

MINUTES OF
THE TRIENNIAL MEETING
OF
THE WOMAN'S AUXILIARY
TO THE
NATIONAL COUNCIL
CLEVELAND, OHIO
OCTOBER 1943

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MINUTES

of the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

CLEVELAND, OHIO - October, 1943

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I N D E X

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CLEVELAND, OHIO
October 2 - 9, 1943

	<u>Page</u>
<u>Act of Worship</u>	1, 115
<u>Addenda</u>	
Floor Tellers and Time Keepers, List of	122
Personnel of Executive Board) 123 - 128
Personnel of Women Members of the National Council	
Memorial List	
<u>Addresses</u>	
Bayne, The Rev. Stephen F., Jr.	40, 51, 69, 88, 121
Cavert, The Rev. Samuel McCrea, D.D.	65, 119
Taft, Mr. Charles P.	36 - 38
Van Dusen, The Rev. Henry Pitt, D.D.	66, 120
Wu Yi-Fang, Ph.D.	18, 116
<u>Appointments</u>	
Committees	6 - 12, 44
Floor Tellers	13
Presiding Officers	1
Temporary Nominating Committee	93
<u>Bayne, The Rev. Stephen F., Jr.</u>	40, 51, 69, 88, 121
<u>Burgess, The Rev. John M.</u>	39

	<u>Page</u>
<u>Case, Adelaide T., Ph.D.</u>	68
<u>Cavert, The Rev. Samuel McCrea, D.D.</u>	65, 119
<u>Chapman, Mrs. Alfred M.</u>	18, 39
<u>Colmore, The Rt. Rev. Charles B. Colmore, D.D.</u>	68
<u>Delegates</u>	
Welcome to delegates	1
Response to Welcome	1
Roll Call of Delegates	13 - 17
<u>Deloria, Miss Ella</u>	39
<u>Elections</u>	
Executive Board	51, 56 - 57, 62 - 63, 64
Executive Secretary	53
National Council	83 - 84, 86 - 87
<u>Executive Board, Announcement of new officers of</u>	94
<u>Greeting to the Presiding Bishop</u>	108
<u>Invitation, From the Presiding Bishop for the Joint Session</u>	70
<u>Japan, Representation by Fraternal Delegates</u>	17
<u>Kester, The Rev. Howard</u>	39
<u>Mahon, Mrs. Stephen K.</u>	39
<u>Marston, Miss Margaret I.</u>	
Election of as Executive Secretary	53
Acceptance by	53
<u>Messages</u>	
General Convention, from	51 - 52

	<u>Page</u>
Lindley, Dr. Grace - from	94
Thomas, Mrs. William M. M. - from	52 - 53
Woman's Auxiliary, Missionary Society of the Church of England in Canada, from	59
<u>Miller, Mrs. Everard P.</u>	68
<u>Missionary Enterprise in the Post-War World, Symposium</u>	68
Chairman, Adelaide T. Case, Ph.D.	
Speakers: The Rt. Rev. Charles B. Colmore, D.D. Mrs. Everard P. Miller The Rev. Edward G. Mullen The Rev. Claude L. Pickens The Rev. Harvey A. Simmonds	
<u>Mullen, The Rev. Edward G.</u>	68
<u>Ollendorff, Mr. Henry</u>	39
<u>Pepper, The Rev. Almon R., D.D.</u>	39
<u>Pickens, The Rev. Claude L.</u>	68
<u>Presentations</u>	
Arterton, The Rev. Frederick H. - Youth Movement	91
Cadigan, The Rev. Charles H. - Church Society for College Work	79
Capron, Miss Mildred S., Assistant Secretary to the Triennial	18
Chapman, Mrs. Alfred M., Parliamentarian	18
Chiang, The Rev. Newton	32
Executive Board, Newly elected members of	68
Glenn, Lt. Commander Leslie	46
New Provincial Representatives on the Executive Board	87
Mrs. William T. Heath - Province II	
Mrs. William R. Taliaferro - Province III	
Mrs. David R. West - Province VI	

	<u>Page</u>
Sills, Dr. Kenneth C. M. - Highlights of General Convention	84 - 85
Stevenson, Mrs. Donald C., Chairman of Committee on Dispatch of Business	18
Sullivan, Mrs. Edward B. - Floor Tellers and Timekeepers	18
Washburn, The Rt. Rev. Benjamin M., D.D.	70
Wieland, The Rev. George A., S.T.D.	53

Reports

Church Society for College Work	79
Committee of Review	109 - 110
Committee on Rules of Order	18 - 22
Continuation Committee	102 - 107
Credentials Committee	2, 31, 56, 70, 94 - 95
Executive Board	30, 117
Executive Secretary	30, 118
General Convention, Highlights of	84 - 85
Nominating Committee	40 - 43
Nominating Committee - National Council	66
Program Committee	3 - 5
United Thank Offering Committee	73 - 79
Youth Movement	91

Resolutions

Bi-racial leadership, Development of	49
By-Laws, Revision	61, 63 - 64, 83
Chinese Exclusion Act, Repeal of	32, 46, 888--899
Collaboration of United States with other nations	108

	<u>Page</u>
Courtesy and Appreciation	31, 59 - 60, 95 - 96, 98 -101
Ecumenical Fellowship	72
Every Member Canvass	89 - 90
Feeding European Children	50
Joint Commission on Holy Matrimony	80 - 81
Memorials	32 - 35, 57 - 58
Minority groups, Fuller representation of	72 - 73
Missionary Salary Adjustment	71, 98 - 99
Nomination and Election of Executive Board	69
Nominations for Executive Board and National Council	48
Provincial Presidents, Status of	28, 29, 54
Provincial Representatives, Use of	61
Recruiting	49, 55
Representation of Christian Womanhood at Peace Conference	29, 79
Representation of Women in General Convention	28, 45
Responsibility of Woman's Auxiliary to Work of the Church School	71, 72
Roll Call	13 67, 69, 90 - 91
Supply	27, 81 - 82
Temporary Nominating Committee	27, 91 - 92
Tithing and Proportionate Giving	28, 67, 69, 89 - 90
United Thank Offering	60 - 61, 78 - 79
United Thank Offering Boxes	47, 97
United Thank Offering, Budget of	65, 73
Unity	62

	<u>Page</u>
Welcome to Repatriates	65, 91
Women's Volunteer Work	47
<u>Roll Call</u>	13 - 17
<u>Service of Thanksgiving and Dedication</u>	111 - 114
<u>Simmonds, The Rev. Harvey A.</u>	68
<u>Smith, Miss Hilda</u>	39, 56
<u>Stebbins, Mrs. Edwin Allen, Presiding Officer</u>	1
<u>Taft, Mr. Charles P.</u>	36 - 38
<u>Tucker, The Rt. Rev. Henry St. George, D.D., S.T.D.</u>	
Greeting to	108
Invitation from	70
<u>United Thank Offering, Announcement of</u>	39
<u>United Thank Offering Budget, Suggestions for</u>	23 - 26
<u>United Thank Offering Budget</u>	74 - 77
<u>Van Dusen, The Rev. Henry Pitt, D.D.</u>	66, 120
<u>What Should Be the Role of Churchwomen in Developing A More Christian America? - Panel Discussion</u>	39
Leader, Mrs. Stephen K. Mahon	
Members of the Panel:	
	The Rev. John M. Burgess
	Mrs. Alfred M. Chapman
	Miss Ella Deloria
	The Rev. Howard Kester
	Mr. Henry Ollendorff
	The Rev. Almon R. Pepper, D.D.
	Miss Hilda Smith

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CLEVELAND, OHIO
October 1943

SATURDAY MORNING, OCTOBER 2nd, 1943:

The first meeting of the 1943 Triennial was called to order at ten o'clock by Miss Margaret I. Marston, Executive Secretary of the Woman's Auxiliary to the National Council. Miss Marston announced the appointment by the Executive Board of:

Mrs. Edwin Allen Stebbins of Rochester as
Presiding Officer; and
Mrs. Wynne L. Van Schaick of Los Angeles as
Assistant Presiding Officer.

The Presiding Officer ^atook the Chair and lead the Triennial in an Act of Worship.

The Chair then announced that our first word would be from the President of the Woman's Auxiliary of the Diocese of Ohio, Mrs. William G. Mussun. Mrs. Mussun welcomed the Delegates, and presented Mrs. Eliza J. Backus, Honorary President of the Woman's Auxiliary of the Diocese of Ohio. Mrs. William P. Roberts, of Shanghai, was called upon to give the response to the messages of welcome from Mrs. Mussun and Mrs. Backus.

October 2, 1943

THE REPORT OF THE COMMITTEE ON CREDENTIALS was presented by Mrs. Maxfield Dowell, of Ohio, Chairman, as follows:

Present: 328 delegates
15 Board members not delegates
1 Presiding Officer
1 Assistant Presiding Officer

345 Total

83 Dioceses and Missionary Districts represented
19 with full representation.

The Chair declared a Quorum present, and the Triennial Meeting open for business.

THE FIRST MATTER OF BUSINESS was the REPORT OF THE PROGRAM COMMITTEE, charged with the responsibility of preparing and proposing a program for adoption at this meeting, presented by Mrs. Charles E. Griffith, of Newark, Chairman. Upon motion of the Chairman of the Program Committee, it was voted that the report be adopted as a whole as the Program of the Triennial. Appreciation to the Program Committee was expressed.

October 2, 1943

Report of the Committee on the Triennial Program

The Committee on the Triennial Program submits the following report:

The National Executive Board began the preparation of the program for the 1943 Triennial Meeting within a few months of the closing of the Triennial of 1940. In December, 1940, it was voted to send out questionnaires to all delegates and alternates who had been at Kansas City, asking for frank and searching opinions of the program and the methods of that meeting. The replies were carefully analyzed and studied by the entire Executive Board, and in October of 1941 the Committee on the Program for this Triennial was formed.

When we met for the first time in late November of 1941 we were deeply conscious of the world tensions and of the universal human outreach toward security. We began immediately to think in terms of our citizenship in the Kingdom which cannot be shaken. Certain plans were outlined in a tentative form, certain studies were to be made before our next meeting.

Within a week the United States had entered the war, and when we met next, in February of 1942, we realized that neither this small committee, nor even the whole of the National Executive Board dared face alone the tremendous responsibility of planning this Triennial Meeting. We needed closer fellowship with the women of the Church. We needed closer contact with their experiences, a better understanding of their thinking if we were to attempt to meet their needs and claim their interest.

So the National Executive Board planned two conferences, to meet in Topeka, Kansas, and in New York City, in April of 1942. Four women from each province, two who had attended a Triennial, two who had not, were invited to meet the members of the Board and the Triennial Program Committee. For two days we lived together, worshipped together, and discussed the task of the Church in the world today, what we might do to help accomplish it, how the Triennial might meet the needs and interests of the women of the Church. This Program we submit today is very largely the result of those conferences.

October 2, 1943

Both conferences emphasized the deep need for a re-statement of the bases of our faith, and for instruction in ways of appropriating it to our daily living. The lectures on the Gifts of the Spirit are the answer to that need. It is in accord with the wishes of both conferences that these lectures are placed at the first hour of the morning assembly, as an integral part of the business of the Triennial - a "required subject" for all delegates rather than an "elective course."

The second great concern of the conferences was the world in which we live. What is our responsibility as Christian citizens for our own country, for the world at war, for the post-war world? The addresses on Christians and World Order, on the American Scene, on the World Church are presented to help us answer these questions realistically. The panel discussion of the American Scene, and the symposium on the Missionary Enterprise in the Post-War World were designed to relate the work of our own Church to the Christian movement at home and overseas.

Great apprehension was expressed in the conferences lest the organized work of the women of the Church be crowded out by the multiplicity of the demands made on us by the war and relief work. At the same time it was realized that unless we were alive to new opportunities for service, and aware of new forms of activity, we might easily fail to meet the challenge of the crisis. To afford the fullest discussion of these real problems, we have arranged, as in past Triennials, to divide into twelve discussion sections. The first will deal with policy and procedure, the usual business of the Triennial, of much of which the delegates have already been informed by the Executive Secretary. These groups will be led by members of the National Executive Board.

One of the criticisms of the past Triennial was to the effect that there has been too great a lag between the inspiration, information and enthusiasm of a Triennial meeting and the average parish and diocesan program. In the sections listed as Continuation Conferences we hope to remedy this condition, as we attempt to discover ways in which the Triennial theme may be put into action in parish and diocese, discuss ways of building a program, and encourage planning for leadership training. The leadership for these sections has been drawn from the Church at large.

The days spent at the Joint Session of General Convention will give us the opportunity to learn at first hand

the business of the Church. In the presentation of the United Thank Offering we shall share with all the women of the Church in the symbolic offering of ourselves as well as in the tangible offering of our substance.

A Committee of Review will present to the Triennial Meeting on the closing day an appraisal and interpretation of the thought of the Triennial.

The theme for the Program "God's Gift and Our Task" is derived from the following quotation from the Forward in Service Plan of Action for 1943-44.

"The Kingdom is both a gift and a task - surely a task for men, but essentially and ultimately a gift from God. The laws of the Kingdom are His, and the plans for the Kingdom are His, so that it is not a Kingdom that we give Him, but a Kingdom that He gives us. Our share in the Kingdom means letting Him use us."

No text has been chosen to interpret the theme. A great deal of thought and time was given to the matter, but as in the case of the planning of the Program itself, the National Executive Board felt the need of wider fellowship and more minds at work. So to the Triennial itself is committed the task of deciding whether the theme that goes out from this meeting shall be expressed in a text, and if so, the choice will be the result of our experiences in fellowship and prayer and concern for the business of Christ's Kingdom in the days that lie immediately ahead of us.

