis. They have in addition the power of absolution, drop any feeling of inadequacy or sense of guilt as a child opens his hand and drops a toy which no longer means anything to him, and then go our way "in newness of life," "confirmed and strengthened in all goodness."

One of our Bishops put this well when he said:

"The great difference between the minister of God and secular confessors, who, of course, have a legitimate part to play, is that the minister is striving to reconcile men to God so that they can truly worship him. Others are striving to reconcile men to themselves, which is a very different thing. . . .

"Happy the parish when the priest has made it clear that this precious gift of the cure of souls is regarded as his greatest privilege, where old and young come to him with their troubles and trials and sins and have found that he is wise in counsel, and that the power of absolution is not a form of words but a deep reality."

For we must remember, as this quotation indicates, that the priests of the Episcopal Church cannot, except in the most serious of circumstances, enter our homes and our family affairs uninvited. They cannot insist upon our accepting their guidance and following their direction. We must go to them, and teach our children to do so.

And when we do teach our young people to go to the priest for counsel and accept his guidance, we are helping them to a source of counsel they can use, not only during adolescence, but on through adult life as well. For the Church's ministers are more than individual counselors. They are part of a larger body, from which our young people are not separated but within which they move as an integral part, when they leave home to go to college or university, to establish themselves in their vocation and to found homes of their own.

### Helping Adults to Finer Living

**N**OW let us see how the Church can help adults to finer family living. For most adults the marriage relationship is the primary relationship in family living. We are discover-

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ing that deep and lasting happiness in marriage is found in the continuous personality growth of the husband and wife. So, in secular literature, the ideal marriage is being described as a partnership in growth, marked by continuous creative accommodation and by mutuality in satisfaction. This ideal marriage should be lifelong to provide security, and monogamous to facilitate adjustment. It normally will contain some areas of friction, at the adjustment of which husband and wife are both expected to work. Because the emotions are heavily involved in any marriage, its breaking up is for most people a painful experience. Therefore every effort should be made to avoid it.

This is substantially the ideal of marriage the Church has always held. The Church adds the binding force which comes from considering marriage a sacrament, begun and continued in God's sight; she supports it with a vow; and she formulates that vow so as to exact a promise to persist in a course of action, rather than to promise to try to maintain a state of feeling.

Scientific thinking is emphasizing the possibility of preventive and curative measures in the solution of family problems as a substitute for divorce. Authorities in this work maintain that a very high percentage of maladjusted couples can be adjusted in their present marriage, provided only that they both have normal mental equipment, and both are willing to work at their common problems. Some authorities maintain that under these conditions from ninety to ninety-five per cent of marriages on the verge of break-up can be saved, and that this is true, even where the maladjustment has gone so far as to involve infidelity, a type of problem in which feeling runs especially high. The rapid rise in education for marriage, the search for predictive factors, the establishment of marriage clinics, institutes, and counseling services, and the enactment of more stringent marriage license laws all reflect this thinking.

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The Church has never recognized divorce as an acceptable policy for the solution of marriage problems. Instead she has provided for the publishing of the banns and for pre-marital instruction as preventive safeguards, confession and counseling as in-service training, common prayers and common services as shared experiences through which husband and wife can grow together, and sacraments as vehicles of grace by means of which the marriage partners are enabled to make the adjustments and sacrifices necessary if they are to "live together in faithfulness and patience, in wisdom and true godliness."

Clearly the Church is in line with the best secular thinking whenever it builds up its preventive and curative program. Suggestions that it widen its educational program and provide for and insist upon more than perfunctory preparation of candidates for marriage are, in the light of this thinking, undoubtedly sound. So, too, is the suggestion that both parties to a disagreement be required to take it to the minister and work with him to heal the dissension, rather than placing the responsibility upon the "offended party." For study shows that in most cases both parties feel that they are offended against, and probably both are to some extent offenders. The suggestion that the Church employ what nowadays is known as the clinical rather than the legalistic approach to marriage difficulties, is also in line with the best scientific thinking.

The present temper of the times is toward more rather than less real discipline. Nowadays people are prepared to welcome firmer rather than looser standards. This is the time to step requirements up, not down. Certainly the Church ought not to let down any bars. She does not need to. She can require the highest standards in marriage, because she has the means which enable her people to live up to them. For her people, grace is not merely a word. It is a reality.

### Help in Other Situations

THE Church has resources, too, for meeting many other problems which confront adults in their family living. There is space to mention only one or two of them, and to suggest briefly the ways in which Churchmen and women may use the resources of the Church in their solution.

Every family from time to time faces difficult problems of financial management. The best current thinking in this field points out that money is not something to be desired for itself, but instead is to be thought of as a tool, as "one of the pots and pans of family living;" that its management is more important than its amount; and that good management is measured in terms of the quality of living provided for all the members of the family, and not as we sometimes are inclined to feel by the amount of money spent or the amount of money saved, or by the quantity and quality of the possessions the family has at its disposal.

With good management it is possible to live well at every income level except the very lowest, although there are people who feel poor at every income level, even the highest. Factual studies show examples of happy and of unhappy marriages at every income level. Studies of predictive factors of marital happiness indicate that the very large incomes promise no more chance for marital happiness than do the very low incomes, and actually a much smaller chance than moderate incomes.

Because of the teachings of the Church, Church families can readily accept both the comfortable and the challenging implication of these facts. To guide us into a sane attitude and sound practices in family finance, she gives us her sacramental teaching that material things are in themselves neither good nor bad, but derive their significance from the use to which they are put.

In the light of that teaching we will never fall into

the error of regarding money or any specific sum of money as indispensable to satisfying living, nor on the other hand will be found among the scornful and the starry-eyed, who belittle any effort on anyone's part to try to get a little saved up for next winter's coal. Rather we will understand that there is nothing wrong with material possessions as long as they serve the needs of men. But men must control money, not worship it or be controlled by it.

Scientific research is showing us that many problems of family living are created or intensified by the widespread prevalence of fatigue.

Fatigue may be due to actual muscular effort: picking up and putting down the baby, pushing the dust-mop, climbing the stairs, walking from icebox to sink, from sink to stove, from stove to cupboard. Often the muscular fatigue is intensified by a feeling of futility or resentment. We are tired of dishes to be done three times a day, seven days a week, by beds to be made morning after morning, by stockings forever torn, by rooms forever dusty. We resent the need to work while others, as far as we can see, step gaily forth to matinee or bridge.

Fatigue can also be caused by nervous tension, that tightening up all over which comes when we are hurried, harried, hard pressed, when there are three tasks to do and only time enough for one.

Fatigue is produced, too, by worry and anxiety. Will Johnny be warm enough in that light sweater, or should I have insisted upon the jacket? Why doesn't that child get at her practicing—or drink more milk—or spill less jelly—or wash cleaner—or stand straighter? Why did I ever say I'd run this committee? Why didn't I realize how tired Mary was, or how hurt Jimmy felt?

Scientific effort to eliminate fatigue from family living is proceeding along several lines. To eliminate muscular fatigue we are designing step-saving kitchens and labor-saving equip-

ment. We are developing time-saving surfaces, fabrics and materials,—non-staining metal, non-wrinkling linen, non-shrinking cotton, and non-breakable dishes. We have paper napkins, cellophane, luncheon sets, automatic ovens, and self-directing washing machines. By research and experiment we are constantly improving household skills and arts, and practices in the management of time, money, materials and people. To eliminate the sense of futility we are placing emphasis upon homemaking as a profession, upon its dignity and worth-whileness, and upon its challenge to the abilities of those who engage in it. To eliminate fatigue due to nervous tension, worry, and anxiety, we are taught to practice the art of relaxation.

All these helps are available to any homemaker who is tired of being tired, and who has the time and money with which to acquire them. But the women of the Church have at hand another set of resources, the teachings, practices, and sacraments of the Church. Without waiting until we can rebuild our kitchens, or buy a washer, we can make use of the Comfortable Words: "Come unto Me. I will refresh you." They are a remedy for weariness of muscles and backs and feet as well as of spirit. Even when she is tired, no homemaker, no mother wants to be freed from the fundamentals of her burden. Rather she wants new strength with which to carry it comfortably. This new strength is the refreshment which the Comfortable Words promise, and she can have it for the taking.

To remove resentment, and a feeling of futility, there is the Church's concept of "all such works as Thou hast prepared for us to walk in," which makes whatever work our way of life requires, whatever task is clearly ours to do, become worth the doing.

And to eliminate fatigue from worry and anxiety we have the Church's concept of grace and strength bestowed, as expressed in her common prayers. We understand from

them that we may "perceive and know" what things we "ought to do" and may "have grace and power faithfully to fulfill the same." We take courage from the teaching that God will "mercifully look upon our infirmities" and "stretch forth His right hand to help" us.