October 2, 1943

The Chair appointed the following Committees:

CREDENTIALS

Chairman

Mrs. Maxfield Dowell Ohio V

Vice-Chairman

Mrs. John S. Wellford So. W. Virginia III

Mrs. E. Eugene Holt, Jr. Maine I

Mrs. Alexander R. McKechnie Long Island II

Mrs. Priestly Conyers, Jr. U. So. Carolina IV

Mrs. Maurice Marr Michigan V

Miss Margaret I. Marston, ex-officio

PROGRAM

Chairman

Mrs. Charles E. Griffith Newark II

Mrs. Clifford C. Cowin Ohio V

Mrs. Donald C. Stevenson Michigan V

Mrs. Charles P. Deems Minnesota VI

Mrs. John E. Flockhart Iowa VI

Mrs. George E. Judson West Texas VII

Miss Avis E. Harvey, ex-officio

RULES OF ORDER

Chairman

Mrs. R. H. Reading Western New York II

Vice-Chairman

Mrs. Kenneth Brill Minnesota VI

Mrs. P. K. Wright Easton III

Mrs. Preston Johnston Lexington IV

Mrs. E. G. Lasar Missouri VII

DISPATCH OF BUSINESS

Chairman

Mrs. Donald C. Stevenson Michigan V

Vice-Chairman

Mrs. F. O. Clarkson North Carolina IV
(In charge of Pages)

Mrs. Sam R. Iams West Missouri VII
(In charge of Hall and Literature)

Mrs. E. B. Sullivan Western Massachusetts I
(In charge of Floor Tellers and Time Keepers)

Mrs. Alfred M. Chapman Pennsylvania III
Parliamentarian

BY-LAWS

Chairman

Mrs. Louis J. Poisson East Carolina IV

Vice-Chairman

Mrs. C. A. Gafney Kansas VII

Mrs. Harold R. Moulton Western Massachusetts I

Mrs. Chalmer J. Longstreet Central New York II

Mrs. William Morris Easton III

Mrs. Robert Happ Northern Indiana V

Mrs. William N. Porter Iowa VI

Mrs. Claude R. Davis Idaho VIII

Miss Althea Bremer Shanghai Missionary

IN MEMORIAM

Chairman

Miss Elise^{G.} Dexter Massachusetts I

Vice-Chairman

Mrs. D. H. Atwill North Dakota VI

Miss M. E. Atwood New Jersey II

Mrs. Samuel W. Rhoads Bethlehem III

Mrs. Frank Inge Alabama IV

Mrs. L. W. Cattanach Eau Clair V

Mrs. E. C. Seaman North Texas VII

Mrs. Claude V. Bowman Oregon VIII

Mrs. Claude B. Pickens Hankow Missionary

October 2, 1943

NOMINATIONS

Chairman

Mrs. Scott Quintin Los Angeles VIII

Vice-Chairman

Miss Emily Bond Milwaukee V

Mrs. Frank E. Southard Maine I

Mrs. Frank G. Scofield Central New York II

Mrs. Andrews Rhoads Harrisburg III

Mrs. Charles M. Seymour Tennessee IV

Mrs. James R. Plumb Nebraska VI

Mrs. H. W. Rankin New Mexico VII

Miss Amelia Hill Alaska VII

Missionary

ELECTIONS - NATIONAL EXECUTIVE BOARD

Chairman

Mrs. Percy B. Strassburger Newark II

Vice-Chairman

Miss Caroline E. Chapman Connecticut I

Mrs. T. G. Kyle West Virginia III

Mrs. Ferdinand Powell Tennessee IV

Mrs. Charles L. Dibble Western Michigan V

Mrs. C. I. Danforth South Dakota VI

Mrs. George Kimball South Dakota VI

Mrs. Robert Allen West Texas VII

Mrs. E. B. Christie Olympia VIII

Mrs. H. B. Pickens Anking VIII

Missionary

Additional Tellers

Mrs. Chester H. Kirby Rhode Island I

Mrs. Seward Moot Western New York II

Mrs. R. W. McClenahan Washington III

Mrs. D. R. Wheatley Mississippi IV

Mrs. Claude Greene Springfield V

Mrs. C. G. Perry Western Nebraska VI

Mrs. F. G. Wheeler Wyoming VI

Mrs. C. A. Lick, Jr. Arkansas VII

Mrs. Otis Weeks Utah VIII

ELECTIONS - EXECUTIVE SECRETARY

Chairman

Mrs. William H. Fritz Northern Indiana V

Vice-Chairman

Mrs. John H. Guy Virginia III

Miss Louise Gridley Vermont I

Mrs. Howard Kennedy Albany II

Mrs. Roy Breen Georgia IV

Mrs. H. G. Armstrong Nebraska VI

Mrs. R. G. Sherwood Oklahoma VII

Mrs. Chester M. Kennedy Eastern Oregon VIII

Mrs. E. G. Mullen Philippine Islands Missionary

ELECTIONS - NATIONAL COUNCIL

Chairman

Mrs. Marmaduke Tilden Pennsylvania III

Vice-Chairman

Mrs. Sam H. Morris Arizona VIII

Mrs. Charles Coon New Hampshire I

Mrs. A. M. K. Maldeis New Jersey II

Mrs. A. E. Foster Atlanta IV

Mrs. George H. Gill Northern Michigan V

Mrs. Newton Carroll Colorado VI

Mrs. J. J. Slaughter Dallas VII

Mrs. P. B. Sullivan Shanghai Missionary

Additional Tellers

Mrs. Kenneth R. Forbes Connecticut I

Mrs. C. H. Strater New York II

Mrs. C. P. Davidson Bethlehem III

Mrs. Richard Almstedt Kentucky IV

Mrs. Rollin T. Chamberlin Chicago V

Mrs. Harvey Lott Quincy V

Mrs. A. E. Eddy Duluth VI

Mrs. Wilbur E. Stone Kansas VII

Mrs. J. A. Hanson Spokane VIII

October 2, 1943

COURTESY

Chairman

Mrs. George D. Wilson Texas VII

Vice-Chairman

Mrs. Laurie H. Riggs Maryland III

Mrs. Russell Eckloff New Hampshire I

Mrs. Benjamin Patterson, Jr. Long Island II

Mrs. A. B. Stoney Western North Carolina IV

Mrs. Otto Seiffert Quincy V

Mrs. T. L. Chapman Duluth VI

Mrs. Edward Castledine Sacramento VIII

Mrs. Lloyd R. Craighill Anking Missionary

POLICY AND PROCEDURE

REFERENCE

Chairman

Miss Mary Louise Pardee Connecticut I

Vice-Chairman

Mrs. George N. de Man Arkansas VII

Mrs. George A. Taylor Albany II

Miss Mary M. Littell Delaware III

Miss Mildred Gibbons South Florida IV

Mrs. Clarence Swick Indianapolis V

Mrs. Decker French Iowa VI

Mrs. Norman Livermore California VIII

Mrs. W. P. Roberts Shanghai Missionary

POLICY AND PROCEDURE

SUPPLY

Chairman

Mrs. Robert Arneson Oregon VIII

Vice-Chairman

Mrs. Lewis D. Pilcher Southern Virginia III

Mrs. Parker Monroe Rhode Island I

Miss Elsie C. Hutton New York II

Mrs. Henry W. Havens Florida IV

Miss Ada Speight Georgia (Col.) IV

Mrs. W. G. Jarrett Southern Ohio V

Mrs. H. W. Fulweiler	South Dakota	VI
Mrs. W. E. Japhet	Texas	VII
Mrs. Emily B. McNeil	Wyoming	Missionary
Mrs. H. B. Taylor	Anking	Missionary

POLICY AND PROCEDURE
UNITED THANK OFFERING

Chairman

Mrs. William R. Taliaferro	Pittsburgh	III
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Vice-Chairman

Mrs. Richard Kinkead	Mississippi	IV
Mrs. L. Newton Hayes	Rhode Island	I
Mrs. Harper Sibley	Rochester	II
Mrs. Stephen B. Mackey	South Carolina (Col.)	IV
Mrs. C. A. Grier	Chicago	V
Mrs. O. A. Honadel	Montana	VI
Miss Elizabeth Eckel	West Missouri	VII
Mrs. Evans Hammond	California	VIII
Miss Grace Brady	Duluth	Missionary
Mrs. Hollis S. Smith	Shanghai	Missionary

CONTINUATION

Chairman

Mrs. Thomas G. Price	South Florida	IV
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First Vice-Chairman

Mrs. Charles S. Boyles	Minnesota	VI
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Second Vice-Chairman

Mrs. J. Ralph Jacoby	New York	II
Mrs. E. R. Wilkinson	Massachusetts	I
Mrs. Alexander Warner	Erie	III
Mrs. E. R. Heiberg	Washington	III
Mrs. W. O. S. Sutherland	East Carolina	IV
Mrs. C. A. Pompey	Upper South Carolina (Col.)	IV
Mrs. Howard T. Griffith	Indianapolis	V
Mrs. Fred Linley	Milwaukee	V

Mrs. S. L. Bickal
Mrs. R. Bland Mitchell
Mrs. J. L. E. Colcock
Mrs. George Benshadler
Mrs. E. P. Miller

Iowa
Arkansas
Olympia
Oregon
Hankow

VI
VII
VIII
VIII
Missionary

REVIEW

Chairman

Mrs. W. L. VanSchaick
Mrs. Richard O. Petersen
Mrs. Frank A. McLeod

Los Angeles
Ohio
South Carolina

VIII
V
IV

October 2, 1943

Floor Tellers were appointed as follows:

Mrs. Parker Ellis, Massachusetts, Province I
Mrs. Ernest May, Delaware, Province III
Mrs. Lewis R. Graham, Louisiana, Province IV
Mrs. Kate S. Dean, South Florida (Col.) Province IV
Mrs. Rutgers Alexander, Western Michigan, Province V
Miss Janice Overfield, Utah, Province VIII
Mrs. D. M. Richardson, Upper South Carolina, Province IV
Mrs. Percy Hughes, Eastern Oregon, Province VIII

The Executive Secretary, Miss Margaret I. Marston, then called the Roll of the dioceses and missionary districts.

R O L L C A L L

Alabama
Alaska
Albany
Anking
Arizona
Arkansas
Arkansas (Colored) No delegate
Atlanta
Bethlehem
California
Central New York
Chicago
Colorado

October 2, 1943

Connecticut
Cuba
Dallas
Delaware
Dominican Republic No delegate
Duluth
East Carolina
East Carolina (Colored) No delegate
Eastern Oregon
Easton
Eau Claire
Erie
European Churches No delegates
Florida
Fond du Lac
Georgia
Georgia (Colored)
Haiti No delegate
Hankow
Harrisburg
Honolulu
Idaho
Indianapolis
Iowa
Kansas
Kentucky

October 2, 1943

Lexington
Liberia No delegate
Long Island
Los Angeles
Louisiana
Maine
Maryland
Massachusetts
Mexico
Michigan
Milwaukee
Minnesota
Mississippi
Missouri
Montana
Nebraska
Nevada
Newark
New Hampshire
New Jersey
New Mexico
New York
North Carolina
North Dakota
North Texas
Northern Indiana
Northern Michigan

Ohio
Oklahoma
Olympia
Oregon
Panama Canal Zone No delegate
Pennsylvania
Philippine Islands
Pittsburgh
Puerto Rico No delegate
Quincy
Rhode Island
Rochester
Sacramento
Salina
San Joaquin
Shanghai
South Carolina
South Carolina (Colored)
South Dakota
South Florida
South Florida (Colored)
Southern Brazil No delegate
Southern Ohio
Southern Virginia
Southwestern Virginia
Spokane
Springfield

October 2, 1943

Tennessee
Texas
Upper South Carolina
Upper South Carolina (Colored)
Utah
Vermont
Virginia
Washington
West Missouri
West Texas
West Virginia
Western Massachusetts
Western Michigan
Western Nebraska
Western New York
Western North Carolina
Wyoming

For the first time in many years the dioceses of the American Church Mission in Japan are omitted from the Roll Call. The Dioceses of North Kwanto, Kyoto, and Tohoku are integral parts of the Episcopal Church in Japan, now an autonomous and independent Church in communion with the American Church, each with its Japanese Bishop.

While we have, therefore, no regular delegates from Japan, we rejoice that the Church there is represented in this meeting by three fraternal delegates:

October 2, 1943

Mrs. Charles S. Reifsnider, of North Kwanto
Mrs. Shirley H. Nichols, of Kyoto, and
Miss Bernice Jansen, of Tohoku.

It was moved by Mrs. Laurie H. Riggs, of Maryland, and
seconded by Mrs. Leon F. Haley, of Albany, that:

Resolutions be presented by title and referred
automatically by the Chair to the proper
Committee for consideration.

The motion was carried.

The Chair introduced Mrs. Donald C. Stevenson, of
Michigan, Chairman of the Committee on Dispatch of Business,
Mrs. Alfred M. Chapman, of Pennsylvania, Parliamentarian, Mrs.
Sam R. Iams, of West Missouri, in charge of Hall and
Literature, Mrs. Edward B. Sullivan, of Western Massachusetts,
in charge of Floor Tellers and Timekeepers, and Miss Mildred
S. Capron, of Wyoming, Assistant Secretary to the Triennial.

Mrs. Stevenson announced that the Time Keepers for the
day were:

Mrs. Genie Daly, of Maine, and

Mrs. John R. Spring, of New Hampshire.

At 11.30 the Chair introduced Dr. Wu Yi-fang who spoke
on CHRISTIANS AND WORLD ORDER. (Address appended.)

Recess was called by the Chair at 12.30 P. M.

Following Recess the meeting was called to order at
2.30 P. M.

THE REPORT OF THE COMMITTEE ON RULES OF ORDER was pre-
sented by Mrs. Richard N. Reading, of Western New York, Chairman.

It was voted that:

The printed rules be accepted as the Rules of Order of this Triennial.

RULES OF ORDER FOR THE TRIENNIAL MEETING - 1943

RULE 1. Meetings

The Triennial shall be opened each day 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 and substitute appointments for all committees shall be announced by the Presiding Officer as necessary.

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

Instructions to committees shall be approved by the Presiding Officer and distributed to each member.

Reports of Committees shall be typewritten.

RULE 3. Resolutions

All resolutions shall be in writing - preferably 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. These may, at the discretion of the Presiding Officer, be presented by title only.

The order of the day shall include a limited time for the presentation of additional resolutions. These may, at the discretion of the Presiding Officer, be presented by title only.

A copy of such resolutions must be sent to the Executive Secretary with additional copies for the Presiding Officer and the Chairman of the Committee to which the resolution is referred.

No new resolution shall be referred to Committees later than noon of the second day before the final meeting, Thursday, October 7th.

All resolutions too late to be referred to committees shall require a two-thirds 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-thirds 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 two 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.

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.

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 signal the speaker when the time limit in debate is reached, having given a 30 second warning. They shall also, on instruction by the Committee on Dispatch of Business, signal any other speaker when the time limit is reached.

October 2, 1943

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.

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.

RULE 8. Substitutes for Delegates

Delegates unable to serve for the remainder of the Triennial may be replaced by newly chosen delegates whose names shall have been duly accepted by the Credentials Committee. These names shall be sent at once to the Executive Secretary with the names of the delegates whom they are replacing.

RULE 9. Authority

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

Mrs. Louis J. Poisson, of East Carolina, Chairman of the Committee on By-Laws, presented an amendment to the By-Laws as follows:

Article II, Section 2. MODE OF NOMINATION AND ELECTION
OF MEMBERS-AT-LARGE

Change to read: 2. All Nominations must be in the hands of the Nominating Committee not later than noon of the second day following the opening of the Triennial Meeting. At least twenty-four hours must intervene between the presentation of the report of the Nominating Committee and the time of election.

The vote was unanimous in favor of the adoption of this amendment.

~~October 1, 1946~~

Resolutions presented by title as follows:

By Miss Margaret I. Marston, for the Executive Board:

on Disposition of the United Thank Offering
for 1944, 1945 and 1946

on Supply, and

on Temporary Nominating Committee

October 2, 1943

SUGGESTIONS FOR THE UNITED THANK OFFERING BUDGET

1944, 1945, 1946

Estimated Triennial Offering of 1943 \$1,000,000.00

Suggested Budget

I.	Pension Fund Capital Account		
	Addition to Ida W. Soule Pension Fund		100,000.00
II.	Included in the Budget of the National Council		
	A. For support of women workers		
	1. Toward salaries of women workers, including sabbatical leave		\$575,000.
	2. Emergency salary adjustments and new appointments		
	1944 - \$10,000.		
	1945 - 20,000.		
	1946 - <u>30,000.</u>	60,000.	
	3. Scholarships and training centers	35,000.	
	4. Allowances (medical, dental, travel, etc.)		
	Overseas - \$40,000.		
	Home - <u>10,000.</u>	50,000.	
	5. Allowances for pensions	<u>18,000.</u>	\$738,000.
	B. Expenses for administration of investments of Offering		4,000.
	C. Missionary Projects at home and overseas		40,000.
	D. British Missions		<u>15,000.</u>
			797,000.00
III.	Specials		
	A. Equipment for women workers		
	Overseas	5,000.	
	Home	<u>5,000.</u>	10,000.
	B. Repairs and equipment for buildings in the mission field		25,000.
	C. New buildings		35,000.
	D. Missionary projects (supported in co-operation with other communions)		

III. Specials (continued)

D. Missionary projects (continued)

1. Women's Christian College, Madras, India	1,000. per yr.	3,000.	
2. Ginling College, China	1,500. per yr.	4,500.	
3. Migrant work in U. S. Through Home Missions Council	1,333. per yr.	4,000.	
4. Religious work with share- croppers Through Home Missions Council	500. per yr.	1,500.	

E. Orphaned Missions

15,000.

F. American Bible Society

5,000.