### What Church Women Can Do

NO presentation of the possibilities for living and working contained in the field of family living would be either complete or dynamic without some consideration of the ways in which we, the women of the Church, can take hold of them. There is diversity within this group, in age, in family situation, in background, and in interest. You represent parishes equally diverse in character and development. Therefore, such suggestions as I may make will of necessity be general in character. You will need to pick for your own use those suggestions which are suitable to your own diocese or parish. You will undoubtedly think of other activities better suited to your own situation than those I may include.

In the first place, we the women of the Church, can study the Church and her practices and teachings from the point of view of their value to family living. In this connection we must regard the Church, not as an organization which we ought to support financially and morally, not as something fine in itself, but more or less extraneous to the business at hand, but rather as an important resource, sound, effective, available here and now, which we must learn to use in solving our everyday problems of family living.

Secondly, we can study the families in our parishes, to discover to what extent they are aware of the Church's resources and are making use of them. In doing this we will, of course, investigate tactfully, tabulate results impersonally, publicize with utmost discretion, and at all times work closely

with the rector of the parish. Such a study may not be needed in all parishes, but it is well to make sure that in every parish someone knows the actual situation. For it is only too easy to guess, or to assume that all families are like our own.

Thirdly, as leaders we can give our groups this whole idea that work in family living is legitimate Church work, and in one way and another incorporate it in our Auxiliary programs. This opportunity is open particularly to the older women. As leaders in their parishes they are likely to carry most of the responsibility for setting up programs and directing auxiliary activities. They have a background of family experience, but their families are no longer under foot. They are, therefore, in a position to make a contribution at this point which no other group can quite so well make.

Fourthly, we can provide study programs, calculated to give Church women understanding and skill in Christian family living. As has already been indicated, we will set up these programs in terms of parish and personal needs. We will be sure that they make available for every woman and her family an opportunity to learn about the resources both of science and the Church.

Fifthly, we can provide library facilities for such study. In groups now undertaking serious study of family living, one of the inquiries most frequently heard is: "Where can I get that book?" It would represent a real contribution on the part of the women of the Church if we could say: "I'm sure you will find that at the Episcopal church."

Sixthly, we can sponsor and support whatever activities are necessary to provide our parishes with a well-rounded parish program in family living. We will, of course, support the Church school program and the young people's activities, and we will see to it that these agencies make to the fullest possible degree their peculiar contribution to family living, both now and in the next generation. We will see to it that the parish program contains activities for young marrieds

and for young mothers, (and young fathers, too, for that matter) set up in terms of the needs and limitations of these groups. Activities for the young marrieds must come at a time of day and be of such a character that husbands and wives can engage in them together. Those for young mothers may need to be set up so that they can be carried on in homes. They may need to be activities which can be carried on in small neighborhood groups, or even by individuals. For young mothers have relatively little freedom of choice about place and time. And whatever may be the character of these activities, they will merit support, and will get participation only to the extent to which they contribute to the major responsibility of young couples and young parents; that is, the establishment of their families.

For older families, especially for the families with growing children, we can provide such experiences as family nights and family dinners. Here again we must be careful to keep in mind all the families in the parish and to be realistic about what they can afford. For instance, most families with children cannot afford to pay much more for a church supper than they would pay for the raw materials of a meal at home. For most families this will be between twelve and twenty cents per person. This means that in all but the so-called exclusive parishes, a dollar per family would probably represent the highest total cost which would permit a majority of the families in the parish to attend a parish family dinner. In small towns, perhaps fifty cents per family would be more nearly in line with the facts. If these family affairs are really to be open to all families, and especially to families with growing children, who need to feel that they have a definite part in the Church's program, but who are facing the financial strain which comes to every family toward the peak of the family cycle, these and similar limitations must in some way be dealt with.

Finally, we must remember that family living is different

from some of our other endeavors. It is not only something that we do something about, but something that we do. Whether we are aware of it or not, everyone of us Church women is witnessing every day in her own family living.

### Families as Witnesses

**I**N OUR family living, the most effective witness we as Christian women can bear is to have families in which husbands are obviously happy and secure in our affections, in which well adjusted children meet life and their fellows well, families where maids prefer to work, and grocery boys like to deliver, families to which landlords are glad to rent, and next door to which neighbors are glad to live, families which are welcome and recognized as an asset in every community. So far as the public is concerned, no other sort of family holds much recommendation for Christianity.

Our first and most fundamental job, therefore, is to work at making our own families the effective witness to Christ and to his Church which we would like them to be. We, unlike some other women, have both the resources of science and the resources of the Church at our disposal. But there is nothing automatic about the operation of either of these sets of resources. They will do nothing for us unless we use them. The Church's teaching does not permit us to be lazy and stupid and then depend upon the good Lord to produce the results. But, on the other hand, it does not require us at any point to do more than we are actually able to do, regardless of what science and the neighbors sometimes seem to expect. Rather we are taught through the doctrine of grace that if we are willing to work, and do work, using all the resources upon which we can lay our hands, there are no human limitations to the progress we can make in improving the quality of our own family living.

### "Our Best Work"

AS A Mother's Day gift, little children in the public schools often prepare a dozen lines of penmanship, or a page of arithmetic problems, and entitle it "My Best Work." Every mother realizes how acceptable is such an offering, embodying, as it does her child's greatest skill, his most painstaking effort, and his loving intention. If it has a few crooked letters and a smudge on the margin she loves it all the more, and accepts it gladly, with all its limitations, because to her it represents not only present accomplishment but future promise. Teachers recognize and capitalize the dynamic quality of the motive which actuates the child when he offers his best work.

The Church, a good teacher for two thousand years, provides us with a similar dynamic, the opportunity to offer each Sunday in the Eucharist as our best work, our highest skill and best efforts in our own family living. Every problem of personal adjustment skillfully handled, every good habit patiently built in, every bit of guidance sympathetically given, every strain constructively resolved in our own lives and in the lives of our husbands and our children can be our best work lovingly offered. In the light of the sacramental concept that material things derive their significance from the spiritual use to which they are put, every meal wisely purchased, skillfully prepared and attractively served, every session with the budget triumphantly concluded, every child sent happy to school in a becoming new dress or a carefully pressed old one, likewise is our best work.

But best of all we can bring to the altar each Sunday our families themselves, the best that we have been able by fine coöperative family effort to make them, offering there together "ourselves, our souls and bodies" as a "reasonable, holy, and living sacrifice."

Here indeed can be "Our Best Work," a work worthy

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of the sincere and continuous effort of every woman of the Church. And here is the motive which will enable us to make our lives as we live them in our families day by day, an effective witness to Christ and to His Church.

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**P**OWER

+ *Through PRAYER*

+ *AND WORSHIP*

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+ *Witnesses to the Power of God*

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by

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GRACE LINDLEY

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GRACE LINDLEY, *Executive Secretary of the Woman's Auxiliary since 1919, has had a lifelong association with the Auxiliary. As a young woman her first official post was as a diocesan officer in charge of the Auxiliary's work with Juniors. In 1908 she was called to national headquarters to assist Miss Julia Emery and, upon the latter's retirement in 1916, Miss Lindley became General Secretary. In 1919 she was elected Executive Secretary. Educated in the schools of Lakewood and Montclair, New Jersey, Miss Lindley was awarded an honorary Litt.D. by the University of the South. The paper here published was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Kansas City, Missouri, as one in a series on the theme, Witnesses to the Power of God*

## POWER THROUGH PRAYER AND WORSHIP

GRACE LINDLEY

THIS paper is meant to be intensely practical and more concerned with the how than the why of our subject. There are, however, certain general assumptions which should be stated before we turn to definite suggestions. Christians believe that God's power though unlimited is by His own will preëminently resident in, exhibited in, and transmitted through individual disciples of Christ, and through the corporate group of His disciples, the Church. Christians also believe that if this power is to work through them it is necessary, first, that the individual Christian shall belong entirely to his Lord, that he shall not own himself but be his Lord's possession; secondly, that he must grow spiritually; and thirdly, that this growth is possible because he will constantly receive help from God. It would seem that Christians of today must feel all this to a quickened degree, for the world's agony and the Church's responsibility make increased demand for the transmission of the power of God. It is in the hope of finding strength to meet it that we are to consider prayer and worship.

We shall think first of private prayer and worship, and then of corporate prayer and worship. It is evident, however, that unless there is to be repetition, much of what will be said about the first applies as well to the second, and should be held in mind while we think of that second, for while corporate prayer may contain more it must include the essen-

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tial qualities of private prayer. Since we are dealing with practical suggestions we have not imagined that it would be our part to stir to belief in their value. Instead of that we would say, "Here are some ways and means tried and found useful by our fellow disciples of old days and of the present." It must be evident too that neither the space allowed nor the ability of the writer makes it possible to treat the two subjects or the points under them exhaustively.

### Private Prayer and Worship

**WE SHALL** consider Meditation, Intercession, Petition, and Adoration, with a note on Mysticism.

#### *Meditation*

There often seems to be a discouraging vagueness about meditation; so it will be well to look for a simple definition and for a few helpful suggestions. The simplest definition I know is that meditation is "thinking in the presence of God." No one will contend that we do not need to think. It is impossible to guess how much of the world's tragedy is due to lack of clear, straight thinking. And certainly no Christian will contend that Christ's followers should not do their thinking in the presence of God. If we are partners with Him in building the world we must find His will for that world and His power for us.

Of the helps for meditation we may consider time, quiet, subject and imagination.

**TIME.** One would think that Christians would gladly spend time with their Friend and Leader. To be quite fair perhaps we ought to remind ourselves that set times of prayer are not the only way of measuring hours with Him. There is truth in the statement that we can be with Him continually. It is true that "awake we may always watch with Christ" and that "He giveth to His beloved in sleep." But

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even so we need sacraments of time to hallow all time and it is probable that unless at times we are consciously in His presence we shall be unconscious of that presence most of the time. It is interesting to know that Bishop Linton of Persia tithed his time as well as his money, giving two hours and forty minutes in the twenty-four hours to prayer, meditation, and religious reading. Half an hour at least should be possible for us all. Bishop Johnson called St. Vitus America's patron saint, and added that "if you are too busy for a quiet time with God, you are too busy." It is generally suggested that an early hour, the first in the day is best for quiet prayer. It is apt to be free from interruptions and one may be fresher and more able to think clearly and deeply. It is not well, however, for everyone to adopt the same rule. Later in the day or in the evening may be better for some people, depending a good deal of course on both temperament and conditions in the home.

**QUIET.** So closely related to the need for time is the need for quiet that much of what is true of the first is true of the second. If our prayers are to include listening to God as well as speaking with Him we must be quiet enough to hear Him speak. Quiet should be both exterior and interior though the latter is the more essential. One can be quiet interiorly amid outward noise, but, alas, one can be unquiet inwardly amid profoundest outward quiet. We must learn not to be fussy spiritually.

Is silence another name for quiet or is it a further step? At any rate, it seems impossible to overstate its need and value. It is not easy for us of the Twentieth Century to learn its power but it has been learned through all the Church's history. In silence comes peace and from peace comes power. If we would keep our serenity, not for our own sakes, but because from it there comes strength to do and to give, we must learn to be still and know that God is. We shall come from that stillness quietly certain that under all circumstances

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God's will can be done. A disciple of the present time has written this prayer:

O Holy silence of our God,  
When our souls, very joyfully forgetting  
The distractions and fretful cares,  
The hopes and the fears of earth,  
Return to their home,  
And are straightway at peace.

O Holy and blessed silence,  
When laying aside these petty and foolish lives,  
We live in Him:

When our souls, deep drinking the joy of God's Heaven,  
Put off age and decay,  
Put on immortal and splendid youth,  
Beauty incorruptible,  
Life eternal.

O Father, grant us Thy grace,  
That day by day, till our half-life on earth is over,  
We may take from Thy hands

This joyful and perfect sacrament of silence.

Some say that in our crowded days there is little opportunity for quiet, but there is time in the most crowded days if it is sought for. It is possible to slip aside at home or to slip into a church now and then, and it is even possible to get a few moments at different times through the day often without even stopping what we are doing. It is possible to retire mentally into a secret room, to be recollected, silent, in God's presence, even in the midst of activity, and in those moments our Lord fulfills His promise to refresh us. It is hard to leave this subject of silence. It is so important that we learn it and practice it. It is one of the pathways to the presence of God.

**SUBJECT.** Nothing that is said about silence means that the mind ceases work in meditation. If, as has been remarked, "it is a moral obligation to be intelligent" we shall expect to meditate not about nothing but about something. The facts

of our Lord's life, the birth, the temptation, the parables, the miracles, the passion, the resurrection, are wonderfully liberating subjects for meditation. So too are His names, the Door, the Vine, the Life, the Light. . . . And again so are the Christian characteristics of faith, love, fellowship, unity, peace, joy.

**IMAGINATION.** It is hardly fair to speak of only one faculty of the mind when so many can be used in meditation, but the imagination gives such vivid and delightful, and at times such awe-inspiring help, that it must have special mention. The well known methods of meditation such as the Sulpician and Ignatian make much use of imagination. St. Ignatius, for instance, prepared for meditation by first standing a few steps from where he would kneel and saying to himself that it was there that he would meet his Lord.

The three states of the Sulpician method—Adoration, Communion, and Coöperation—are made vivid by thinking of them as "Jesus before the eyes," "Jesus in the heart," and "Jesus in the hands." And in the literature of meditation there are many examples of the use of the imagination, such as that of the English minister who would picture his Lord as sitting in the opposite chair at the fireside ready to talk over with him the doings of the closing day; or the story of the Italian peasant often seen kneeling in the Cathedral gazing at the Altar, who, when asked what he saw, answered "Nothing, I just see Him and He sees me."

#### *Intercession*

On the subject of prayer probably more has been said about intercession and petition than on any other phase. One would almost think that prayer meant asking for things for ourselves or others. Even the question, "Do you believe in prayer?" generally means "Do you think God does what we ask Him to do?" And this in spite of the often repeated statement that prayer is talking with God, is attuning our will

to His, rather than asking for favors from Him. We are chiefly concerned here with the *way* of intercession rather than the reason for it, but it may be helpful to remind ourselves that while in this world we may never be able fully to understand the philosophy of prayer, there are three reasons why that should not prevent our using it. First, our Lord used intercession. Secondly, St. Paul and many another of our fellow disciples from early days to the present time used it. And, thirdly, our love for others drives us to do for them what we instinctively believe is the utmost we can do, that is, to talk to God about them. The power of such prayer is described by a friend of Forbes Robinson of Cambridge, England, when he wrote of him:

"He prayed for those he loved, it is certain, for hours at a time. All his thoughts about some men gradually became prayers. He could not teach us everything that prayer meant to him; he could not teach us to pray as he prayed, yet through him one or two of his undergraduate friends saw a little further into the eternal mystery of prayer. And men must sometimes—with all reverence be it said—have experienced in his presence the same kind of a feeling of some great unseen influence at work as that which the disciples must have experienced in the presence of Christ after He, apart and alone, had watched through the night with God in prayer. For many an hour of his life did Forbes spend like that, striving with God for those he loved. He believed—he knew (this was on his own testimony)—that he could in this way bring to bear upon a man's life more real effective influence than by any word of direct personal teaching or advice. So did he prove once more that the man of power in the spiritual world is the man of prayer."

We turn now to the practical questions: for whom shall we pray, and what shall we ask for them? The answer to the first is, that we naturally begin with our dearest; we then pray for others we love, and those with whom we are in contact,

for those in need and for the nations and the Church. Such intercessions take us far beyond those we know. How good it would be if such prayer were taught children rather than less far reaching petitions. Then when we pray, for what shall we ask? Our best answer comes from the great model prayer. We shall ask for food and forgiveness and guidance, and a share in service for the Kingdom; or, put in a word, we shall ask that God's will may be done for them. It is good too, to ask for them. It is good to ask for them understanding of that will. George MacDonald makes one of his characters say, "The main mischief in the world is that folk will not let the Lord have His own way and so He has just to take it, which makes a sore thing for them." It is not hard to pray for those who understand!

Another suggestion is that in the Prayer for Christ's Church the petition for those who have gone into the next world could well be used for those for whom we pray, whether they are here or there, for it leaves nothing unasked when we pray for them "continual growth" in God's "love and service." Another happy reminder is St. Paul's, that beside prayer and supplications we should give thanks for all men. A by-product of intercessory prayer is what it does for those who use it. It gives an understanding and a sympathy which will often impel to service for those prayed for. It is probable too, that only praying for ones enemies will ever make it possible to love them.

#### *Petition*

If we think of intercessory prayer as praying for others we may think of petition as praying for ourselves. They may well mingle as they do in the Lord's Prayer and as whenever we use the pronouns "we" and "us." We shall therefore make many of the same requests for ourselves as those we make for others, but there are places where we shall be more definite. We shall not ask, for instance, simply for forgiveness in

general, but for sins which we know are unbearable. And we shall often ask, not for guidance in general, but for specific help in definite problems and special work. But as we grow in the spiritual life I think we shall be more concerned with being than having, more intent on His thought of us being carried out than on the success of even our best plans for ourselves. A simple way to say it is that we shall leave not only things but ourselves to Him. And after all why not, since we cannot ask anything more glorious for our friends or ourselves than that He shall accomplish His plan for them and for us. Such a life of prayer is well described by Dr. Grenfell when he said:

"The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows best. If it were otherwise I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the peace of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with God."