103,000.00
1,000,000.00

Lapsed balances on the items included in the budget of the National Council shall be distributed for budget purposes at the close of each year with the exception of items for new appointments and training which shall be carried through the Triennium, and at the end of the Triennium distributed by the National Council for budget purposes.

The National Council budget receives from the United Thank Offering \$738,000. in addition to the Income from the Ida W. Soule Pension Fund, toward the training, salaries, allowances and pensions of women workers. It is understood that the United Thank Offering thus shares in the support of all women workers and therefore the designation of "United Thank Offering Workers" will be eliminated, and that all women candidates to be appointed by the National Council will be approved by the National Executive Board.

If the Offering plus the interest should exceed a million dollars we recommend the excess be used toward the present emergency in Free China; an increase in the items for repair and new buildings; reconstruction in the mission field, at home or overseas.

NOTES ON BUDGET ITEMS

I. This brings the capital account of the Ida W. Soule Pension Fund to \$806,238.39.

II. Included in the budget of the National Council

A. For support of women workers:

1. Salaries:

This item helps to support women employed by the National Council for service in this country and overseas. This is a decrease from 1940 because of necessary withdrawal of missionaries from many fields.

October 2, 1943

2. New appointments:

This represents an increase over 1940, anticipating that some fields may reopen during the triennium.

3. Scholarships and training centers:

Scholarships are given to selected young women (Negro, White, or Oriental) for graduate study in preparation for work in the Church. Windham House, the national training center in New York, is supported from this item.

4. Allowances:

These amounts help to provide for travel to the field, and medical and dental care of women missionaries.

5. Allowances for Pensions:

This amount supplements the income from the Ida W. Soule Pension Fund, in providing retiring allowances for women missionaries.

B. Expenses for administration of investments:

This fund takes care of the expenses arising in connection with the investment of the United Thank Offering.

C. Missionary projects at home and overseas:

This item will be used for such purposes as work in industrial defense areas; Negro work; for Churches in Europe, the far East, and elsewhere.

D. British Missions:

This item aids the National Council in its appropriation for British Missions in the Diocese of Dornakal, India; Southwestern Free China; Egypt; Southern Rhodesia; the West Indies; and the nine missionary societies other than S. P. G. and C. M. S.

III. Specials

A. Equipment for women workers:

This item provides for tools not obtainable with limited budget allowances. Examples - printing, books, travel, translating, secretarial help, office and medical equipment.

B. Repairs and Equipment for Buildings:

All repair items are passed upon by the National Executive Board upon recommendation of the Home and Overseas Department.

C. New Buildings:

The National Executive Board will choose such buildings as may be erected, from a list approved by the Home and Overseas Departments.

D. Missionary projects:

Women's Christian College, Madras, India

From the United Thank Offering salary item a grant is made toward the support of a teacher, Dr. Eleanor Mason, at the Women's Christian College, Madras, India. This contribution is thus contingent upon the continuance of her appointment. By transferring this item from salaries to specials continued support to the college is assured.

Ginling College, Chengtu, China

A grant is made from the salary item of the United Thank Offering toward the salary of a teacher, Miss Mary Lamberton, at Ginling College, China. This contribution is contingent upon her appointment. By transferring this item from salaries to specials continued support to the college is assured.

Work with migrants and sharecroppers

These amounts replace the token gifts previously made by the National Executive Board to the Home Missions Council, from the general funds of the Woman's Auxiliary.

E. Orphaned Missions:

Continued aid is given through the International Missionary Council to the missions of the European Churches whose normal support has been cut off by the war.

F. American Bible Society:

The work of the American Bible Society is the translation, revision, production, and circulation of the Scriptures, at home and abroad. It is dependent upon Christian people for the promotion of its missionary program.

RESOLUTION ON SUPPLY

WHEREAS, We believe that the practice of making gifts of personal clothing to missionary priests and their families is an inadequate and unworthy means of supplementing insufficient stipends; and

WHEREAS, The substitution of a cash gift, although preferable, does not affect the fundamental problem; and

WHEREAS, Increase of missionary salaries would earn more adequate retiring allowances from the Church Pension Fund; be it

RESOLVED: That for the years 1944, 1945 and 1946 only, the diocesan branches of the Woman's Auxiliary undertake to provide annually a sum of money, equal in amount to the 1943 expenditure for such personal gifts, which shall be used:

- 1 - To continue the gifts still needed in the Indian field and for retired missionary priests and their families or widows.
- 2 - To provide, by such means as may be devised by the National Executive Board in consultation with the National Council and the Bishops concerned, for adjustment of salaries to offset hardship on those in receipt of such gifts in 1943; and be it further

RESOLVED: That we respectfully urge the National Council to appoint a committee, which shall include at least two representatives from the National Executive Board of the Woman's Auxiliary, to consider during this Triennium a plan for assuring adequate salaries to all missionary priests of the Church.

TEMPORARY NOMINATING COMMITTEE

RESOLVED: That a temporary Nominating Committee to serve during this triennium be appointed, to receive nominations for Members-at-large of the National Executive Board. This committee shall turn over to the Triennial Nominating Committee in 1946, names of and information about nominees. It is hoped that in the re-writing of By-Laws, this committee will be included.

By Mrs. Kenneth G. Brill of Minnesota on

Status of Provincial Presidents:

RESOLVED: That section 4 of Article 1 of the By-Laws be amended by adding thereto the following:

1. Each Provincial President shall be a delegate ex-officio and have a vote upon all questions, except those which call for a vote by dioceses.

By Mrs. P. Richard Jameson of Rochester on

Representation of Women in General Convention:

WHEREAS, The legislation enacted by General Convention deeply affects all members of the Church, and

WHEREAS, The Church has already recognized the contribution of women by electing them to the National Council and by appointing them to National Commissions and Committees, and

WHEREAS, Women have been appointed to represent our Church in International Christian Councils:

BE IT THEREFORE RESOLVED THAT: The Woman's Auxiliary in Triennial Meeting assembled, respectfully ask the General Convention to give consideration to legislation which would allow women to be included as deputies to General Convention.

By Mrs. William J. Gordon of North Carolina on

Tithing and Proportionate Giving:

WHEREAS, there has been no appreciable advance in the practice of tithing, or proportionate giving on the part of our Churchwomen, though a resolution commending this method was adopted at the Triennial meeting in 1937, and an address on the subject was made at the Triennial Meeting in 1940, and

October 2, 1943

WHEREAS, even the United States Government, recognizing its value, is urging our people to participate in a plan of proportionate sharing,

THEREFORE, BE IT RESOLVED: That the Triennial Meeting of 1943 seek a method of putting into the program of the Woman's Auxiliary, a definite goal of study of the Scriptural teaching and challenge of tithing, or, proportionate giving, and of the blessings and practical benefits that result from such a practice.

By Mrs. Newton Carroll of Colorado on

Representation of Christian Womanhood at Peace Conference:

On the 17th day of May, 1943, the Women of the Church of the Ascension, Pueblo, Colorado, were convened and the following resolution was adopted:

WHEREAS, The Churches have been criticized for their silence at the Treaty of Versailles following the World War of 1914-1918, therefore

BE IT RESOLVED: That the Women of the Church of the Ascension, Pueblo, Colorado, go on record requesting the diocesan president of the Woman's Auxiliary to ask the National Convention of the Woman's Auxiliary meeting in Cleveland, Ohio, October 2 through 10, 1943, to take appropriate action indicating their desire that Christian Womanhood and opinion be represented at the peace conference which will follow the termination of hostilities of the present war.

By Mrs. Hugh G. Armstrong of Nebraska on

Provincial Presidents at Triennial meetings.

The Executive Board of the Womanhood of the Church of Nebraska presents the following resolution:

RESOLVED: That Provincial Presidents of the Woman's Auxiliary, be entitled to a seat and a vote hereafter at the Triennial Meetings.

The Executive Secretary gave announcements regarding the joint session.

The Chair presented the members of the National Executive Board.

The Report of the National Executive Board was presented by Mrs. Charles P. Deems of Minnesota, Chairman of the Board. (Report appended)

The Chair presented the Executive Secretary, who introduced the Associate Secretaries. The Executive Secretary, Miss Margaret I. Marston, then gave her report. (Report appended.)

The Chair adjourned the first meeting of the Triennial at 4.10 P. M.

Monday Morning, October 4th, 1943

The second meeting of the 1943 Triennial was called to order at eleven o'clock and opened with prayers by the Chair.

The Minutes of the first meeting of the Triennial were read by the Executive Secretary, and with a single correction were accepted as read.

The Committee on Dispatch of Business announced that the Timekeepers for the day would be:

Mrs. John Farnham, Central New York, and
Mrs. Frederick Lee, of Rochester, with
Mrs. Genie Daly of Maine acting for Mrs.
Lee during the morning.

The REPORT OF THE COMMITTEE ON CREDENTIALS was presented by Mrs. John S. Wellford of Southwestern Virginia as follows:

421 Delegates
15 Board members not delegates
1 Presiding Officer
100 Dioceses and Missionary Districts represented
61 with full delegation
438 full voting strength.

The Committee on Courtesy, through its Chairman, Mrs. George D. Wilson, of Texas, presented the following resolutions:

WHEREAS, This is the first Triennial Meeting since 1916 that Dr. Grace Lindley, for many years Executive Secretary of the Woman's Auxiliary, is not present; and

WHEREAS, Her devoted service and spiritual leadership will always urge us forward, be it therefore

RESOLVED: That this the Twenty-fourth Triennial Meeting here assembled send our love and these our first greetings, assuring her that her living inspiration will ever glow in our hearts.

October 4, 1943

Mrs. Wilson moved the adoption of this Resolution, and it was adopted by a rising vote, with the instruction by the Chair that this action and resolution be sent to Dr. Grace Lindley.

Mrs. Norman B. Livermore of California presented by title a Resolution for the Diocese of California, with reference to the Chinese Exclusion Act, as follows:

RESOLVED: That this meeting of the Triennial approve the repeal of the Chinese Exclusion Act.

At 11.45 A. M. the Chair introduced the Reverend Newton Chiang, representing the Chinese Youth Movement, who spoke to the meeting.

Miss Elise G. Dexter, Chairman of the In Memoriam Committee, presented three resolutions, moving their adoption. The Resolutions were adopted, followed by a prayer and a hymn.

In the first Triennial Convention since the death of three of the beloved leaders of the Church's Life, the members of the Woman's Auxiliary wish to express their enduring appreciation and record the inspiration of these Bishops. Each one made a unique contribution to the life of the Church in this country.

The Right Reverend Peter Trimble Rowe of Alaska, for his outstanding achievements in more than forty years of service in that great Northland. He was a pioneer for the Kingdom of God in a truly apostolic ministry. He was the only man whose salary was paid by the United Thank Offering.

The Right Reverend Frederick Bethune Bartlett of Idaho. Always a missionary, he served in various districts in the West and for six years was executive secretary for Domestic Missions at National Headquarters in New York.

His life was cut short by a tragic accident but so wisely had he builded that the work is steadily growing and expanding. Deeply sympathetic with those in need, he never spared himself in order to serve others.

The Right Reverend Frederick Bingham Howden of New Mexico. Scholarly, gentle and strong, a devoted missionary all his life. In spite of inadequate staff and equipment he developed strong missions. He was always a friend of the Woman's Auxiliary and greatly depended upon its aid and support.

WHEREAS, these faithful servants have been called into the nearer presence of their Lord, may they enter into the Land of Light and Joy in the fellowship of the saints. Grant them, O Lord, continual growth in Thy Love and Service.

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

WHEREAS, Margaret Lukens, as National President of the Girls Friendly Society, brought help and encouragement to many younger women and girls, we remember with thankfulness her devoted interest and enthusiasm.

Evelyn Randall, as president of the Woman's Auxiliary in the Diocese of Chicago, used her constructive ability to further the educational missionary work of the Church.

Mary W. Glenn, of Maryland and New York, whose life interest was centred in the Church Mission of Help. through which she brought loving understanding and Christian fellowship to thousands of young women.

Eva D. Corey of Massachusetts, for many years diocesan president and later head of the Women's Division of the Church Service League; the first woman to be elected to the Massachusetts Diocesan Council, she also was a member of the National Council of the Church and later was president of the National Executive Board. Always deeply interested in young people she furthered their participation in the Church's work. Her honest and candid approach to all questions made her contribution a rich one. Her talents she gave freely to the cause of Christ, the inspiration of her life.

WHEREAS, these four women who served as members of the National Executive Board of the Woman's Auxiliary, have been called during this Triennium into the Fuller Life, we therefore wish to express our deep sense of gratitude for their consecrated service and for their example as faithful witnesses to Christ.

Grant them, O Lord, continual growth in Thy Love and Service.

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

WHEREAS, Almighty God has taken into the life beyond these faithful servants: Esther Brown Smith, Louise E. Deacon, Edith C. Roberts,

WHEREAS, they by their faithful and devoted work in their various fields, brought knowledge and fellowship in the great company of the Christian family to many people,

We, the members of the Woman's Auxiliary, express our loving appreciation of their contribution to the enrichment of our lives and of the work of the Church.

October 4, 1943

Esther Brown Smith, who as field worker among the Negroes, so transcended racial barriers by her own faith, that her talents blessed many;

Louise E. Deacon, who spared nothing of herself in acting as hostess to the Triennial in Kansas City, gave a beautiful example of Christian stewardship;

Edith C. Roberts, an inspiring leader of women, remarkably just and capable presiding officer. Her firm faith, trust and intense devotion to the missionary cause of the Church made her work in the parish, diocese, province and the Church at large truly blessed.

BE IT RESOLVED: That this tribute to the memory of their loving service be recorded in the minutes of this meeting and a copy sent to the members of each family.

Almighty and everlasting God, grant that these Thy servants may grow more and more into Thy perfect likeness; give them eternal peace and may light perpetual shine upon them through Jesus Christ our Lord. Amen.

At 12.20 the Chair called Recess.

Following Recess, the meeting was called to order at 2.30 P. M.

After announcements by the Committee on Dispatch of Business, the Chair presented Mr. Charles P. Taft, to address the Triennial on THE AMERICAN SCENE.

October 4, 1943

Address of Charles P. Taft
Director, Community War Services
Federal Security Agency

Two years and a half ago I went to Washington to undertake the stimulation of soldier hospitality in communities near camps, and to stir up adequate community services for the millions of civilians already on the move toward camps and defense industry. Since then, I've had a reserved seat at an extraordinary show. Ingenious and neighborly Americans have gradually made new homes in difficult circumstances, while producing steadily increasing munitions of war to a total which for once justifies the adjective "super-colossal."

There have been failures and successes in that story of 30 odd months. The hardboiled babies that called schools and hospitals and play space and recreation opportunities "frills," caused untold delays and damage to people, especially youngsters, and caused also interference with production. Responsible industrialists and government officials and war and navy department personnel officials are now devoting more and more attention to the multifarious conditions outside the plants that affect turnover and absenteeism, conditions usually involving lack of community services. Some communities have just lain down and quit, but they are the exceptions. Most of our war towns, the old timers and the newcomers, have hitched up their galluses and straightened their skirts and gone to work to get things done that needed to be done, first things first, and then the amenities. The home front job can be seen in the President's figures of 123,000 planes, 53,000 tanks, 9 1/2 million small arms.

Think back to March of 1941. The draftees were just beginning to get to the camps where the National Guard had been for several months. Letters came back, but there was little realization of what was going on. You didn't see many soldiers around and the first USO campaign for funds ran into tremendous inertia. A congressman told me at a hearing that spring that he didn't see why we had to put up money for soldiers going to town - he never went to town in the last war. In many towns was a fear of soldiers or at least a dislike. We sent out sixty or more skilled recreation people to those towns and I think we can claim to have turned the tide. Fifteen hundred War Recreation Committees have been set up who have done the job with the help of the USO and of our men, but primarily out of their own local steam and enthusiasm.

October 4, 1943

In all that picture, especially in the small places with least resources, the churches took the lead. They had the Christian idea of friendly greeting and fought the occasional isolationists who thought the stranger within their gates was a proper recipient of the animal that dies of itself.

Now those War Recreation Committees, made up of city or county officials, of church members, representatives from women's clubs, from luncheon clubs, from veterans and fraternal organizations, from youth serving agencies, from social work, are turning their attention to war workers meaning not only workers in war plants, but in essential service trades, paid much less, and suffering from the same congestion and bad living conditions. Part of their job is playgrounds and recreation opportunities for the toddlers, and for the girls too young for the USO and the boys too young for the army.

Community organization is not easy. You can always get together a paper committee but to get real planning from representative people and real carrying through, that is an art. It always seems easier to some people to run a show without consultation, to issue orders on the basis that you really know what is best for others. Yet the conference method of getting things done develops a program far stronger than the plans of any one of those in the conference.

Our democracy is fundamentally pluralistic. It denies that any leader knows what is best and insists that among a diverse group of people, each has some contribution to make. As Dr. Lindsay points out, it really stems in our modern day from Luther's doctrine of the priesthood of all believers which the left wing Puritans made the very heart of our Christian democracy where each person has a right to contribute his share toward community living.

In this job of mine we have run into various denials of our democratic inheritance. Many towns were afraid of soldiers at first. Nearly all that were blitzed by construction workers from the new plants, looked down their noses at these lowbrow strangers as dangerous and uncivilized. And always the lines of race and sometimes the lines of creed hardened.

Nevertheless the constant resource for facilities, for leadership, and for friendly tolerance were the Christians of good will and the churches generally.

October 4, 1943

In all these strains and stresses the basic element is the character of our people. War is evil and its evil is long enduring. Nothing can hold the line in that fight for a nation in the long run except Christian character. Some individuals get along with character and without Christian faith and a non-Christian religious patriotism can perform miracles for a young nation. But the solid foundation of a God of love and perfection built this nation, and has seen it arrive at sound maturity. The character of our young men is daily seen on every battle front and the seamy side is a fraction of the total and a fraction of any previous war.

There is an increasing publicity about promiscuous girls exploited by their patriotic impulses toward the boy in uniform leaving for the front. The situation is serious enough, and in the case of those girls as well as the soldiers involved, it represents a failure of home, church, and school in character education. But the girls involved aren't 5% of the total, if that, and the proportion of soldiers and sailors is no greater. The venereal disease rates are a fair index, and they are from 1/2 to 1/4 of those in the last war. Prophylaxis is vigorously emphasized but that is only a part of the answer. The increased number, and character and place of the chaplains is at least as great an influence.

But the glamor of the uniform must not distract the church from its primary job with the civilian boom towns near war plants with the low paid service workers in laundries and restaurants living alongside the higher paid war workers. Church officials and national staffs know their problems and struggle with them, but they have not yet told the story to their rather complacent congregations who are not living in this welter of mud, trailers, maddorous privies and adjoining wells, bursting buses, doorkey children, and disrupted homes. That is where the battle of production is being won or lost. Absenteeism and turnover come from many causes, but in the end they are licked and production schedules outdone by the spiritual fiber of individuals. There is the challenge, a home missionary challenge to a missionary church.

October 4, 1943

Following Mr. Taft's address, a Panel Discussion was held on WHAT SHOULD BE THE ROLE OF CHURCHWOMEN IN DEVELOPING A MORE CHRISTIAN AMERICA? led by Mrs. Stephen K. Mahon, with the Reverend John M. Burgess, Mrs. Alfred M. Chapman, Miss Ella Deloria, the Reverend Howard Kester, the Reverend Almon R. Pepper, Miss Hilda Smith, Mr. Charles P. Taft and Mr. Henry Ollendorff taking part.

At 4.40 Miss Edna B. Beardsley announced that the amount which the women of the Church have given during the three years just closing was in excess of the 1928 figures of over one million, one hundred and one thousand dollars, which until now had been our all time high. The United Thank Offering at this Triennial was:

\$1,119,878.91.

The Doxology was sung with great vigor; and the second meeting of the 1943 Triennial adjourned at 4.45 P. M.

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The third meeting of the 1943 Triennial was called to order at nine o'clock. The Chair introduced the Reverend Stephen F. Bayne, Jr., for his first of four addresses on THE GIFTS OF THE SPIRIT.

Business began at 10.10.

Mrs. Scott Quintin of Los Angeles, reported for the Committee on Nominations for the Executive Board as follows:

REPORT OF THE NOMINATING COMMITTEE

Mrs. Rollin T. Chamberlin

Diocese of Chicago, V

Past: Chicago Board for 6 years
Educational Secretary for 1 year
1913-1924, Superintendent of St. Paul's
Church School (300 members)

Present: President of Woman's Auxiliary

Activities: Executive work in the city of Chicago.

Mrs. Alfred M. Chapman

Diocese of Pennsylvania, III

Past: 8 years on the Executive Board of the
Woman's Auxiliary, Diocese of New York
Vice-president in charge of Education in New York
Vice-President in charge of Devotions, New York

Present: Acting President of the Parish Women of St. Andrew's
Diocesan Committees, Diocese of Pennsylvania

Activities: Vice-President, Interdenominational Union
of Philadelphia Churchmen.

October 5, 1943

Mrs. George N. de Man

Diocese of Arkansas, VII

Past: President of the Woman's Auxiliary (Paris)

Present: Diocesan President

Activities: Worked in China and India

Miss Elizabeth Eckel

Diocese of West Missouri, VII

United Thank Offering Treasurer many years

Mrs. Decker French

Diocese of Iowa, VI

President in parish for 3 years and
Vice-President 5 years.

Mrs. John A. Frick

Diocese of Bethlehem, III

Past: Past president of the Woman's Auxiliary (diocesan)
Past President of the Woman's Auxiliary,
Third Province.

Present: President of the parish group

Activities: National Board of Girl Scouts

Mrs. L. Newton Hayes

Diocese of Rhode Island, I

Past: Educational Secretary of Rhode Island
Missionary in China
Past president of Woman's Auxiliary, Rhode Island

Mrs. John F. Heard

Diocese of Atlanta, IV

Past: Past Parish Circle Chairman
Past Parish Devotional Chairman
Past Parish Educational Chairman
Diocesan District Chairman
Diocesan Educational Chairman
Diocesan President

Present: Continuation leader for the 1943 Triennial
Post-Triennial speaker on the Missionary Advance

Mrs. Roy Hoffman

Diocese of Oklahoma, VII

Past: President of the Woman's Auxiliary (diocesan)
for 6 years.

Present: Member of the Diocesan Executive Board.

Activities: Representative of Society for College Work,
Oklahoma.

Miss Elsie C. Hutton

Diocese of New York, II

Past: Diocesan Vice-President.

*Mrs. Roger L. Kingsland

Diocese of West Virginia, III

Past: Diocesan President
Provincial Representative on National Executive Board
Parish President
Provincial President

Present: Provincial President
General Member of the National Executive Board.

Activities: Local welfare work.

Mrs. Y. Mitchell Langdon

Diocese of Dallas, VII

Past: Diocesan President

Present: Educational Secretary in Diocese.

Activities: President of the Hospital Auxiliary
for the P. T. A.

Mrs. Edward G. Lasar

Diocese of Missouri, VII

Past: Parish President of the Church of
St. Michael & St. George of St. Louis
Former Diocesan President.

Present: Member of the Executive Board of the
Seventh Province.
Secretary of Education in Diocese of
Missouri

Mrs. William P. Roberts

Diocese of Shanghai
Residence in Massachusetts

Past: C. P. C. in Massachusetts
College Student Work under
Deaconess Goodwin

Present: Guild president, Church of the Messiah,
Auburndale, Mass.
Diocesan president of the Girls Friendly
Society.

Activities: Missionary on furlough
Mother and cook for family.

Mrs. Walter P. Slifer

Diocese of Rochester, II

Past: Vice-President of the Second Province
4 years Diocesan President
President of Christ Church.

*Mrs. Donald C. Stevenson

Diocese of Michigan, V

Chairman of Dispatch of Business of the
Triennials of 1940 and 1943.

*Eligible for re-election.

Nominations from the floor were as follows:

Miss Elise G. Dexter, Massachusetts, Province I;
nominated by Miss Gertrude Baker.

Mrs. James Plumb, Nebraska, Province VI;
nominated by Mrs. Douglass Atwill.

Dr. Adelaide T. Case, New York, Province II;
nominated by Mrs. Harold Woodward

Mrs. Plumb asked that her name be withdrawn since she would not be able to serve if elected.

The Chair declared nominations closed.

The next order of business was the reading of the Minutes by the Executive Secretary. The Minutes were accepted as read.

Mrs. Donald C. Stevenson, Chairman of Dispatch of Business, made announcements regarding Committee meetings, and reported the Timekeepers for the day to be:

Mrs. Noble L. Owings, of Washington, and
Mrs. George A. Trowbridge, of Pennsylvania.

The Chair made the following appointments:

Committee on Elections:

For the National Executive Board:

Mrs. C. I. Danforth, South Dakota
Mrs. Forest G. Wheeler, Wyoming

For the National Council:

Mrs. R. T. Chamberlin, Chicago.

Miss Mary Louise Pardee, of Connecticut, Chairman of the Reference Committee on Policy and Procedure, after the introduction of her Committee by the Chair, presented the following Resolution from the Diocese of Rochester:

The Committee of Reference recommends the adoption of the following Resolution, presented by the Diocese of Rochester:

WHEREAS, The legislation enacted by General Convention deeply affects all members of the Church, and

WHEREAS, The Church has already recognized the contribution of women by electing them to the National Council and by appointing them to National Commissions and Committees, and

WHEREAS, Women have been appointed to represent our Church in International Christian Councils:

BE IT THEREFORE RESOLVED THAT: The Woman's Auxiliary in Triennial Meeting assembled, respectfully ask the General Convention to give consideration to legislation which would allow women to be included as deputies to General Convention.

Mrs. Norman B. Livermore of California, was called upon by Miss Pardee to speak for the resolution.

Mrs. Harper Sibley of Rochester spoke for the resolution.

Mrs. Newton Carroll of Colorado spoke against the resolution.

Mrs. Preston Johnson of Lexington spoke for the resolution.

Mrs. P. Anthony Sweet of Bethlehem spoke against the resolution.

Mrs. Reginald Fisher of New Mexico spoke against the resolution.

Mrs. Robert Wallace McClenahan of Washington spoke against the resolution.

Mrs. J. Ralph Jacoby of New York presented a substitute resolution.

Mrs. Alexander R. McKechnie of Long Island moved that the whole matter be re-committed to the Committee on Reference. This was seconded by

Mrs. Francis O. Clarkson of North Carolina.

Voting resulted in :

Those in favor of re-committing	217
Those opposed	151

The motion was carried.

The Chair presented Lieutenant-Commander Leslie Glenn, Chaplain, who addressed the Triennial.

At 11.30 the Chair presented the Presiding Bishop of our Church for his address.

Miss Mary Louise Pardee of Connecticut, Chairman of the Committee on Reference, presented the Resolution of the Diocese of California:

RESOLVED THAT: This meeting of the Triennial approve the repeal of the Chinese Exclusion Act.

Mrs. George McP. Batte of California was called upon to explain the Exclusion Act, passed in 1911, referring only to the entrance of Chinese into this country, and the Japanese bill passed in 1924.

Mrs. Harold E. Woodward of Missouri questioned whether there were riders attached to the bill.

Mrs. William P. Roberts, of Shanghai, suggested a resolution that the Triennial approve the repeal of the Chinese Exclusion Act in principle, and that the resolution be referred to the proper authorities in Washington.

Miss Mildred S. Capron of Wyoming suggested that the resolution should be worded in such a way that something definite would be done about it, rather than spread on the minutes and filed away.

Mrs. Alexander R. McKechnie of Long Island moved that the resolution be re-committed to the Reference Committee.

It was voted that the resolution be re-committed.

Mrs. Elvin R. Heiberg of Washington presented a resolution regarding larger Blue Boxes, as follows:

The following resolution presented by the Diocese of Washington, was referred by the Chair to the Committee on the United Thank Offering:

WHEREAS, The new type of Blue Box is smaller than ones previously used and will not hold as much money, and

WHEREAS, The new boxes are not as substantial as the old ones and are hard to use a second or third time, therefore

BE IT RESOLVED: That as soon as the exigencies of war will permit, and as soon as the present supply is exhausted, the Auxiliary return to the use of the larger box, made of stronger paper, similar to those used previously.

Mrs. Newton Carroll of Colorado presented a resolution regarding Women's Volunteer War Work, as follows:

The following resolution concerning women's volunteer war work presented by the Diocese of Colorado, was referred by the Chair to the Continuation Committee:

WHEREAS: Thousands of Christian mothers are spending much time in volunteer war work, and

WHEREAS: We are faced with an alarming increase in juvenile delinquency in this country, and

WHEREAS: Church and home are fundamental institutions in American life,

BE IT RESOLVED: That the Triennial meeting of the Woman's Auxiliary of the Protestant Episcopal Church place on record its desire to recall to the womanhood of this country that it is the Christian duty, as well as the patriotic duty of every mother to give priority to adequate care and attention for her home and children over all volunteer war work, however laudable and useful such work may be in itself, and

BE IT FURTHER RESOLVED: That neglect of church duties and attendance in the furtherance of such war work is another form of undermining the very institutions which we are struggling to maintain.

Miss Emily Bond of Milwaukee presented a resolution regarding expediting nominations for the Executive Board and National Council, as follows:

The following resolution with regard to Nominations, presented by the Diocese of Milwaukee, was referred by the Chair to the Committee on By-Laws:

BE IT RESOLVED: That in order to expedite the nominations for the Executive Board and National Council, the Executive Secretary send the nominating forms to each diocesan president at least two months before the Triennial Meeting and these forms be returned to the Executive Secretary in sufficient time so that they may be in the hands of the Nominating Committee immediately following its appointment.

Mrs. Edward G. Lasar of Missouri presented for the Dioceses of Missouri and Ohio a resolution regarding bi-racial work as follows:

The following resolution on the development of bi-racial leadership and encouraging of inter-racial conferences, presented by the Dioceses of Missouri and Ohio, was referred by the Chair to the Continuation Committee:

WHEREAS, Our Episcopal Schools for Negroes are sending their graduates into communities where there is no place of Episcopal worship, and

WHEREAS, There is a great field for evangelization of unchurched Negroes, and

WHEREAS, We have a secretary for Negro work under the National Council and a Negro field secretary on the staff of the Woman's Auxiliary,

BE IT RESOLVED: That the women of the Episcopal Church in the next Triennium make a special effort to enlarge our Negro constituency through developing bi-racial leadership and encouraging interracial conferences of women throughout the country, and through encouraging the integration of our Negro constituency into the programs of the dioceses.

Miss Mary Louise Pardee of Connecticut presented for the Diocese of Connecticut a Resolution on Recruiting, as follows:

WHEREAS, The United Thank Offering is the largest in the history of the Woman's Auxiliary, and

WHEREAS, The training and equipping of women for service in the Church is implemented through the United Thank Offering, and

WHEREAS, There are now between forty and fifty positions in the field waiting to be filled by trained women,

October 5, 1943

BE IT RESOLVED: That each member of this Triennial take it as a personal responsibility and privilege to present to the finest young women we know, the opportunities for professional service in the Church.

Mrs. William P. Roberts of Shanghai presented a Resolution by Title on Feeding European Children as follows:

RESOLVED: That we earnestly request the United States Government to grant such permits as are necessary for the sending of food to starving children in Europe.

Mrs. Scott Quintin of Los Angeles, Chairman of the Committee on Nominations, reported on nominations made from the floor for the Executive Board.

Mrs. Charles E. Griffith of Newark, Chairman of the Program Committee, made announcements regarding Section Meetings.