And to those of us who are not Grenfells, petition can be simply telling our Father our failures, our needs, and our desires. Even if we never go far into it we are yet in the Kingdom of God if we enter it as teachable children.

### *Adoration*

Adoration sings through the universe till it touches the feet of God. It is the very essence of worship. It is, of course, our appropriate attitude, the right attitude as Evelyn Under-

hill would put it, of the little creatures to their Creator. It is our bounden duty to adore the Everlasting God. It is duty and it is also instinct. We feel that truth and beauty are adorable and that they draw us to worship the Lord God of hosts whose glory fills heaven and earth. Still another reason for our adoration, perhaps a little less worthy but allowable, is that we tend to grow more like that which we worship. Bishop Selwyn was once asked how we would be kept from sinning in the next world, and he said, "Of course I do not know, but I think that it will be seeing the Beatific Vision. I think we catch a suggestion of it in the angel's answer to Zacharias when he doubted the angel's words. 'I stand in the presence of God', cried Gabriel, as if he would say, 'How can I lie seeing Him?'"

Our adoration may well begin with saying "Thank You" to God, first perhaps, for things given us, then for things not especially ours but created by Him, and then, as one draws nearer, thanks for what He is in Himself. There are glorious words which not only speak for us, but in speaking, lift us up. The Bible, the Prayer Book, other books of prayer and hymns, are rich in such words, and there have been many written the last years which are tremendously helpful. We must not, however, let the grandeur of adoration make us think that it is too hard for us. This is what Sister Elspeth says of it:

"The simplest forms are always the best; and perhaps one of the most complete forms of worship is the simplest of all. It is just to kneel down and after a few moments of quiet concentration of thought to say with full intent of heart and mind, 'We praise thee, we bless thee, . . . we glorify thee, we give thanks to thee for thy great glory.' Here we praise God not for anything that He has done, but simply for what He is—for His great glory. No one can do much better than that. Such acts, enclosed in longer or shorter periods of silence, are one with the adoration of the saints. If we can hold ourselves

in that attitude of spirit for only a few minutes at a time, we shall find ourselves quieted and strengthened for our next task.

"Or, we may say over very deliberately and slowly (by preference from memory, not reading from a book) some well-known hymn or Psalm of praise, trying to make each word our own. Hymns 12 and 205, or the first seven verses of Psalm 63 are easily committed to memory, and well-suited for this purpose. This sounds easy; but these simple ways are not quite so easy as they seem. It is just that *full intent of heart and mind*, that concentrated silence which most of us find so difficult."

Sometimes not even so many words are needed, as those who use ejaculatory prayer know, nor is variety essential, repetition is often helpful; and finally, it is not a matter of words at all but of attitude. Evelyn Underhill says that:

"An old master of the spiritual life, Pierre de Berulle once said that there were only two things which really mattered in the life of prayer: and he called those two things 'Adoration' and 'Adherence.' A self-forgetful, outflowing worship of God in His greatness and beauty; and a close confident, dependent clinging to Him, never departing in thought or act from His presence in our souls . . ."

One word more. In the awfulness of the world's tragedy can we adore? It is a time for pleading, but it is a time for rejoicing even in the Lord. When such a question arises we are grateful to Sister Elspeth who reminds us that "It may be that our worship is the greatest act of intercession that we can make. Often we are faced with the problems of our day at home and abroad. What can we pray about these things? We say a prayer that has been suggested to us, but the words seem so inadequate. If we could kneel down somewhere, and after a brief silence just say 'The Lord is King, be the people never so impatient; He sitteth between the Cherubim, be the earth never so unquiet.' This offering of pure ador-

ation and trust, this affirmation of God's sovereign power and love may be a ladder between heaven and earth, helping many others to steadier faith and greater hope."

#### *A Note on Mysticism*

It may be helpful to add a note on mysticism. It should not be considered essential I believe to the Christian life. The mystic experience is, of course, a great fact, but I think our Lord said little about it directly. It has been defined as "an awareness of God." I believe that if that awareness is truly sought it will almost surely be found, that it is often given without that seeking, and yet, I am inclined to think, that it is not always given even to saints, at least if we answer the question, "why were the saints, saints?" in the familiar words, "Because they were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; and because they pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable. That was all. It was quite simple, and always will be."

One word about the seeking. Our part is to take the way on which that seeking leads us but not to strain too much, only to wait patiently. An awareness of God does not condition His presence. He is with us whether we feel it or not. Our realization of His presence may be like a child's feeling about his mother. He knows she is there, sometimes he is more fully conscious of her nearness and her love, and sometimes he speaks intimately with her.

An odd mistake is sometimes made in thinking of mysticism as a vague, dreamy state of quiescence. No one who has read the biographies of saints or who knows living ones makes that mistake. The saint is one of the most practical persons in the world. He who sees God sees the world as it is and goes out with God to turn it into the world it should be. "Strength and peace flow from such companionship," says Evelyn

Underhill, "the watertight compartments which too many Christians set up between what they call their prayer life and their 'practical life' gradually fade away. They begin to realize what Brother Lawrence meant when he talked of 'the practice of the presence of God'; 'a practice', he said, 'which brought God as near to him when he was busy cooking—a duty that he very much disliked—as when he was in church'."

### *Helps*

**BOOKS.** We need food if our souls are to grow. And there is rich and invigorating food. Beginning with the Bible and then the Prayer Book there are many books which give what we want. The subject of the Bible and Prayer needs volumes, not a paragraph, and fortunately volumes have been written on it. Here it must be enough to say that the Bible should be used in different ways: sometimes in lengthy readings at a time, maybe a whole book; and at others a few sentences, it may be that one such will furnish study for days or weeks. There are great vistas and wonderful details. It is helpful too to read it in different translations, and if one can, in different languages. We of the present day are rich through modern investigation and thought. For meditation the Psalms and the Gospels are especially valuable, and to make the Bible a book read and studied by our people would bring new life into many a home and into many a parish.

There are too many books to name them all. They reach from the tried and proved writings of early saints down through the centuries into the present. We have no excuse if we are spiritually illiterate!\*

**PLACES.** Many people find it helpful to have a special place for their prayers, a prie-dieu, a corner, or a prayer table, and now and then one finds a chapel in a home. The far greater use of our Church buildings for private prayer than is now the case is most desirable. The parish church, always

\*For Book List see page 23.

open and constantly prayed in, would be both an outward sign and a means of deepened consecration. Besides home and church, there are glorious outdoor chapels, places in the woods, by running water, and on mountain sides where it is natural to find God's presence.

Since we are seeking practical suggestions, it may be helpful to say a word about our attitude in prayer, and that word will be well said by applying for all forms of private prayer what Sister Elspeth wrote of meditation:

"Most people prefer to kneel at the beginning and end of their meditation: but for the rest of the time we may take whatever attitude is most conducive to devotion. Our prayer-time must not be turned into a penance: it is meant for spiritual refreshment. If this sounds easy-going and modern, hear a master of the Fourteenth Century, Richard Rolle the hermit; 'And I have loved for to sit: for I knew that I loved God more and longer lasted in me the comfort of love than walking, standing, or kneeling. For sitting am I most at rest, and my heart most upward'."

### Corporate Prayer and Worship

**I**N TURNING to the second division of our subject it may be well to remind ourselves again that we are not seeking to prove the value of such corporate acts, nor persuade to their use, but rather that we are confining ourselves to practical suggestions on prayer and worship. It is good, however, to realize the value placed today upon the group. The sense of corporate unity which is growing should glorify our Christian life. The great corporate group is of course the whole Christian Church, nothing less than the company of all faithful people, nothing less than the Body of Christ. That fact has been true ever since He founded His Church, but there is new realization of it, a realization of which we should be making much. If we would know what the Church can do



today we must count upon and help still further to create that solidarity, that fellowship of Christ's disciples. Inside that great corporate unity of the whole Christian Church there are the great branches of the Church, the different communions, and within our own group dioceses and parishes, and organizations in parishes. We are to think of prayer and worship at meetings, and of services and other corporate acts.

### *Meetings*

If power comes through prayer and worship, the meetings of women's groups should be both a source and an exhibit of that power. It will not be enough that those meetings do good work, or study well, or are carried on in good business style, nor will opening and closing them with prayer, if that is just perfunctorily done, save them. Prayer and worship must be an integral, a vital part of them, part of the reason for holding them. The group comes together to find God's will for their work and to speak to Him about the work which is far more His than is it theirs. This part of the meeting, therefore, should be carefully planned. It may consist of only one prayer, and if so, it should be carefully prepared and really prayed. But there may be a hymn, Bible reading, prayers, and perhaps a meditation. If this last is included, it should be very short, probably the presentation of just one thought in three or four sentences. The closing prayers may include definite intercession for the work which a speaker may have described or for the plans the group may have been considering. If noon occurs during a meeting it is well to include a prayer pleading our Lord's death. Noon is a specially appropriate time for intercessions, and the use of bidding prayers and missionary litanies.