The Chair declared the third meeting of the Triennial adjourned at 12.30 P. M.

WEDNESDAY MORNING, October 6th, 1943

The fourth meeting of the 1943 Triennial was called to order by the Chair at nine o'clock.

The Reverend Stephen F. Bayne, Jr., gave the second of his addresses on GIFTS OF THE SPIRIT, and led devotions.

The Chair announced that there would be a substitution in Tellers: In place of

substitute Mrs. C. M. Richardson, of Upper South Carolina
Mrs. William K. Beckham.

The meeting proceeded with elections; while the ballots were being counted the Executive Secretary read the minutes of the last meeting. With one correction, the minutes stood approved as read.

The Executive Secretary read a message to the Triennial assembled from the Deputies to General Convention, as follows:

GENERAL CONVENTION
Protestant Episcopal Church
in the United States of America
Cleveland, Ohio
HOUSE OF DEPUTIES
October 5, 1943

Miss Margaret I. Marston
Executive Secretary, Woman's Auxiliary
Hotel Statler
Cleveland, Ohio

My dear Miss Marston:

I have the honor to transmit herewith the following resolution adopted by a rising vote and unanimously by the House of Deputies at a Session this morning:

RESOLVED: That the members of this House show, through this their message of greeting, their high regard, love and esteem to the women of our church, through the medium of the Woman's Auxiliary for their untiring labors in the spread of Christ's kingdom upon earth, and more especially at this time when the magnificent report of the United Thank Offering comes to our attention.

AND BE IT FURTHER RESOLVED: This message be transmitted presently to the Woman's Auxiliary in session assembled.

Sincerely yours,

F. J. Clark,

Secretary

The Executive Secretary also read excerpts from a letter from Mrs. William M. M. Thomas, wife of the Bishop of Southern Brazil:

Caixa 549 - Rio
September 20, 1943

My dear Miss Marston:

You can imagine what a bitter disappointment it is to be preparing our baggage for the return trip to our southern home instead of starting northward to General Convention and a reunion with our family.

The Triennial is a time of rest and spiritual refreshment for those who live abroad. Rest because for that time we can put all problems and nagging worries away in the back of our minds, and of refreshment because we can drink in new ideas, plans and thoughts to help us plan for the future.

Bishop Thomas has just returned from a five weeks' trip to over thirty mission stations and he found all the work doing well and in many places excellent work among women.

We shall eagerly welcome any and all news about what has been carried out during the October meetings. Our annual meeting will be in the city of Rio Grande do Sul in February of next year.

October 6, 1943

Any literature or letters on the subject received by New Year can be translated and gotten ready for presentation.

My thoughts and prayers will be with you and all Auxiliary members gathered from hither and yon in the city of Cleveland.

Very sincerely yours,

Sarita Thomas

The Chair introduced ^{The Rev.} Dr. George A. Wieland, S. T. D., Director of the Home Department of the National Council. Dr. Wieland spoke particularly on missionary stipends as related to the pending resolution on Supply.

Mrs. Perry B. Strassburger, Chairman of the Elections Committee, at this point brought in the return on the election of an Executive Secretary, reporting:

Number of ballots cast	100
Number necessary for election	51

The vote for Margaret I. Marston was unanimous. The Chair declared Miss Marston elected.

Miss Margaret I. Marston was called by the Chair for a word; she graciously acknowledged the compliment and the confidence thereby expressed with a pledge to continue to give her whole self.

The floor was then open for questions to Dr. Wieland, which were put to him by:

Miss Elsie C. Hutton of New York
Mrs. Henry D. Waller of Long Island
Mrs. Samuel H. Edsall of Rochester
Mrs. Leigh R. Urban of Vermont
Mrs. David Clark of Arizona
Miss Mildred S. Capron of Wyoming

Mrs. Francis O. Clarkson, Vice-Chairman of the Committee on Dispatch of Business, reported for the Committee.

Timekeepers for the day:

Mrs. J. Brian McCormick, Kentucky
Mrs. W. Preston Peyton, Upper South Carolina

Miss Mary Louise Pardee, Chairman of the Reference Committee, reported for the Committee, and presented the following resolution from the Diocese of Nebraska:

RESOLVED: That Provincial Presidents of the Woman's Auxiliary be entitled to a seat and a vote hereafter at the Triennial meetings.

Miss Pardee moved the adoption of this resolution.

Mrs. Harper Sibley of Rochester inquired regarding voice if passed. The Chair explained that vote included voice.

Mrs. Leigh R. Urban of Vermont spoke against the resolution on the basis of overloading the voting strength of a diocese. Miss Pardee explained that this resolution would not give any diocese or missionary district an extra vote.

Mrs. Lewis D. Pilcher of Southern Virginia spoke for the resolution.

Mrs. Clinton S. Quin of Texas explained the voting status, in case the resolution passed.

Voting on the resolution was called by the Chair, and the resolution was carried.

Miss Mary Louise Pardee, Chairman of the Reference Committee, presented the following resolution:

The Committee of Reference recommends the adoption of the following resolution:

WHEREAS, The United Thank Offering is the largest in the history of the Woman's Auxiliary, and

WHEREAS, The training and equipping of women for service in the Church is implemented through the United Thank Offering, and

WHEREAS, There are now between forty and fifty positions in the field waiting to be filled by trained women

BE IT RESOLVED: That each member of this Triennial take it as a personal responsibility and privilege to present to the finest young women she knows the opportunities for professional service in the Church.

Miss Pardee moved the adoption of this resolution.

Mrs. Charles P. Deems of Minnesota spoke for the resolution.

Mrs. Theodore C. Wedel of Washington spoke for the resolution.

The Chair called for voting and the resolution was carried.

Mrs. Maxfield Dowell of Ohio, Chairman of the Credentials Committee, reported on Credentials as follows:

- 423 delegates
- 15 Board members not delegates
- 1 Presiding Officer
- 1 Assistant Presiding Officer
- 440 Total voting strength
- 100 Dioceses and Missionary Districts represented
- 63 with full delegation present

The Chair called Miss Hilda Smith to the platform to answer questions and speak to the meeting.

Mrs. Perry B. Strassburger, reporting for the Elections Committee, gave the returns on the elections for the National Executive Board as follows:

Number of votes cast	99
Necessary for election, more than half votes cast	50

of which for member of the National Executive Board

Miss Case received	86
Mrs. Chamberlin received	<u>31</u>
Mrs. Alfred M. Chapman received	82
Mrs. de Man received	<u>46</u>
Miss Dexter received	<u>28</u>
Miss Eckel received	<u>28</u>
Mrs. French received	<u>34</u>
Mrs. Frick received	<u>14</u>
Mrs. Hayes received	<u>17</u>
Mrs. Heard received	<u>68</u>
Mrs. Hoffman received	<u>39</u>
Miss Hutton received	<u>31</u>
Mrs. Kingsland received	<u>86</u>
Mrs. Langdon received	<u>15</u>
Mrs. Lasar received	<u>29</u>
Mrs. Roberts received	<u>63</u>
Mrs. Slifer received	<u>15</u>
Mrs. Stevenson received	<u>90</u>

Ninety-nine votes were cast; fifty were necessary for election.

The Chair declared elected the following:

Miss Case

Mrs. Chapman

Mrs. Heard

Mrs. Kingsland

Mrs. Roberts

Mrs. Stevenson

The Chair declared the polls open for the second ballot. After ascertaining that all ballots were cast, the Chair declared the polls closed. During the counting of the ballots a report was presented as follows:

By Miss Elise G. Dexter, Chairman of the In Memoriam Committee; Miss Dexter moved that the report be adopted; and by a rising vote it was so ordered. Prayers were offered, followed by a hymn.

Committee on "Memorials"

WHEREAS, Almighty God has called into the nearer Presence His faithful servant, the Right Reverend William T. Capers,

The members of the Woman's Auxiliary, assembled in Triennial Session, desire to express our great appreciation of his work in the aided Diocese of West Texas. Inheriting small missions in debt, by his tireless labor he freed them of that burden. During an Episcopate of nearly thirty years two characteristics marked his work - the simplicity of his faith and his friendship for people.

May he go from strength to strength in the life of perfect service in Thy Heavenly Kingdom.

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

WHEREAS, Almighty God has taken from the Church on earth to the Church in Paradise the soul of His faithful servant, the Right Reverend Gouverneur F. Mosher, we give thanks for the example of his life. At the turn of the last century a young priest offered himself to serve the cause of Christ in China. With the burning zeal of a pioneer he began work in Wusih. His influence was particularly marked by the careful training of the Chinese men and women whom he prepared to be messengers to their own people. After some twenty years of such ministry he was called to be the Bishop of the Philippine Islands.

There he again showed the same qualities of leadership, unifying a diocese deprived of a Bishop's care for some years. New stations were opened. After years of careful selection and preparation Filipino men were ordained for the Church's work.

A wise administrator - a devoted Bishop to a widely scattered flock, he was untiring in his love of souls, seeking their joy in the Church he so truly served:

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

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

The Chair called upon Miss Marston to read a message from the Woman's Auxiliary of the Missionary Society of the Church of England in Canada, and it was referred to the Courtesy Committee to prepare a suitable response.

Secretary Woman's Auxiliary to the
Executive Council of the Protestant
Episcopal Church in the United States
Statler Hotel
Cleveland, Ohio

The Woman's Auxiliary to the Missionary Society of the Church of England in Canada voices its very deep appreciation of your welcome greeting. We desire to send to you our heartfelt prayers that guidance and blessing may rest upon you, sharing with you as we do the pain and anxiety of a world at war.

Helen Louise Rathbone,
Corresponding Secretary
Christ Church Cathedral Hall.

The Chair inquired how many were attending this Triennial for the first time - and a large proportion were.

Mrs. George D. Wilson, Chairman of the Committee on Courtesy, presented the three following resolutions, which were carried:

Resolution that the following message be sent to the women of the Church in China through Mrs. Y. Y. Tsu in Kunming (the wife of Bishop Tsu.)

The Woman's Auxiliary to the National Council in Triennial Meeting assembled send greetings to the Woman's Missionary Service League of Sheng-Keng-Huei on October the 10th which is the thirty-second anniversary of the birth of the Chinese Republic, and express to them our admiration for the inspiring example which they have set for the world.

WHEREAS, Miss Bertha Richards has been for sixteen years the devoted director of the Bishop Tuttle School

RESOLVED: That the Woman's Auxiliary to the National Council in Triennial Meeting assembled express their deep appreciation for her service to the Church and to the cause of Christian Education of Negro women.

WHEREAS, John W. Wood has given forty years of devoted service to the Church in the cause of missions, and

WHEREAS, His wise counsel, sympathetic understanding and personal friendship have been deeply appreciated,

RESOLVED: That the Woman's Auxiliary to the National Council and the missionaries in Triennial Meeting assembled send their greetings and assure him of their lasting affection.

The Parliamentarian, Mrs. Alfred M. Chapman, was called to the floor for an opinion on nominations from the floor for members of the National Council. Such nominations cannot be made according to our By-Laws.

A resolution presented by title by Mrs. Lewis D. Filcher of Southern Virginia, regarding United Thank Offering, was referred to the United Thank Offering Committee.

WHEREAS, The rate of literacy is rising by leaps and bounds in the Philippines, China, Africa and India, and

WHEREAS, The world is flooded with salacious literature and issues of all kinds, and

WHEREAS, The Christian Church should have a definite care that Christian literature be provided for men, women and children of these countries,

THEREFORE BE IT RESOLVED: That a portion of the excess expectancy of the 1943 United Thank Offering be allocated for this purpose through some established channel.

Resolutions were presented by Mrs. Louis J. Poisson of East Carolina on Provincial Representatives, and on revision of By-Laws, as follows:

RESOLUTION REFERRING TO THE USE OF
PROVINCIAL REPRESENTATIVES

BE IT RESOLVED: That the National Executive Board be requested to call to the attention of the women of the Church, the already existing method of making known their desires regarding nominations, policies, etc., through their elected Provincial Representatives.

Referred to the Committee on By-Laws.

RESOLUTION REFERRING TO THE REVISION OF
THE BY-LAWS

BE IT RESOLVED: That the National Executive Board undertake a complete revision of the By-Laws of the Triennial Meeting and Executive Board of the Woman's Auxiliary to the National Council.

Referred to the Committee on By-Laws.

Mrs. Sumner Walters of California presented the following resolution on unity, which was referred to the Continuation Committee:

The Diocese of California wishes to present the following resolution on Unity:

The Woman's Auxiliary recognizes that at this time of world chaos and destruction, the responsibility of the Church for the promotion of the Gospel becomes increasingly clear. The Church is the guardian and prophet of those values that can alone restore order and strengthen the unity and fellowship of the nations now divided. A divided Church repudiates the very gospel of love and unity which it preaches.

The Auxiliary therefore pledges its members to sincere and constant support of the great ecumenical movement and especially at this time to the fruitful negotiations going on between this Church and the Presbyterian Church in the United States of America.

Mrs. Perry B. Strassburger brought in the election returns on the second ballot for Executive Board members, with the following results:

Number of votes cast	<u>100</u>
Necessary for election, over one-half or	<u>51</u>
of which for member of the National Executive Board	
Mrs. Chamberlin received	<u>20</u>
Mrs. de Man "	<u>44</u>
Miss Dexter "	<u>13</u>
Miss Eckel "	<u>11</u>
Mrs. French "	<u>28</u>
Mrs. Frick "	<u>3</u>
Mrs. Hayes "	<u>4</u>
Mrs. Hoffman "	<u>38</u>
Miss Hutton "	<u>15</u>

Mrs. Langdon	received	<u>5</u>
Mrs. Lasar	"	<u>12</u>
Mrs. Slifer	"	<u>4</u>

100 ballots were cast, and 51 votes necessary for election.

The Chair declared no election.

The following withdrew their names from the ballot in the order named:

Mrs. Slifer
 Mrs. Hayes
 Miss Hutton
 Mrs. Langdon

The Chair declared the polls open for a third ballot. After all ballots were cast, the polls were declared closed by the Chair.

The Chair announced that nominations for the National Council should go to Mrs. Scott Quintin of Los Angeles.

Mrs. Louis J. Poisson of East Carolina presented a resolution of the Committee on By-Laws, on Article 1, Section 5. It was moved that this be adopted. The vote was passed by a rising vote, and was unanimous. This action automatically cancels Article 1, Section 5A.

Article I, Section 5. PRESIDING OFFICERS

Change to read:

A. Mode of Nomination and Appointment. (1) A Nominating Committee composed of nine members to be appointed by the Presiding Officer at the first regular business meeting of the Triennial Meeting shall receive nominations in writing from the delegates for the office of Presiding Officer and of Assistant Presiding Officer for the next Triennial Meeting. The qualifications of such nominees should be noted in writing when the nomination is made. Nominations may also

Mrs. Poisson further presented a Resolution with reference to Article III, Section 1, which was unanimously passed; and which automatically cancels Article II, Section 3.

Article III, OFFICERS, Section 1.

There shall be an Executive Secretary of the Woman's Auxiliary, selected by the National Executive Board at the meeting preceding the Triennial and nominated to the Presiding Bishop for appointment. She shall perform such duties as the National Executive Board of the Woman's Auxiliary, with the approval of the Presiding Bishop, shall assign to her. She shall serve for three years. In case of inability to serve, the Presiding Bishop shall appoint her successor, upon nomination of the National Executive Board to fill the unexpired term.

Number of votes cast	<u>100</u>
Necessary for election, over one-half or	<u>51</u>
of which for member of National Executive Board	
Mrs. Chamberlin received	<u>14</u>
Mrs. de Man "	<u>70</u>
Miss Dexter "	<u>3</u>
Mrs. French "	<u>29</u>
Mrs. Frick "	<u>1</u>
Mrs. Hoffman "	<u>70</u>
Mrs. Lasar "	<u>11</u>

Number of ballots cast - 100. Number necessary for election

51. The Chair declared Mrs. Hoffman and Mrs. de Man elected.

The Chair called recess at 1.10 P. M.

be made by members of the National Executive Board during the triennium. From these nominees the National Executive Board shall appoint a Presiding Officer and an Assistant Presiding Officer.