In stressing devotional exercises we must remember that it is not from them alone that witness of power will come, that power should pervade the whole meeting. Is it too severe to say that it is possible for a group to make large gifts to the

mission field and yet so lack Christ's spirit that it would be better for them to be disbanded? One of the greatest bits of service open to Executive Boards, whether diocesan or parish, is the creation and development of such spiritual influence and power.

### *Retreats, Quiet Days, and Quiet Hours*

All these forms of service have been growing in favor but should grow much faster. They all have some of the same characteristics. They are times of quiet when those who share in them withdraw from the world. All that was said about silence and meditation under the subject of private prayer is of course of equal point here, the difference being that the services are a corporate instead of a personal act. Quiet Days and Hours are limited to the time indicated by their names, while Retreats vary in length from one to several days, and the retreatants are housed in one place and observe silence, not only while in church or chapel, but at other times as well. It would mean much to the Church if everyone made a yearly Retreat. The corporate prayer, and perhaps even more, the corporate silence, are often unforgettable experiences. "The great masters of the spiritual life," says Canon Body, "agree that it is in silence that the great blessings of retreat lie."

While the conductors of Retreats and Quiet Days are generally priests, Quiet Hours can be led by women, and because she is herself a member of the group such a conductor may be especially helpful.

### *Corporate Communion*

Every celebration of the Holy Communion is a corporate act. It is to be feared, however, that all that that implies is not always appreciated. Sometimes the expression seems to mean little more than that the members of a certain organization attend a Communion Service. It should mean that those members come to the service not as so many individuals, but

as a group, a body, bringing that organization to God. One can imagine then the organization as something held up to Him, handed over to Him, something which He takes into His hands to use in His plans. There is also in every Corporate Communion the reminder of the unity of the group, that they are one in a fellowship which has at its center God Himself. It is a presentation of the family at the Father's table to be received and fed by that Father. It is a corporate act in which not only that congregation and not only the Church throughout the world, but all the company of heaven adore the Lord God of hosts. Because it has been so fully, so satisfactorily said, I want to read you what Ronald Sinclair wrote of the Holy Communion:

"Broadly speaking the English laity—quite rightly—lay great stress on the reception of Christ Himself into the soul in and through the Holy Communion. This is primarily what they come to Church for. In fact, it would probably be true to say that this is the sole purpose for which the service exists in their minds.

"Now, without in the least wishing to minimize the importance of devout and regular reception of the Holy Communion, I venture to think that the laity as a whole have the foggiest conception of their part in the service as a corporate body doing a corporate act in union with Jesus Christ as their Head and Representative. Surely, if the Holy Communion were rightly understood and rightly used it would become—what it is in theory but not in practice at present—the Fellowship Service . . . .

"Try to imagine the service as it might be. Here in this parish church are gathered a real family of all ages and all types. They love their parish church as a home and they greet each other with a smile as they come in. They sit more or less together as a corporate body. There is a hush of expectancy. They know Who the Celebrant will be, the Lord Christ Himself. He will Himself lead their offering of prayer and

worship as the great High Priest, the Head of the Body of Love, the Church. There is a period of two or three minutes' stillness and silence before the service begins. The congregation realize that it is the Lord's service of prayer, offering and praise in which they are privileged to share.

"And in my imagination I saw the dim sanctuary, the simple, dignified, yet homely altar; the twin pinpricks of light. As the silence of preparation grew deeper, one grew conscious of a quiet Figure standing bowed in prayer at the altar. One could not see His face, for He faced the altar. Then an exquisite quiet Voice was heard saying the opening "Our Father." One thought, as one listened to the Voice, how much those words meant to Him, for had He not first given them to His friends?

"The eyes of the imagination were held spell-bound by the Figure at the altar . . . as He takes into His pierced toil-worn Hands bread and wine: and with a simple gesture raises them and offers them to His Father. Then He sums up all human needs in that prayer, 'for the whole state of Christ's Church.' His compassionate Heart beats in union with all mankind. We add our intercessions to that mighty stream.

"He turns round: His face is indescribable in its Love and Compassion. 'Ye that do truly and earnestly repent. . . . ' So we confess—not only our individual sins; but the sins of our race, our corporate sin. Once again that Voice, the Voice of God Himself speaking through Him, pronounces forgiveness. Once again we hear His own 'Comfortable Words.' Then our souls and our voices are raised in utter adoration and praise for what God is and for His great Glory. All creation is united with us; all in Heaven and earth join with us; and He, Who alone can adequately adore God on our behalf—Jesus Himself—leads our highest act of worship.

"And so at length we come to the most central act of all. As we hear Him say the Prayer of Consecration, we dimly and humbly wonder what those words bring to His Mind 'Who

in the same night that He was betrayed took bread. . . . It is not for us to probe into the meaning of it all. He takes; He gives thanks; He blesses; He shares; and we just cry 'Amen' in union with His act—'So be it.'

"And then quietly and with lowly and utter reverence we go up to Him as He stands there in the royalty of His humble self-giving service. We watch Him as in tenderness He bends over boy and girl, man and wife, young and old, rich and poor; and just gives Himself into their keeping in the silent innermost chamber of their souls.

"We move on to the end—His Blessing; and so out into the world to live Him out in daily life."

#### *Other Services*

We do not seem to use the word corporate about other services than the Holy Communion. All services are corporate acts and any statement on prayer and worship cannot omit at least a mention of these others. The usual ones of Morning and Evening Prayer and the Litany are great acts of prayer and worship. It is in them that we have the *Te Deum* and the *Magnificat*, the petitions and intercessions which ask for us and for all men that which humanity needs, both spiritually and physically. Two practical suggestions may be worth while. First, every word of praise and prayer in our service should be really meant by each person participating. That seems almost too simple to be worth suggesting, but if it were put into practice it would change many a service from routine with weakly murmured responses into great worship, something more worthy of the Eternal God. So much which is taken for granted is tremendously dramatic. Here for instance is the way an English visitor saw a bit of our proceedings. In that delightful missionary biography of Temple Gairdner, C.M.S. missionary in Cairo, Miss Constance Paddock says that:

"During his visit to America he saw the collection taken in a far more impressive way than is usual in England, and

this he brought back to Cairo for the Arabic Church. The alms (he said) are taken while the congregation *sits*. Then the minister advances with the great alms-dish, the four churchwardens walk up the whole length of the aisle, *and as they reach the chancel the entire congregation rises to its feet*. The minister raises the alms high above the altar, and the entire congregation crash out into the Doxology, while the four churchwardens stand where they are. Lord! it has given me a thrill up my spine every Sunday. That rising of the congregation to its feet at that time is a thing to dream of. How dramatic and how *true!*"

One other suggestion is that as we pray and praise we remind ourselves that our prayers are linked with prayers and praises of God's children in all parts of the world. We of today know as those of past generations could not, a world-wide fellowship making more realistic such words as "All the earth doth acknowledge thee," and more earnest our prayer for all sorts and conditions of men. Such vividness and reality should not be confined to general services. They belong to all alike. To be able to realize what dying in Christ to live in Him is, would make witnessing a baptism a very great experience and to see Christ as Resurrection and Life at a burial would be to know the promise of immortality.

**W**E have been concerned with practical ways of finding strength to witness to God's transforming power. We have, as it were, said to our fellow disciples of old and of today "What did you find helpful?" They have told us of adoration and intercession and meditation. But we would ask one further question. We would say to them, "What was the inner secret of your attainment?" And listening to their reply we shall forget ways and methods, we shall forget even ourselves as they point us away from themselves to God. Not their prayers, and not their worship was the secret of their

strength, but God's great overflowing gift. Yes, they asked, yes, they turned toward Him, but beyond all imagination He gave. He answered before they asked, He gave more than they either desired or deserved. "I labored more abundantly than they all" said one of the greatest, "yet not I but the grace of God." Down through the ages every disciple turns from himself to fall in adoration at the feet of His Lord as he cries to Him—Thine is the power—Thine is the kingdom, and the power, and the glory for ever and ever.

### Suggestions for Further Reading

*The Imitation of Christ* by Thomas à Kempis (New York, Morehouse. Cloth \$1.40.)

*The Practice of the Presence of God* by Brother Lawrence (New York, Revell. Paper 15c.)

Fenelon's *Spiritual Letters to Women* (New York, Longmans. \$1.40.)

*Spiritual Letters* by Francis de Sales (New York, Longmans. Boards, 80c. paper 60c.)

*Concerning the Inner Life* by Evelyn Underhill (New York, Dutton. \$1.)

*Worship* by Evelyn Underhill (New York, Harper. \$3.)

*When We Pray* by Ronald Sinclair (New York, Morehouse. 40c.)

*Letters to His Friends* by Forbes Robinson (out of print.)