*Insert
see attached
sheet*

Before voting on Article III, Section 1, Mrs. George McP. Batte of California and Mrs. Charles E. Griffith of Newark explained the resolution.

At this point Mrs. Strassburger brought in the returns from the third ballot for members of the Executive Board, as follows:

Number of votes cast	<u>100</u>
Necessary for election, over one-half or	<u>51</u>
of which for member of National Executive Board	
Mrs. Chamberlin received	<u>14</u>
Mrs. de Man "	<u>70</u>
Miss Dexter "	<u>3</u>
Mrs. French "	<u>29</u>
Mrs. Frick "	<u>1</u>
Mrs. Hoffman "	<u>70</u>
Mrs. Lasar "	<u>11</u>

Number of ballots cast - 100. Number necessary for election

51. The Chair declared Mrs. Hoffman and Mrs. de Man elected.

The Chair called recess at 1.10 P. M.

Following recess the meeting was called to order at 2.40 P. M.

Mrs. Claude L. Pickens of Hankow announced that the Diocese of Hankow wished to present by title a resolution regarding a Welcome to the Repatriates returning on the "Gripsholm:"

BE IT RESOLVED: That as a thoughtful demonstration of our practical Christianity, the Woman's Auxiliary give our repatriated missionaries returning on the "Gripsholm" in December the following concrete evidence of our attention:

1. To each repatriate a letter of welcome, with an assurance of help in the problems of arrival.
2. To each repatriate a package of 6 of the latest books - informative or palliative (Mystery, romance, humour, poetry, philosophy, religion).

Mrs. Louise Allen Short of Lexington presented by title a resolution on the Budget of the United Thank Offering, which was referred to the United Thank Offering Committee.

The Diocese of Lexington recommends that, as the United Thank Offering, plus the interest, is in excess of \$1,000,000, by the sum of \$119,878.91, the following item be included in the budget for this Triennium:

A reserve fund for use in China after the war.

At this point the Chair introduced the Reverend Samuel McCrea Cavert, who addressed the Triennial on THE WORLD CHURCH - THE CHURCH IN EUROPE. (Address appended.)

The Chair announced that the next speaker on the program, Dr. Henry Pitt Van Dusen, was unable to be present because of illness, and she had requested a member of the Executive Board, Mrs. John E. Flockhart, of Iowa, to read Dr. Van Dusen's address on THE CHURCH IN ASIA. (Address appended.)

The Chair announced that following recess the Assistant Presiding Officer, Mrs. Wynne L. Van Schaick of Los Angeles, would be in the Chair.

Recess was called by the Chair at 4.30 P. M.

Following recess, the meeting was called to order at 8 P. M.

Timekeepers for the evening were:

Mrs. Noble L. Owings, Washington, and
Mrs. George A. Trowbridge, Pennsylvania.

The report of the Nominating Committee for nominations for the National Council was presented by Mrs. Scott Quintin of Los Angeles, as follows:

Mrs. Paul Barbour, South Dakota, Province VI
Mrs. Charles P. Deems, Minnesota, Province VI
Mrs. John E. Flockhart, Iowa, Province VI
Mrs. Charles E. Griffith, Newark, Province II
Mrs. John E. Hill, Pennsylvania, Province III
Miss Mary Johnston, Southern Ohio, Province V
Mrs. Harper Sibley, Rochester, Province II
Mrs. Henry J. MacMillan, East Carolina, Province IV
Miss Anne W. Patton, Los Angeles, Province VIII

Mrs. Robert Happ, Northern Indiana, Province V
Mrs. L. Newton Hayes, Rhode Island, Province I
Miss Mary Louise Pardee, Connecticut, Province I
Mrs. Edwin Allen Stebbins, Rochester, Province II

The last four withdrew their names.

The Chair called for any resolutions, and North Carolina, by Mrs. William J. Gordon, presented by title a resolution on the study and the principles of giving. This was referred to the Committee of Reference.

WHEREAS, there has been brought to this Triennial Meeting of the Woman's Auxiliary, in almost every address, the unparalleled opportunity and need for post-war reconstruction and rehabilitation; and

WHEREAS, the Presiding Bishop has called the Church to a Christian offensive and missionary advance, all these activities demanding a greatly increased giving on the part of all Church people; and

WHEREAS, the report of Dr. Lewis B. Franklin shows that the percapita giving in 1920 of \$2.73 has decreased to \$0.94 in 1943, therefore

BE IT RESOLVED: That there be incorporated into the program of the Auxiliary for the next Triennium a definite study of the principles of giving.

Mrs. Edwin Castledine of Sacramento presented a resolution from Sacramento, Pennsylvania, Southwestern Virginia, Southern Virginia, Washington, Virginia and Missouri, on the procedure of Roll Call, in the use of distinguishing names, as follows:

WHEREAS: We are gathered in Church fellowship here, Therefore

BE IT RESOLVED: That it would be a step forward to eliminate the word "colored" from our roll call.

Referred to the Parliamentarian.

The Chair introduced the newly elected members of the Board.

Then followed the introduction of missionaries in attendance, Miss Ellen B. Gammack introducing the missionaries appointed by the National Council and those paid by the National Council but employed in the field. The Executive Secretary introduced the missionary wives and the Missionary Bishops' wives.

The time had now arrived for the Symposium on THE MISSIONARY ENTERPRISE IN THE POST-WAR WORLD, with Dr. Adelaide T. Case as Chairman. The Chair introduced Dr. Case, and the speakers on the program were the Right Reverend Charles B. Colmore, D. D., on AGRICULTURAL MISSION IN PUERTO RICO; Mrs. Everard P. Miller on CHRISTIAN HIGHER EDUCATION IN CHINA; the Reverend Edward G. Mullen, on EVANGELISM IN THE PHILIPPINES; the Reverend Claude L. Pickens on CHRISTIAN LITERATURE; and the Reverend Harvey A. Simmonds on CHRISTIAN EDUCATION IN LIBERIA.

The meeting closed at 10.10 P. M. and Bishop Colmore pronounced the benediction.

THURSDAY MORNING, OCTOBER 7, 1943

The fifth meeting of the Triennial was called to order by the Assistant Presiding Officer, Mrs. Wynne L. Van Schaick of Los Angeles, at nine o'clock.

After leading the devotions, the Reverend Stephen F. Bayne, Jr., gave the third of his addresses on THE GIFTS OF THE SPIRIT.

The Executive Secretary announced that she is responding to the letter from the House of Deputies, and is doing so in the name of the Triennial here assembled.

The Executive Secretary announced that resolutions had been referred as follows:

Resolution on Giving to the Reference Committee
Resolution on Roll Call to the Parliamentarian

The Executive Secretary announced that she had received from New York rather complete information on the Chinese Exclusion Act, and this she turned over to Mrs. William P. Roberts of Shanghai, to aid in preparing a resolution on the subject.

Mrs. Douglas Arant of Alabama presented by title a resolution from Alabama, Kentucky, Texas, Georgia, Upper South Carolina, Florida, Missouri, Arizona, and Southern Ohio, on the manner of nomination and election of members of the Executive Board.

RESOLVED: That a Nominating Committee be appointed by the Presiding Officer of one Triennial to receive nominations for members of the Executive Board who are to be elected at the next Triennial; and that this Committee be empowered to receive nominations from the dioceses during the Triennium; that these nominations be investigated by the committee and a slate presented to the Triennial for approval.

Referred to Committee on By-Laws.

At 10.15 A. M. recess was called by the Chair for continuation conferences.

Following recess, the meeting was called to order at 2.30 P. M. with the Presiding Officer, Mrs. Stebbins, in the Chair.

The Chair introduced the Bishop of Newark, the Right Reverend Benjamin M. Washburn, D. D., who brought invitation from the Presiding Bishop for the delegates to attend the Joint Session of General Convention on Friday, October 8, when at 11.30 the Report of the Committee on Program and Budget of the National Council will be presented.

The Chair commissioned the Chairman of Program to try to fit this into the program.

The Chair called attention to the fact that in the By-Laws, resolutions by title shall be allowed until noon of the second day before adjournment; the Chair suggested making this a bit elastic since there was no business at the morning meeting Wednesday. No official action seemed necessary.

Mrs. Maxfield Dowell of Ohio reported on Credentials as follows:

422 accredited delegates
15 Board members not delegates
1 Presiding Officer
1 Assistant Presiding Officer
439 total voting strength
100 dioceses and missionary districts represented
63 with full delegation.

Resolutions were presented by title as follows:

By Mrs. L. Newton Hayes of Rhode Island, for Rhode Island:
on Missionary Salary Adjustments:

Referred to the United Thank Offering Committee.

WHEREAS: There is a group of women employed in the mission field rendering valuable service to the Church who are not under appointment from the National Council; and

WHEREAS: The larger portion of the salaries of these women is appropriated from the National Council Budget; therefore

BE IT RESOLVED: That the Triennial Meeting assembled ask the National Executive Board to make an immediate study of the status, tenure and salary scale of these women workers; and where the National Executive Board finds discrepancies in the case of any worker who has been employed for five years or longer in the mission field, they request the Department of Domestic Missions to review the case; and

BE IT FURTHER RESOLVED: That this Triennial Meeting authorize the expenditure of funds from the item for Emergency Salary Adjustment in the United Thank Offering Budget of this Triennial meeting to correct these discrepancies during 1944, 1945 and 1946; and

BE IT FURTHER RESOLVED: That to meet this situation after 1946 this Triennial Meeting respectfully urges the National Council to consider a plan during this Triennium for assuring the permanent automatic term of service salary scale for these women workers.

by Mrs. Clarence E. Swick, of Indianapolis, for the Diocese of Indianapolis:

on Responsibility of the Woman's Auxiliary to the Work of the Church School.

Referred to the Continuation Committee.

WHEREAS: There is a great need for greater interest in our Church Schools,

WHEREAS: We realize the children are the Church of the future and whereas there has been a lack of interest on the part of the Woman's Auxiliary in leadership:

BE IT THEREFORE RESOLVED: That this Triennium stress the importance of the women of the Church giving their undivided support of this cause.

by Mrs. Charles E. Griffith of Newark

on Responsibility for discovering and practicing new methods of ecumenical fellowship, as follows:

Referred to the Continuation Committee.

WHEREAS: It is the conviction of the Triennial Meeting of the Woman's Auxiliary in Convention assembled, that "the world is too strong for a divided Church," and

WHEREAS: The women of the Church have a unique opportunity to explore new areas of service for the Kingdom of God within the existing framework of the Church; therefore,

BE IT RESOLVED: That the Triennial Meeting lay upon the womanhood of the Church the responsibility for discovering and practicing new methods of ecumenical fellowship with the women of their several communities.

By Mrs. Harrington Littell of Honolulu, for the District of Honolulu:

on fuller representation of minority groups, as follows:

Referred to the Executive Board.

RESOLVED: That each diocese or missionary district be encouraged to send to the Woman's Auxiliary in Triennial Meeting a fuller representation of its Negro and/or other minority groups; such representation to be on a basis numerically exclusive of the present diocesan quota of five.

Mrs. William R. Taliaferro, Chairman of Policy and Procedure, United Thank Offering Committee, presented the United Thank Offering Budget, and offered a resolution that the Budget be adopted. The floor was open for questions, and informal discussion followed regarding the wording of some of the explanations of the items, and after a slight change in the wording of the notes of Section II, Number A3, and Section J the question was put to the floor and the budget was passed unanimously.

REPORT OF THE UNITED THANK OFFERING COMMITTEE

The proposed disposition of the United Thank Offering of 1943 as presented in this report is a result of the thoughtful deliberations of the delegates to this Triennial Meeting. The items in the Budget reflect a growth in vision and in thinking on the part of the women of the Church which has kept pace with the growth of the offering itself. This report, if adopted, also will show a determination on the part of the delegates to this Triennial to meet the Presiding Bishop's challenge that the "Church launch a Christian offensive designed to take advantage of some of the tremendous opportunities resulting from the war."

THE BUDGET

30,000.00
\$1,149,878.91

I.	Pension Fund Capital Account			
	Addition to Ida W. Soule Pension Fund			\$ 100,000.00
II.	Included in the Budget of the National Council			
	A. For support of women workers			
	1. Toward salaries of women workers, including sabbatical leave.	\$575,000.		
	2. Emergency salary adjustments and new appointments			
	1944 - \$10,000			
	1945 - 20,000.			
	1946 - <u>30,000.</u>	60,000.		
	3. Scholarships and training centers		35,000.	
	4. Allowances (medical, dental, travel, etc.)			
	Overseas - \$40,000.			
	Home - <u>10,000.</u>	50,000.		
	5. Allowances for pensions	<u>18,000.</u>	\$738,000.	
	B. Expenses for administration of investments of Offering		4,000.	
	C. Missionary projects at home and overseas		40,000.	
	D. British Missions		<u>15,000.</u>	797,000.00
III.	Specials			
	A. Equipment for women workers			
	Overseas	5,000.		
	Home	<u>5,000.</u>	10,000.	
	B. Repairs and equipment for buildings in the mission field		35,000.	
	C. New buildings		85,000.	
	D. Missionary projects (supported in co-operation with other Communions)			
	1. Women's Christian College, Madras, India	2,000 per year	6,000.	
	2. Ginling College, China	2,000 per year	6,000.	
	3. Migrant work in U. S. Through Home Missions Council	2,000 per year	6,000.	
	4. Religious work with sharecroppers - Through Home Missions Council	1,500 per year	4,500.	
	E. Orphaned Missions		25,000.	
	F. Bishop Rowe Memorial		5,000.	
	G. American Bible Society		5,000.	
	H. Christian Literature	1,000 per year	3,000.	
	I. War Prisoners' Aid		10,000.	
	J. Present Emergency in Free China		15,000.	
	K. Discretionary Fund		<u>37,378.91</u>	<u>252,878.91</u>
				\$1,149,878.91

NOTES ON THE BUDGET

The offering of 1943 is the largest offering ever presented by the women of the Church.

I. This brings the capital account of the Ida W. Soule Pension Fund to \$806,238.39.

II. Included in the budget of the National Council

A. For support of women workers

1. Salaries:

This item helps to support women employed by the National Council for service in this country and overseas. This is a decrease from 1940 because of necessary withdrawal of missionaries from many fields.

2. This item covers new appointments and includes approximately \$25,000 for adjustment of missionary salaries now at subsistence level.

3. Scholarships and training centers:

Scholarships are given to selected young women for graduate study in preparation for work in the Church. Windham House, the national training center in New York, is supported from this item.

4. Allowances:

These amounts help to provide for travel to the field, and medical and dental care of women missionaries.

5. Allowances for Pensions:

This amount supplements the income from the Ida W. Soule Pension Fund, in providing retiring allowances for women missionaries.

B. Expenses for administration of investments:

This fund takes care of the expenses arising in connection with the investment of the United Thank Offering.

C. Missionary projects at home and overseas:

This item will be used for such purposes as work in industrial defense areas; Negro work; for Churches in Europe, the far East, and elsewhere.

D. British Missions

This item aids the National Council in its appropriation for British Missions in the Diocese of Dornakal, India; Southwestern Free China; Egypt; Southern Rhodesia; the West Indies; and the nine missionary societies other than S. P. G. and C. M. S.

III. Specials

A. Equipment for women workers

This item provides for tools not obtainable with limited budget allowances. Examples - printing, books, travel, translating, secretarial help, office and medical equipment.

B. Repairs and Equipment for Buildings:

All repair items are passed upon by the National Executive Board upon recommendation of the Home and Overseas Department.