*Christian Worship* (Forward Movement Commission. 5c.)

*We Can Pray* (Forward Movement Commission. 15c.)

*A Diary of Private Prayer* by John Baillie (New York, Scribners. \$1.50.)

*The Way of Light* by Howard C. Robbins (New York, Morehouse. Cloth \$1.50.)

*The Bishop: Extracts from the Correspondence of Arthur Selden Lloyd.* (New York, Friebele Press. 50c.)

*The Fellowship of Silence* edited by Cyril Hephher (New York, Macmillan. \$1.75.)

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Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary of the National Council, 281 Fourth Avenue, New York, N. Y.

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*A Symposium by*

EDITH E. LOWRY  
FLORENCE G. TYLER  
WALTER W. VAN KIRK  
HENRY S. LEIPER

THE PAPERS in this pamphlet are abridged from addresses presented at the Kansas City Triennial Meeting of the Woman's Auxiliary by executive leaders of four major interdenominational or national groups:

The Council of Women for Home Missions  
(297 Fourth Avenue, New York, N. Y.)

*Represented by* EDITH E. LOWRY, *Executive Secretary*

Foreign Missions Conference of North America  
(156 Fifth Avenue, New York, N. Y.)

*Represented by* FLORENCE G. TYLER, *Secretary*

National Peace Conference

(8 West Fortieth Street, New York, N. Y.)

*Represented by* WALTER W. VAN KIRK, D.D., *President*

The World Council of Churches

(297 Fourth Avenue, New York, N. Y.)

*Represented by* HENRY SMITH LEIPER, D.D.,  
*Executive Secretary, Provisional Committee*

## WITNESSING IN THE WORLD CHRISTIAN COMMUNITY

### I

#### Through Coöperation in Home Missions

EDITH E. LOWRY

AS we think today of witnessing on the World Christian Community, I am reminded of the story of a Russian mother who for years worked at a loom at Hull House. One day the clocks outside were striking the hour that closed the workman's day. Beside the door stood the master weaver, speaking words of cheer to the weary, faithful workers as they went out. The Russian mother rose from her loom and started from the bench. It looked as if she, too, were finished for the day and would quickly follow the other workers out. But no; instead she went over and selected another filled shuttle with colors that matched the pattern she was weaving. Quickly she tied a weaver's knot, tested it, slipped the shuttle through just once, pushed the bar. Then, wearily,

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she walked over to the door and as she went out, as if by way of explanation, she said, "My daughter will weave there tomorrow." The pattern was started; the daughter would take her mother's place and weave on!

Our mothers and fathers have woven part of the pattern of the World Christian Community. Today we weave on. The pattern is the same but the way in which we weave is different for conditions have changed and methods have changed. One of the most significant changes in method has been the developing coöperation of different communions in common tasks. As long ago as 1908, there were evidences of a desire among the Churches to work together. Mission study drew together leaders of several women's national home mission boards. They said, "Why not get together and publish one home mission study book for the women of all our Churches instead of publishing one for each group." This, and one or two other common interests resulted in the organization of the Council of Women for Home Missions. The same year the Home Mission Council and the Federal Council of Churches were organized. That was more than thirty years ago. Representatives of different communions have held the office of president. For the past three years it has been an Episcopalian, Mrs. Augustus Trowbridge.

Today the organizers of the Council of Women for Home Missions would hardly recognize it for there are now twenty-two communions represented in it and it has brought together these home mission boards in so many united efforts. For example, representatives of the various boards sit around the conference table to plan and to share experiences and to correlate their denominational activities in the different mission fields, such as Alaska, congested city areas, isolated

rural fields, Indian reservations, and Spanish-speaking villages. This is done largely in coöperation with the Home Mission Council.

Through the years, certain women's interdenominational activities have developed, such as the World Day of Prayer. I can remember, and it was not too long ago, when there were 1,200 local communities in the United States participating in the Day of Prayer. We thought that remarkable, and it was. But today more than 6,000 communities in the United States, and groups in more than fifty countries around the world are sharing in this Day. The program for the 1941 observance was written by the World Day of Prayer Committee in Shanghai. While the Day of Prayer is definitely a day for prayer and spiritual refreshment, those who have participated have wanted to express themselves in some tangible way and quite spontaneously, groups began to send in offerings from their services. The first year the offering totaled twenty-five dollars. Last year, more than forty thousand dollars were given by the groups in the United States alone for the Union Christian Colleges in the Orient, Christian Literature, Religious Work in the Government Indian Schools, and Christian Service in Migrant Labor Camps. In other countries gifts were received for mission work in their lands. The influence of this Day alone in building a World Christian Community, is barely known.

Like the World Day of Prayer, interdenominational mission study groups, summer conferences, community service programs, and most recently, May Luncheons, have become major activities of Church women. It is interesting to note that on the first Thursday in May, 1940, luncheons were held in all but two States. All these activities can be traced

back to the influence of the Committee on Women's Work of the Foreign Missions Conference and the Council of Women for Home Missions. Today they are carried jointly by the National Committee of Church Women representing the Council of Women for Home Missions, the Committee on Women's Work of the Foreign Missions conference, and the National Council of Church Women.

While the Council of Women for Home Missions was organized as an educational and correlating agency of the mission boards, certain needs have arisen that have made it necessary for the Council to administer work. Specifically, the religious educational work in the United States Indian schools must of necessity be interdenominational in approach. It is evident that nothing but confusion and inefficiency would result if the twenty-two mission boards constituent to the Home Mission Councils each approached separately a government Indian school with a program of religious education. Therefore, mission boards appropriate funds from their home missionary treasury and turn them over to the Council for interdenominational religious education in the schools. In five large schools in Oregon, California, New Mexico, South Dakota, and Kansas, religious work directors are reaching students from many states.

Another area in which an interdenominational approach is essential is the sharecropper situation. This project is being launched this year so there is little that can be reported at the moment. When we realize that more than two million farm families depend on cotton for a livelihood and that the average sharecropper family receives an income of from thirty-eight to eighty-seven dollars per person a year, and that thousands of sharecroppers are being displaced by the

mechanization of agriculture, we have some conception of the problem that faces the Church.

The third situation in which an interdenominational approach is essential is the migrant labor problem. Long before the Federal Government launched a program in migrant labor camps, the Church was at work; in fact, before the American public even knew who migrants were, the Church was working among them. In 1920, the women's national home missions boards of seven communions united in launching a program of Christian social service in migrant labor camps. Today there are eighteen national home missions boards cooperating in this service.

With the recent developments in this problem, namely the dust storms and the mechanization of agriculture, the personnel within the migrant labor group has changed considerably. Today the predominating group is the native white American family of whom there are some 350,000 on trek. These families are additions to the migrant labor group. The numbers have increased so greatly that today there are about 300,000 in California, 400,000 in Texas, 40,000 in Michigan, 6,000 in Minnesota, 50,000 in Louisiana, 12,000 in Indiana, 3,000 in Ohio, 20,000 in Arkansas, 20,000 in Missouri, 50,000 in Florida, 9,000 in New Jersey, 10,000 in New York and so on.

The Federal Government has launched a program to alleviate the housing situation and the health problem among migrants, to help resettle families that have been uprooted, and rehabilitate farm families where they are, in an effort to prevent further uprooting. As yet, all these efforts are meeting only a fraction of the families that are caught. The Church in its united effort has developed nursery schools,



Daily Vacation Bible Schools, wholesome recreational activity, missionary nursing service, and missionary pastoral service. At present the program, which enlists the coöperation of the local community and the employer, as well as the various denominations, is operative in fifteen States. In these the work has only begun, and in all other States there is need.

## II

### Through Coöperation in Foreign Missions

FLORENCE G. TYLER

THE world situation manifestly requires of us, as members of the Christian Church, the promptest possible sharing of information; frequent consultation; exchange of judgment; and the soundest concerted action we can devise. Emergencies affecting the security, freedom, and support of missionary families are occurring almost hourly. Many of these affect missions of the Episcopal Church; many more imperil the missions of sister Churches and of European societies. We must deal unitedly with these emergencies and face together the deeper and more long-range issues of missionary strategy. You, as Episcopalians, could not, even if you would, solve these great problems by yourselves for your destiny as a Church is inseparably tied to the destiny of the whole Christian family. It may be that the Foreign Missions Conference came into being some forty-five years ago for just such a time as this!

In the past few hundred years we have each blazed our own trail: Baptists, Methodists, Presbyterians, and Episcopalians. In the past few years we have been heading toward the place where the paths converge. We have all been working for the

same end: a world where Jesus' way of life will be the way of life for all people everywhere.

In 1837 Bishop Doane established the first girls' Church boarding school, St. Mary's Hall, and to guide his young charges through the perils of daily life he gave them a set of rules in catechetical form. One of the questions was, "How should I behave toward Presbyterians?"