C. New Buildings:

The National Executive Board will choose such buildings as may be erected, from a list approved by the Home and Overseas Departments.

D. Missionary projects:

Women's Christian College, Madras, India

From the United Thank Offering salary item a grant is made toward the support of a teacher, Dr. Eleanor Mason, at the Women's Christian College, Madras, India. This contribution is thus contingent upon the continuance of her appointment. By transferring this item from salaries to specials continued support to the college is assured.

Ginling College, Chengtu, China

A grant is made from the salary item of the United Thank Offering toward the salary of a teacher, Miss Mary Lamberton, at Ginling College, China. This contribution is contingent upon her appointment. By transferring this item from salaries to specials continued support to the college is assured.

Work with migrants and sharecroppers

These amounts replace the token gifts previously made by the National Executive Board to the Home Missions Council, from the general funds of the Woman's Auxiliary.

E. Orphaned Missions:

Continued aid is given through the International Missionary Council to the missions of the European Churches whose normal support has been cut off by the war.

- F. It seems fitting that a portion of the first United Thank Offering to be presented since Bishop Rowe's death should go toward the memorial to him.

G. American Bible Society

The work of the American Bible Society is the translation, revision, publication, and circulation of the Scriptures, at home and abroad. It is dependent upon Christian people for the promotion of its missionary program.

- H. One of the urgent needs in the mission field is Christian literature for those who are newly literate and to off-set the undesirable literature which is flooding the world today. This item will be given through the Foreign Missions Conference and the International Missionary Council.
- I. This fund comes under the Presiding Bishop's Fund for World Relief and is administered through the World Committee of the Y. M. C. A. It is understood that 95% of the aid already rendered has reached its destination and has been acknowledged.
- J. To provide food and medical care and other necessities for Chinese clergy and lay workers in the Seng Kung Huei, and the impoverished people of China. This item will be given through the Presiding Bishop's Fund for World Relief.
- K. Unusual opportunities may develop within the next three years; it is thought wise to have an undesignated fund with which to meet emergencies. This fund to be designated by the National Executive Board.

Mrs. William R. Taliaferro then moved the adoption of a resolution with regard to lapsed balances; this was carried unanimously.

BE IT RESOLVED: That lapsed balances on the items included in the budget of the National Council shall be distributed for budget purposes at the close of each year with the exception of items for new appointments and training which shall be carried through the Triennium, and at the end of the Triennium distributed by the National Council for budget purposes.

Mrs. William R. Taliaferro then moved the adoption of a resolution on the elimination of the designation UNITED THANK OFFERING WORKER; this was carried unanimously.

WHEREAS, The National Council budget receives from the United Thank Offering \$738,000 in addition to the income from the Ida W. Soule Pension Fund, towards the training, salaries, allowances and pensions of women workers, and

WHEREAS, In the past the National Executive Board has approved only those women workers under the United Thank Offering, and

WHEREAS, The United Thank Offering's sharing in the support of all women workers would give the National Executive Board the privilege of approving all appointments of women workers, therefore

BE IT RESOLVED: That the designation "United Thank Offering Worker" be eliminated, and that the United Thank Offering go toward the support of all women workers.

Mrs. William R. Taliaferro then moved the adoption of a resolution requesting the Executive Board of the Woman's Auxiliary to prepare a suggested budget for the 1946 United Thank Offering; this was carried unanimously.

RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to prepare a suggested budget for the disposition of the United Thank Offering of 1946.

The Chair voiced the appreciation of the Presiding Officer and the Triennial assembled to the United Thank Offering Committee and to the Executive Board for their work in preparing and presenting this Budget.

The Chair reminded the House that nominations for the National Council closed on Wednesday, and that nominations for the Presiding Officer and Assistant Presiding Officer are still in order.

The Chair introduced the Reverend Charles H. Cadigan of Michigan to speak on College Work. Mr. Cadigan is President of the Church Society for College Work.

Miss Mary Louise Pardee of Connecticut, Chairman of the Reference Committee, presented a resolution from the Diocese of Colorado regarding representation of Christian womanhood at peace conferences following this present war, and moved its adoption. The motion was carried.

A RESOLUTION PERTAINING TO REPRESENTATION OF
CHRISTIAN WOMANHOOD AT PEACE CONFERENCES,
presented by the Diocese of Colorado

BE IT RESOLVED: That the National Executive Board of the Woman's Auxiliary be requested to take such action as it finds possible in co-operation with other organizations of Christian womanhood at the peace conference following the present war.

Miss Mary Louise Pardee presented a resolution regarding General Convention's giving consideration to including women in deliberations and legislative action. Mrs. P. T. Lagrone of Mississippi spoke against the resolution.

WHEREAS, The legislation enacted by General Convention deeply affects all members of the Church, and

WHEREAS, The Church has already recognized the contribution of women by electing them to the National Council and by appointing them to certain Commissions of General Convention, and

WHEREAS, This representation has strengthened the bond of all working together in the Church's program, and

WHEREAS, Women have been appointed to represent our Church in international Christian Councils,

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled ask General Convention to consider adding two women members to the Joint Commission on Holy Matrimony; and

that the National Executive Board be asked to give further consideration to the whole matter of women's participation in the work of General Convention, and to bring to the Triennial of 1946 as result of this study.

Mrs. Clinton S. Quin of Texas presented an amendment to the above resolution (which as yet had not been put to the house).

The Timekeepers were announced by Mrs. Donald C. Stevenson:

Mrs. David E. Bronson of Minnesota
Mrs. Genie Daly of Maine.

The Chair called recess at 4.30 P. M.

Following recess, the Chair declared the polls open at 7.45 P. M. The meeting was called to order at 8.15 P. M.

The Chair asked the Chairman of the Committee on Reference to come to the platform, and Miss Pardee then presented a resolution on (1) requesting General Convention to consider adding to the Joint Commission on Holy Matrimony two women members, and (2) asking the National Executive Board of the Woman's Auxiliary to give further consideration to the whole matter of women's participation in General Convention. This motion was carried.

The Chair declared the polls open for voting on candidates for the National Council members.

The Chair declared the polls closed.

The Executive Secretary read the minutes of the fourth meeting of the Triennial (Wednesday). With one correction the minutes were passed as read.

Mrs. Robert Arneson of Oregon then presented the report of the Committee on Supply, and moved the adoption of the first resolution. Questions from the floor were answered and the resolution was unanimously carried.

WHEREAS, We believe that the practice of making gifts of personal clothing to missionary priests and their families is an inadequate and unworthy means of supplementing insufficient stipends; and

WHEREAS, The substitution of a cash gift, although preferable, does not affect the fundamental problem; and

WHEREAS, Increase of missionary salaries would earn more adequate retiring allowances from the Church Pension Fund; be it

RESOLVED: That after provision of the gifts of cash or clothing already undertaken this season, we discontinue such gifts to active clergy; and be it further

RESOLVED: That for the years 1944, 1945 and 1946 only, the diocesan branches of the Woman's Auxiliary undertake to provide annually a sum of money, equal in amount to the 1943 expenditure for such personal gifts, which shall be used:

- 1 - To continue the gifts still needed for certain lay workers and for retired missionary priests and their families or widows.
- 2 - To provide, by such means as may be devised by the Executive Secretary of the Woman's Auxiliary in consultation with the departments and divisions of the National Council and the Bishops concerned, for adjustment of salaries to offset hardship on those in receipt of such gifts in 1943.

Mrs. Arneson then presented the second resolution on Supply which was likewise carried unanimously.

WHEREAS, The gift of money to be given by the Woman's Auxiliary for the next three years, in substitution for the Personal Boxes will be stopped in 1946, therefore be it

RESOLVED: That we respectfully urge the National Council to appoint a committee which shall include at least two representatives from the National Executive Board of the Woman's Auxiliary to continue consideration during this Triennium of a plan for assuring adequate salaries to all missionaries.

The Chair thanked the Chairman of the Committee, Mrs. Arneson, and all members of her Committee.

Mrs. Louis J. Poisson of East Carolina, Chairman of the Committee on By-Laws, presented a resolution asking the National Executive Board to undertake a complete revision of the By-Laws of the Triennial Meeting, and moved its adoption. The question was put to the floor. The voting showed some confusion as to understanding the necessity for this resolution, whereupon Mrs. Poisson, Chairman of the By-Laws Committee, Mrs. Alfred M. Chapman of Pennsylvania, the Parliamentarian, and the Chair clarified the issue. The question was again put to the floor, and the resolution was carried unanimously.

BE IT RESOLVED: That the National Executive Board undertake a complete revision of the By-Laws of the Triennial Meeting and Executive Board of the Woman's Auxiliary to the National Council.

The Chair referred to a resolution previously presented by the Diocese of Newark regarding the status of Provincial Presidents at the Triennial Meeting. The Chair announced that this was automatically referred to the National Executive Board since it would be included in the By-Laws revision.

Mrs. Marmaduke Tilden of Pennsylvania then brought in the results of the first ballot for National Council candidates as follows:

Number of ballots cast	<u>96</u>
Necessary for nomination one over one-half, or	<u>49</u>
Mrs. Paul Barbour, South Dakota	<u>14</u>
Mrs. Charles P. Deems, Minnesota	<u>41</u>
Mrs. John E. Flockhart, Iowa	<u>18</u>
Mrs. Charles E. Griffith, Newark	<u>45</u>
Mrs. John E. Hill, Pennsylvania	<u>47</u>
Miss Mary Johnston, Southern Ohio	<u>72</u>
Mrs. Harper Sibley, Rochester	<u>35</u>
Mrs. Henry J. MacMillan, East Carolina	<u>60</u>
Miss Anne W. Patton, Los Angeles	<u>48</u>

96 votes were cast, and 49 were necessary for election. The Chair declared Mrs. Henry J. MacMillan of East Carolina and Miss Mary Johnston of Southern Ohio elected.

Mrs. John E. Flockhart of Iowa withdrew her name from the ballot.

The Chair introduced Dr. Kenneth C. M. Sills of Maine, who brought us some high lights from General Convention, touching particularly on:

1. Electing a successor to the Reverend ZeBarney T. Phillips, D. D., for many years President of the House of Deputies; and their fine choice in Dr. Phillips E. Osgood of Boston.
2. An amendment to the Canon regarding the Presiding Bishop's retiring age, which now makes it possible for Bishop Tucker to serve another term.

3. The fine addresses by those of other races, particularly referring to Bishop Tsu and the Reverend J. E. Culmer, indicating a growing unity in our Church at this present time.
4. The Report of the Army and Navy Commission presented by Bishop Sherrill.
5. The Commission on Reconstruction by Bishop Scarlett, drawing our attention to the insertion of the word "spiritual" in the Atlantic Charter.
6. The stirring addresses by Dean Angus Dun and the Reverend Francis Bloodgood on unity, the latter speaking for the minority.
7. The Lambeth Conference.

Mrs. Marmaduke Tilden of Pennsylvania, Chairman of the National Council Elections Committee, brought in the returns from the second ballot for candidates to the National Council, as follows:

Number of votes cast	<u>96</u>
Necessary for nomination one over one-half, or	<u>49</u>
Mrs. Paul Barbour, South Dakota	<u>3</u>
Mrs. Charles P. Deems, Minnesota	<u>31</u>
Mrs. Charles E. Griffith, Newark	<u>37</u>
Mrs. John E. Hill, Pennsylvania	<u>42</u>
Mrs. Harper Sibley, Rochester	<u>21</u>
Miss Anne W. Patton, Los Angeles	<u>57</u>

96 votes were cast, and 49 were necessary for election. The Chair declared Miss Patton elected.

The Chair declared the polls open for the third ballot.

Mrs. Harper Sibley of Rochester withdrew her name from the ballot.

Mrs. Louis J. Poisson of East Carolina, Chairman of the By-Laws Committee, was called to the platform; she announced that the By-Laws Committee would like to withdraw the resolution with regard to the manner of nominations for the Executive Board. Since the Chair had not put the question it was not necessary for her to withdraw it, through action by the House.

There was an informal discussion on reactions to the Triennial and suggestions for the future.

Mrs. Marmaduke Tilden of Pennsylvania, for the National Council Elections Committee, reported on the returns of the third ballot as follows:

Number of votes cast	<u>97</u>
Necessary for nomination one over one-half, or	<u>50</u>
Mrs. Paul Barbour, South Dakota	<u>3</u>
Mrs. Charles P. Deems, Minnesota	<u>15</u>
Mrs. Charles E. Griffith, Newark	<u>29</u>
Mrs. John E. Hill, Pennsylvania	<u>50</u>

97 votes were cast, and 50 were necessary for election. The Chair declared Mrs. John E. Hill of Pennsylvania elected.

The new Provincial Representatives on the Executive Board were introduced:

Mrs. David R. West - Province VI

Mrs. William T. Heath - Province II

Mrs. William R. Taliaferro - Province III

The Chair announced that the Program Committee had so arranged the Program to enable the delegates to go to General Convention on Friday at 11.30 A. M.

The Chair declared the meeting adjourned at 9.50 P. M.

FRIDAY MORNING, OCTOBER 8, 1943

The sixth meeting of the Triennial was called to order at nine o'clock by the Presiding Officer.

The Reverend Stephen F. Bayne, Jr., led devotions, followed by the last of his four addresses on the GIFTS OF THE SPIRIT.

The Chair opened the meeting for business at ten o'clock.

Miss Mildred S. Capron, Assistant Secretary to the Triennial, read the minutes of the fifth meeting. With slight corrections, the minutes were passed as read.

Timekeepers were announced by Mrs. Donald C. Stevenson, as follows:

Mrs. Calvin Barkow, of Idaho, and
Mrs. John A. Graves, of Dallas.

Miss Mary Louise Pardee, Chairman of the Committee on Reference, presented a resolution started by the Diocese of California and endorsed by other resolutions and suggestions offered, on the Chinese Exclusion Laws. The Reference Committee, through Miss Pardee, moved the adoption of this resolution. This was carried unanimously, after Mrs. William P. Roberts of Shanghai spoke for the resolution.

RESOLVED: That the Woman's Auxiliary to the National Council of the Protestant Episcopal Church of the U. S. A., in Triennial Meeting assembled in Cleveland, Ohio, go on record in favor of the repeal of the Chinese Exclusion Laws, and of placing the Chinese on a quota basis, and be it further

RESOLVED: That a copy of this resolution be sent to the President of the United States and to the Chairmen of the Foreign Relations Committee of the Senate and of the Foreign Affairs Committee in the House; and be it further

RESOLVED: That the delegates to this Triennial be requested to write or wire their Congressional representatives, and to publicize this action in the Church and secular press.

Miss Pardee then presented a resolution of the Diocese of North Carolina on giving, moving the adoption of this resolution.

Mrs. William J. Gordon of North Carolina spoke for the resolution.

Mrs. Elmer B. Christie spoke for the resolution.

Mrs. J. Ralph Jacoby of New York spoke regarding the inclusion in this resolution of some reference to the Every Member Canvass.

The resolution was then presented including "whereas the Every Member Canvass offers the opportunity for increased giving." Motion carried.

WHEREAS, There has been brought to this Triennial Meeting of the Woman's Auxiliary, in almost every address, the unparalleled opportunity and need for post-war reconstruction and rehabilitation, and

WHEREAS, The Presiding Bishop has called the Church to a Christian offensive and missionary advance, all these activities demanding a greatly increased giving on the part of all Church people, and

WHEREAS, The report of Dr. Lewis B. Franklin shows that the per capita giving of 1920 of \$2.73 has decreased to \$0.94 in 1943, and

WHEREAS, The Every Member Canvass offers the opportunity for increased giving, therefore

BE IT RESOLVED: That there be incorporated into the program of the Auxiliary for the next Triennium a definite study of the principles of proportionate giving - personal, parochial and diocesan.