The Bishop's answer was, "Treat them kindly but do not listen to their sinful talk."

The descendants of the Bishop have strayed far from his path and for the past three years the interdenominational forces of Church women have been led by Episcopalians, with Mrs. Augustus Trowbridge of New York as President of the Council of Women for Home Missions, Miss Edna B. Beardsley as Chairman of the Committee on Women's Work of the Foreign Missions Conference, and Miss Mary Smith of Minneapolis as President of the National Council of Church Women; the three national interdenominational organizations of Church women all under the leadership of women of the Episcopal Church. And so we look to the women of the Episcopal Church to help to cement these bonds of friendship and understanding, as together we try to find our way through the barbed-wire entanglements of a war-torn world, and make ourselves worthy of the task which will confront us when the gods of war have spent their fury.

We do not find ourselves wholly unprepared for this united service, for in the past few years we have been developing our techniques through our work for Christian colleges in the Orient; our development of Christian literature for the less privileged and newly literate; through National Christian Councils in many lands; through the World Day of Prayer;

through interdenominational agencies here in the United States; and you have had an active part in this coöperation.

Through the Foreign Missions Conference we have shared our problems, our failures, and our successes. We have worked together in the raising of standards for missionary service.

All these are the accomplishments of yesterday. But what of today and tomorrow?

On the day that war was declared German missions in Abyssinia, Tanganyika, South Africa, the British Cameroons, the Gold Coast, Egypt, Palestine, Iran, Madagascar, the Netherlands Indies, Japan, Korea, the Caroline Islands, New Guinea, China, and Labrador were abandoned. Missionaries were left stranded, work at a standstill.

The United Lutheran Church of America came forward, offered to be responsible for all German Lutheran missions, and sent out a call to the Lutheran Churches of America for \$500,000 over and above their own mission budget. Already they have raised more than \$300,000 and a large percentage of this amount has been placed in the hands of the orphaned missions.

Soon after this the London Missionary Society, faced with falling income and able to send out but one new missionary, voted to underwrite the support of three others: one Finnish missionary in India, one French missionary in Madagascar, and one German missionary in East Africa.

Friends of the Scottish mission agreed to underwrite their foreign mission budget for two years, and mission leaders began to take courage.

Then the lights began to flicker and go out: Finland, Denmark, France, Norway followed in quick succession.

The following messages and cables are typical of those received by the International Missionary Council in London and New York:

"Paris mission and leading French pastors beg all possible immediate help for French missions. In many cases the entire work rests upon our women missionaries."

"Norwegian missions in Madagascar require \$3,600 per month for mission support. Need desperate."

"That American Committee of the Lutheran World Convention estimates that \$50,000 a month will be needed to maintain the forty-five missions cut off from the support of the churches of Finland, Norway, Denmark, and Germany."

"Missionary societies in Sweden are limited by government exchange provisions to remittances of about one half the usual budget which is approximately \$1,200,000 annually."

But the picture is not all dark. Cables and messages have also been received full of hope in the midst of discouragement; indomitable courage in the midst of disaster; messages which make one know that the spirit of Jesus lives on and that right will conquer might and that though the clouds lower there is still much light on the horizon.

"Denmark is still taking up its usual missionary offerings and they are being laid up against the time when they can be sent out of the country."

"For the first time in the history of the British Broadcasting Company, the mission agencies have been permitted to broadcast their appeal and it was an appeal for the orphan missions. In an incredibly short time responses to that appeal came rolling in by mail, totaling over three thousand pounds."

. 12 .

Britain's response to the needs of orphaned missions has been simply unbelievable. What of our response here in America? Is it so difficult for us to realize what is going on in the world? The homeless, the destitute, the starving, the sick, the wounded. We organize slowly to meet this need, but we are moving.

The Lutherans have added another \$250,000 to their relief budget. The Northern Baptists are asking their churches for \$500,000; the Southern Baptists for \$250,000. The Methodists are asking for a tremendous sum, having taken their first offering of more than \$100,000 on June 2. A second offering was taken on October 6. The Presbyterians named an initial sum of \$125,000 and are now organizing for a larger amount. The Reformed Church in America with its small membership is asking for \$300,000 in addition to a \$700,000 mission budget. And on, and on, for space fails me to tell of the United Presbyterians, of the Brethren, of the Church of God, of the American Bible Society, of the United Church of Canada, of the Friends, who by faith have launched campaigns and obtained promises which will amount to thousands of dollars.

What does this mean for the women of the Episcopal Church?

Must we give to the Red Cross? Yes.

Must we give to European Relief? Yes.

Must we give to China Relief. Yes, the Church has a special responsibility in China.

And what about our regular mission budgets? They are needed as never before.

What responsibility have we for these "orphaned missions"?

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A great part of the responsibility for world relief must fall on America, on American Churches; we who are safe! Whose homes are intact! Whose children play in safety in the streets! Who eat more than we need every day of our lives! Who have clothes to keep us warm, churches in which to worship, moving pictures and amusements of all kinds, schools where freedom is taught!

Upon us falls the responsibility for the care of these, God's children, the victims of a war-torn world.

### III

#### Through a Will to Peace

WALTER W. VAN KIRK

THE National Peace Conference made up of representatives of forty national organizations interested in the peace and war problem presents to the Woman's Auxiliary of the Episcopal Church these points of emphasis:

I. *Keep the United States Out of War.* This affirmation should not be interpreted to mean that the United States is indifferent to the tragic crisis now engulfing such a large part of the world. Nor does it mean that the organizations adhering to the National Peace Conference are isolationist in their point of view, or that the people of the United States ascribe to themselves a virtue not possessed by other people. This claim to a superior virtue is repugnant to those of us who subscribe to the principle of Christian stewardship. When we say the United States should remain aloof from war we say this in the conviction that the United States can best serve our own and other nations in peace, not in war.

II. *Be concerned with the Problem of the World Community.* It may be argued that this is not the time to discuss such matters. It is argued that at a time when such a large

part of the world is in conflict, discussions of this kind should be postponed. This is said to our shame. The National Peace Council of England, a body corresponding to the National Peace Conference in this country, is busily at work right now charting the blue print of a better world order in the days to come. I have received from the Council in England a statement of the concessions that must be made by the British Empire in the common quest for a warless world. If the people of England, under fire, can give their thoughts to these matters how much more willing should we be to do this.

III. *Stress the Responsibility of the United States for the Present State of the World.* Too often we preach morality to other nations unmindful of the responsibility of our own country for the present unhappy state of the world. Had the United States, twenty years ago, accepted its share of the task to reorganize the world for peace, the story of the past few years might have been different and the world might have been spared the tragedy of another war. But we refused to do this. We refused to join the League of Nations. We refused to join the World Court. We broke up the World Economic Conference. We erected high tariff walls and thus obstructed the progress of world trade. And we are now burying gold in the hills of Kentucky at the very moment when nations are starving for the necessities of life. I do not know what the historians of the future will say about this crisis but in the book of Heaven there will be written in large letters the refusal of the United States to associate itself with other nations in the effort to lay the political and economic foundation of a warless world.

IV. *Promote Inter-American Solidarity.* The time has come to supplement political, military, and economic aspects

of the Good Neighbor Policy with a program of cultural and spiritual understanding between and among the people of North and South America. Hitler has demonstrated the strategic value of strengthening the propaganda front. We are neglecting this front. We are building a two ocean navy and entering into economic agreements with the nations of Central and South America in a desperate effort to achieve the security of the Western Hemisphere. But we are making very little effort to engender the spirit of cultural understanding. We must dissipate the consummate egoism of the American people. We talk about the fact that the Pilgrims came to the United States more than three hundred years ago forgetting that hundreds of years before that the people to the South of us had developed a civilization rich in tradition and far visioned in outlook. We try to create a sense of solidarity on the political front and at the same time we flood South America with movies that exhalt domestic infidelity and gutter morality. As a matter of national defense the United States should exercise some restraining influence on the motion picture industry so that films of this kind will no longer misrepresent the culture and the spiritual interests of the people of the United States.

V. *Protect Civil and Religious Liberties.* It is appalling the extent to which the people of this country are developing complexes of hatred and ill will with respect to people of different races and religion from our own. There should be hung on the walls of our school rooms and churches a copy of the Declaration of Independence and of the Bill of Rights. We cannot deny the privileges of liberty and freedom to others if we expect to preserve such liberties for ourselves. If we light the fires of racial and religious bigotry we shall be con-

sumed in the fires, and our Churches and households will be destroyed.

VI. *Protect and Defend the Rights of the Conscientious Objector to War.* The Episcopal Church, along with practically every other communion in the United States has declared its purpose to defend the status of the conscientious objector under the law passed by Congress. This must be done regardless of our personal views with respect to the conscientious objector. The conscription legislation has provided a legal status for such persons. And the Churches must see to it that the law in this respect is scrupulously adhered to. There may be those who will seek to make the conscription legislation an instrument through which there will be fastened upon our people a totalitarian pattern of life. This tendency, if it manifests itself, must be resisted. The Government has conscripted the bodies of our youth. It has not, and must not in the future conscript the conscience and the souls of these young men.

Many of the organizations in the National Peace Conference approach the problem of world justice and peace from the standpoint of economics and politics. This is, of course, necessary. We need to keep in mind the economic bases of world peace. We must concern ourselves with the problem of colonies and the achievement of economic justice for all nations, great and small. We must be alive to the problem of political readjustment and the establishment of some form of world community.

There is, however, another and still more important approach to the peace problem, the spiritual approach. It is here that the members of the Woman's Auxiliary can be most helpful.

We have made some progress in the organization of a world community. We had a League but that fact did not prevent the outbreak of war. The League while not perfect was by contrast with the system of power politics that had hitherto prevailed a great step in advance. But those who administered the League lacked the spirit and the conscience to implement the provisions of the League. The result has been that at the Hague, where once sat courts and tribunals of international justice there is heard the tramp of conquering armies and the cries of starving babies. At Geneva, the palace of the League stands in tragic and ironic isolation from a world in conflict and its white walls shimmer in the moonlight while bombs destroy the high altar of St. Paul's in London. And if after this war is over another League is created or some form of Federal Union is achieved and there is not a corresponding spiritual renaissance then this war will be followed by yet other wars and our children's children will fight on the battlefields of their fathers.

I am glad to present these things to Episcopal women. I recall the fact that during the Civil War the fellowship and unity of the Episcopal Church was not sundered by military conflict. At the altars of this great Church there knelt in prayer the soldiers of the Blue and the Gray. I pray that when the sons and daughters of men, spent by the ravages of this war, turn to the altars of the Episcopal Church they may find there refuge regardless of race or nationality. This means that you must love, not hate, that you must not be hard or bitter but charitable and forgiving, that you must wage not war but peace.

This is God's world. He made it and we are His children. Let us be of good cheer. Let us not be discouraged. God has

seen kingdoms rise and fall. He has seen the tinsel glory of empire vanish. He has seen the sword of conquerors broken and battalions of warriors brought to confusion. He has seen wrong taken from the throne and placed upon the scaffold. He has seen right taken from the scaffold and put upon the throne. And He will yet see the meek inherit the earth.

## IV

### Through The World Council

HENRY SMITH LEIPER

FROM intimate contacts with the new tide of concern for Christian unity in many lands I note a desperate need for oneness in this present crisis. Most Christians have not realized this. It is clearer to those who recall what it was the Great Head of the Church prayed for five times over on the night of supreme crisis in His early life, *i.e.* That His followers might all be one, that the world might believe.

Even though it be sadly admitted that the new seriousness of purpose with respect to our response to that prayer of our Lord has come too late to make a great difference in the present world situation, it must be realized that the very repudiations and rejections of the forces ranged against Christ and the peace of the world are emphasizing the unity which we already possess.

See what those rejections are (and they serve to relate the programs of the four great totalitarian powers unlike in so many other respects!) Five things I have seen rejected in Russia, in Japan, in Italy, in Germany:

1. God as the universal Lord of all, Father of mankind, King above every nation and ruler.

2. Human personality as a sacred thing with inalienable rights, the endowment of the Creator whose creature he is.

3. Brotherhood as a universal and inclusive fact flowing from the Fatherhood of God.

4. The Moral Law as the expression of purpose, flowing from the Will of God, the Creator. Therefore, universally binding, eternal, not subject to any alteration, subtraction or improvement by man.

5. The principle that force must never be its own justification, but if used at all can only be justified as the servant of law, the protector of justice.

As I have observed, all the dictatorships are agreed on these basic rejections! They have their negatively revealed Christian Agreements for all the Christian Churches are agreed at least on these things as fundamental to the development of civilization.

In addition there are other great unities already in existence, if only we were more conscious of them and more ready to stress them instead of our differences in a world patently too strong for a divided Church. They are: the same book (only one that is universal), the same great original prayer, worship of the one God, and recognition of the Kingdom ideal of our Lord as the supreme goal of man's striving.

Recognizing these things the Churches of the world now have a growing unity which is visible and real in the World Council. Let us therefore look at its program in this crisis of human history.

What is the World Council doing?

1. Developing its organization

*a.* With the 69 communions already members.

*b.* In various tentative ways with those yet to come in.

*c.* With the denominational bodies in the field of education, summer conferences, etc.

*d.* With the interdenominational functional bodies: World Sunday School Association, International Missionary Council, World Alliance, etc.

*e.* With continental organizations such as Council of Christian Faith and the Common Life in England and the North American Provisional Committee of the World Council.

*f.* With special cooperating committees in local areas.

*g.* In relief work through the Central Bureau and the Freudenberg office.

2. Strengthening fellowship through the exchange of secretaries and through regional meetings.

3. Following up the Oxford and Edinburgh studies with special reference to unity among the communions and plans for the day when peace shall return to this world.

4. Enriching worship and seeking to help maintain a universal note in the services of the Churches through the use of forms prepared, ecumenical services, and seminary courses.

5. Providing Press and Information Services.

6. Expanding youth work following up Amsterdam through its literature for study, conferences, educational departments, and in the colleges and schools.

7. Work with the clergy of the future through inter-seminary conference, joint secretariat, committee of the teachers, and programs in the 220 seminaries in United States.

8. Carrying forward a world preaching mission in the United States, in other lands not immediately war-ridden, and by observing World Communion Sunday (October 6).



Expense: six one hundredths of one per cent of the total spent by the constituent Churches required.

Change of atmosphere needed: Voluntary coöperation the only answer to regimentation. Need local interpreters.

Women are asking, "What can we do?"

1. Send for literature to the office of the World Council, 297 Fourth Avenue, New York.
2. Charge someone with definite responsibility in each diocese and parish.
3. Organize chapters of Friends of the World Council.
4. See that your church prints on its calendar: *Member of World Council.*
5. Organize ecumenical services locally as visible symbol.
6. See that the ecumenical idea is expressed in your own home and church and community.

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Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary to the National Council, 281 Fourth Avenue, New York, N. Y.

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NOTES ON BISHOP TUCKER'S ADDRESS

to the

Triennial Meeting of the Woman's Auxiliary

1940

It seems to me that we face in the world today a situation which to timid souls is comparable to that faced by Caesar when he called on his soldiers to cross the Rhine.

It seems to us that the future into which we are moving is a future beyond our control, - a kind of fatalism. A belief that there is a process going on in society that is gradually leading to a decline in our civilization, and there is nothing we can do to counteract this decline. Of course a Christian cannot hold any such a belief as that.

What is the significance of the Christian religion? Christianity looks upon human life as a progress toward a higher life.

All human efforts are destined to failure in the long run. No matter how high we may seem to rise, every rise is destined to a fall unless Christ motivates our actions. Many of the efforts of the Church deserve to fail because we use worldly methods.

What Christianity does give us is that if we are willing to bring the Lord Jesus Christ into the life of the world that lies in front of us - if we are able to realize that God is perfectly able to save the kind of world we see around us, we can look ahead with assurance.

What is the Church but the extension of the Incarnation - the body through which the power of the Spirit of God is brought to bear effectively. We are called upon to bear witness to the saving power of the Church in our world.

Many look upon religion as a magic, - using the power of Heaven to do those things which we are too lazy or too weak to do for ourselves. One of the great purposes of our Lord in coming into the world was to emphasize the great fallacy of this belief.

It is impossible for us to obtain salvation through our own efforts and yet our Lord God will do for us all of the things which we are incapable of doing for ourselves. If we are going to be God's agents in the saving of this world we shall put into God's hands all the capacity and all of the resources which God has entrusted to us.

We keep as much of our resources as we need for our own use and the rest we offer up to God, or we offer Him what we do not need. That kind of Christianity is not going to be of much use in the world today.

We must be willing to put ourselves entirely in God's hands and let Him use us. We must be willing to sacrifice. Christ placed upon the Cross everything that he had. Christ felt that the only way to make God's love triumphant was to take all that God gave Him and place it on the Cross in sacrifice.

It is only as we have the courage and determination to mount that hill where stands the Cross, that we are going to make our influence felt in the saving of the kind of world in which we find ourselves placed.

It was a perfect life that was placed on the Cross - a life that had won victory over the powers of evil.

It is not what we, ourselves, can do but what we can do if Christ dwells in our heart by faith.

When we go forth into this spiritual warfare, with the power of God working in our own human efforts, then we can look forward to the victory over the terrible forces of evil we find in the world today.

We will go forth with Christ working in us, confident that we can do all things through Christ who strengthened us.

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Catherine P. Hayden

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