Mrs. Alfred M. Chapman, the Parliamentarian, presented the resolution with regard to Roll Call and the designation of "colored" which had been referred to her.

WHEREAS, We are gathered in Church fellowship here, therefore

BE IT RESOLVED: That it would be a step forward to eliminate the word "colored" from our roll call.

She spoke to the resolution, and recommended its reference to the Executive Board.

This was seconded by Mrs. Stephen B. Mackey of South Carolina(colored).

The Executive Secretary explained about colored and white representation in the Triennial.

Mrs. George A. Trowbridge of Pennsylvania spoke to the resolution.

The Chair then reminded the House that the question now before it was whether or not the resolution shall be referred to the new Executive Board.

Mrs. Mackey of South Carolina was called to the platform to give her opinion on the designation "colored."

Miss Mildred S. Capron of Wyoming suggested the designation "Negro" instead of colored.

The Chair put the question to the House, and it was carried unanimously that the matter be referred to the Executive Board.

The Executive Secretary reported a resolution regarding suitable welcome and assistance to repatriates returning on the "Gripsholm." Mrs. Paul Barbour of South Dakota moved that this be adopted, and it was seconded by Mrs. J. Ralph Jacoby of New York. The motion was carried.

RESOLVED: That the Executive Secretary of the Woman's Auxiliary be requested to express on behalf of the Triennial Meeting, to the missionaries returning on the "Gripsholm" this autumn their affectionate greetings and to plan with the Overseas Department of the National Council for a warm welcome to them, offering them all possible assistance in providing for their rest and refreshment.

The Chair introduced the Reverend Frederick H. Arterton, who spoke briefly on the Youth Movement.

Mrs. Louis J. Poisson of East Carolina reported for the Committee on By-Laws, presenting a resolution with reference to a temporary Nominating Committee, and recommending its adoption. Carried unanimously.

RESOLVED: That a temporary Nominating Committee from the Triennial to serve during this Triennium be appointed, to receive nominations for Members-at-Large of the National Executive Board and for woman members of the National Council. This committee shall turn over to the Triennial Nominating Committee in 1946 names of and information about nominees. It is hoped that in the rewriting of By-Laws, this committee will be included.

Mrs. James O. Lakin of Southern Ohio called the Chair for a point of order: questioning the Chair's right to refer

October 8, 1943

to a Committee a resolution without its being read in full to the House, thereby questioning Article I of the By-Laws and the action of the House at the first meeting. The decision of the Chair was put to the House, and the decision of the Chair was sustained.

The Chair declared the meeting adjourned at 11.30 A. M.

SATURDAY MORNING, OCTOBER 9, 1943

The Presiding Officer called the seventh and final meeting of the Triennial to order at 9.10 o'clock. Devotions were led by the Chair, and the meeting was opened for business at 9.20.

The Executive Secretary read the minutes of the sixth meeting, and the minutes were passed as read.

Appreciation for the work done by the Assistant Secretary in taking the minutes was expressed by the Chair and endorsed by the House.

The Chair appointed the Temporary Nominating Committee to serve during the Triennium as follows:

Chairman:	Miss Carolyn Ely Chapman, Connecticut
Province II:	Mrs. George A. Taylor, Albany
Province III:	Mrs. Andrew S. Rhoads, Harrisburg
Province IV:	Mrs. Douglas Arant, Alabama
Province V:	Miss Emily Bond, Milwaukee
Province VI:	Mrs. Howard W. Fulweiler, South Dakota
Province VII:	Mrs. George E. Judson, Executive Board
Province VII:	Mrs. Irvin Mattick, Missouri
Province VIII:	Mrs. Norman B. Livermore, California

The Chair requested that those who have suggestions for the By-Laws send them to Miss Marston, the Executive Secretary. Nominations for the Presiding Officer and Assistant Presiding Officer should be sent before eleven o'clock this day to Mrs. Scott Quintin, Chairman of the Nominating Committee.

October 9, 1943

Miss Marston was called by the Chair to read a communication from Dr. Grace Lindley.

It was announced that Mrs. Eliot C. Moody of Massachusetts had been elected as representative of the Church Periodical Club on the National Executive Board of the Woman's Auxiliary, and the representative of the Church Mission of Help to succeed Mrs. Emerson is Mrs. Gulian Lansing from Westfield, New Jersey.

The Executive Secretary then announced the new officers of the Executive Board as follows:

Chairman: Mrs. Donald C. Stevenson, Michigan
Vice-Chairman: Mrs. Roger L. Kingsland, West Virginia
Secretary: Mrs. Clifford C. Cowin

The Timekeepers for the meeting were:

Mrs. Edward Brodnax Lewis, Southern Virginia
Mrs. Noble N. Owings, Washington

Mrs. Maxfield Dowell reported on Credentials:

CREDENTIALS REPORT

- 343 - Accredited delegates on the opening day, October 2nd, inclusive of Board members numbering 15, one Presiding Officer and one Assistant Presiding Officer.
- 83 - Dioceses and Missionary Districts represented.
- 19 - Full delegations
- 438 - Delegates, Board members and officers on October 4th.
- 100 - Dioceses and Missionary Districts represented.
- 61 - Full delegations.

440 - Peak of the voting strength on Wednesday, October 6th.

100 - Missionary Districts and Dioceses represented.

63 - Full delegations

18 - Members of the National Board have been present, three of whom served as delegates.

2 - Members of the National Council have been present.

3 - Fraternal delegates from Japan were registered - Miss Bernice Jansen, Mrs. Charles S. Reifsnider and Mrs. Shirley H. Nichols.

Of the anticipated registration only 20 delegates failed to arrive.

Mrs. George D. Wilson, Chairman of the Courtesy Committee, presented resolutions as follows:

The Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America, in Triennial Meeting assembled, wish to acknowledge the gracious message received from her sister Church in Canada. We unite our prayers with yours as we plan together in neighboring countries for the furtherance of Our Lord's Kingdom

WHEREAS: The Women of Great Britain, during the last three years have displayed such tremendous courage under conditions of which we have no actual conception,

BE IT RESOLVED: That the Woman's Auxiliary to the National Council of the Protestant Episcopal Church in the United States of America in Triennial Meeting assembled send a message to the Central Council for Women's Church Work in England, expressing our deepest admiration and assuring them of our continued prayers for peace.

Mrs. Wilson moved the adoption of the first resolution.

Motion carried.

Mrs. Wilson moved the adoption of the second resolution.

Motion carried.

Miss Mary Louise Pardee, Chairman of the Committee on Reference, presented a resolution from Mrs. William P. Roberts of Shanghai and Dr. Adelaide T. Case of New York re food for European children:

RESOLVED: That the Triennial Meeting of the Woman's Auxiliary to the National Council of the Protestant Episcopal Church urge the United States Government to grant such permits as are necessary for the sending of food to starving European children.

Mrs. William R. Taliaferro, Chairman of the United Thank Offering Committee, presented a resolution re missionary salary adjustments. This was carried unanimously.

WHEREAS: There is a group of women employed in the mission field rendering valuable service to the Church who are not under appointment from the National Council, and

WHEREAS: The larger portion of the salaries of these women is appropriated from the National Council Budget; therefore

BE IT RESOLVED: That the Triennial Meeting assembled ask the National Executive Board to make an immediate study of the status, tenure and salary scale, of these women workers; and where the National Executive Board finds discrepancies in the case of any worker who has been employed for five years or longer in the mission field, they request the Department of Domestic Missions to review the case.

Mrs. William R. Taliaferro then presented a second resolution on this same subject, which was carried unanimously.

BE IT RESOLVED: That this Triennial Meeting recommend to the National Council the expenditure of funds from the item for Emergency Salary Adjustment in the United Thank Offering Budget of this Triennial meeting to correct these discrepancies during 1944, 1945 and 1946.

Mrs. William R. Taliaferro then presented a third resolution concerning term of service salary scale of missionaries, moving its adoption. Miss Mildred S. Capron of Wyoming spoke to the resolution. The motion was carried.

BE IT FURTHER RESOLVED: That to meet this situation after 1946 this Triennial Meeting respectfully urges the National Council to consider a plan during this Triennium for assuring the permanent automatic term of service salary scale for these women workers.

Mrs. William R. Taliaferro presented a resolution concerning the Blue Boxes and moved that the resolution be referred to the National Executive Board. Carried unanimously.

WHEREAS, The new type of Blue Box is smaller than the ones previously used and will not hold as much money, and

WHEREAS, The new boxes are not as substantial as the old ones and are hard to use a second or third time, therefore

BE IT RESOLVED: That as soon as the exigencies of war will permit, and as soon as the present supply is exhausted, the Auxiliary return to the use of the larger box, made of stronger paper, similar to those used previously.

The Executive Secretary, Miss Margaret I. Marston, followed by the Educational Secretary, Miss Avis E. Harvey, gave the high lights and the side lights on this Triennial Meeting.

By the voice of the House, the ex-Board members were invited to the body of the House.

The Chair called upon Miss Mary Johnston, one of the members of the National Council, to say a word.

Mrs. George D. Wilson, Chairman of the Courtesy Committee, presented a resolution of gratitude to our retiring Board members. Motion carried by applause.

WHEREAS, Miss Rebekah L. Hibbard and Mrs. Henry Hill Pierce are leaving the National Council at the expiration of their terms of office at the end of this year, and

WHEREAS, Mesdames Charles P. Deems, Charles E. Griffith, Henry J. MacMillan, Clinton S. Quin, Kenneth C. M. Sills, Members-at-Large; and Mesdames Franklin S. Chambers, John E. Hill and John E. Flockhart, Provincial Representatives; and Mrs. Harold E. Woodward, Representative of the Girls' Friendly Society; and Mrs. Kendall Emerson, Representative of the Church Mission of Help, are retiring from the National Executive Board, and

WHEREAS, They have given unceasingly of their talent of fine leadership in directing the various phases of the work of the Church,

BE IT THEREFORE RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled express to them our heartfelt gratitude, knowing that we may depend always on their continued unselfish service.

Mrs. Wilson presented a resolution to retiring Bishops.
Carried by applause.

WHEREAS, The Right Reverend D. Trumbull Huntington, S. Harrington Littell, Harry R. Carson, Thomas Jenkins and George A. Beecher who have given so many years of devoted and faithful service in the mission field and have retired recently,

RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled express to them and to their wives our grateful appreciation for their noble contribution to the Church's life and work.

Mrs. Wilson presented a resolution re resignation of the Reverend Artley B. Parson. Carried by applause.

WHEREAS, The Reverend Artley B. Parson is retiring November first, after many years of faithful service both in the mission field and at the Church Missions House, and

WHEREAS, His understanding interest and wide activities in charge of the personnel for the overseas mission have contributed so much to the missionaries' success and well being,

RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled express to him our appreciation of his loyal and unselfish service.

Mrs. Wilson presented a resolution re retired missionaries. Carried by applause.

WHEREAS, An unusually large number of women missionaries have retired during the past triennium, and

WHEREAS, We, at home, feel that it is through them that we obey the Master's command to "Go into all the world,"

BE IT RESOLVED: That a message be sent to each one, individually, from this Triennial Meeting to express to them our deep gratitude for their loving labors.

Mrs. Wilson presented a resolution re Committee on Arrangements. Carried by applause.

WHEREAS, The Right Reverend Beverley Tucker, Bishop of Ohio, clergy of the Diocese and the Committee on Arrangements have given so generously of their time, thought and energy for the entertainment of the General Convention, and

WHEREAS, Mrs. William G. Mussun and Mrs. Eliza Backus, representing the women of the Diocese of Ohio, assisted by all the many chairmen and their splendid committees have so ably met all the requirements of gracious hospitality and made every provision for efficient procedure, and

WHEREAS, The management and employees of the Hotel Statler have extended to us every courtesy and willing assistance (including an unusually "warm reception" in the ballroom),

RESOLVED: That we, the Woman's Auxiliary in Triennial Meeting assembled, desire to express our unlimited appreciation to every individual who has contributed to the success of this Triennial.

Mrs. Wilson presented a resolution re Program Chairman, special speakers. Carried by applause.

WHEREAS, The Program Chairman, Mrs. Charles E. Griffith, and her able Committee, have presented the excellent program, a product of three years of unlimited time, thought and effort, and

WHEREAS, Dr. Wu Yi-Fang, Mr. Charles P. Taft, the Reverend Samuel McCrea Cavert, the Reverend Henry Pitt Van Dusen and all other speakers and conference leaders have stimulated our thinking, and

WHEREAS, The Reverend Stephen F. Bayne, Jr., through his soul-searching Morning Devotions has afforded us a unique spiritual experience, thereby enriching our lives,

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

Mrs. Wilson presented a resolution re the Presiding Officer and the Assistant Presiding Officer. Carried by applause.

WHEREAS, Mrs. Edwin Allen Stebbins and Mrs. Wynne L. Van Schaick, our Presiding Officers, have served with such graciousness and efficiency,

BE IT RESOLVED: That we, the Woman's Auxiliary, in Triennial Meeting assembled, express to them our affection and sincere gratitude.

Mrs. Wilson presented a resolution re the Executive Secretary. Carried by applause.

WHEREAS, Miss Margaret I. Marston has so successfully completed her first Triennium as Executive Secretary of the Woman's Auxiliary to the National Council, and

WHEREAS, She has graciously accepted the responsibility of continued leadership,

BE IT THEREFORE RESOLVED: That the Woman's Auxiliary in Triennial Meeting assembled express to her our appreciation for her efficient and consecrated service; furthermore, that we unite with her in pledging ourselves with grateful hearts for God's Gift, to carry forward Our Task together.

Miss Margaret I. Marston made an announcement regarding the supply resolution in the Executive Board Report.

October 5, 1945

Mrs. Thomas G. Price, Chairman of the Continuation Committee, and each member of the Committee were introduced by the Chairman. Mrs. Price presented the report for the Committee, which with a few corrections was adopted.

REPORT OF THE CONTINUATION COMMITTEE

The 1943 Triennial Meeting of the Woman's Auxiliary to the National Council - built around the theme "GOD'S GIFT AND OUR TASK" - has through its program, manifested the deep concern of the womanhood of the Church regarding the issues of the world today and the role of Christian women in facing these issues. The delegates, in twelve Continuation Conferences, have discussed the addresses and the proceedings of the meeting, seeking to find ways and means of translating the inspiration of the Triennial into action in parish and mission. From these conferences certain objectives and emphases have emerged.

OBJECTIVES

The Presiding Bishop's slogan, "Through World Evangelism to World Fellowship in Christ," was accepted as a primary objective for the days ahead. Growing out of and contained within this main objective are two others, namely, - (1) Revitalization and Expansion of the Missionary Program, and (2) Integration of Christian principles in the whole fabric of life.

EMPHASES

Conscious of the gravity of the problems that have resulted in and issued from a global war, the women of the Church are determined to face these problems from a positive viewpoint, to accept them as a challenge and a glorious opportunity to witness for Christ. Indicative of this attitude are the following stated emphases, namely, - (1) to change all un-Christian attitudes, particularly intolerance and lack of understanding of racial groups; (2) to bridge the gap between the stimulation of a Triennial meeting and the application of its message in parish and mission; (3) to make concrete preparation to meet the needs of the post-war world, looking toward a just and lasting peace.

"THROUGH WORLD EVANGELISM TO WORLD FELLOWSHIP IN CHRIST"

Where must we begin? Where else but with ourselves? We must acknowledge and weed out of our own thinking and actions all un-Christian areas. Daily rededication to Christ and His service are called for. We should study anew our baptismal and confirmation vows. We should re-think our Christian convictions. More Bible classes are indicated and the need for study units on this topic should be met. Conferences, classes, frequent and carefully prepared for Communion are a suggested means of developing a more adequate faith.

Within her own family and parish each woman must seek in every possible way to witness for Christ. While the Woman's Auxiliary has long counted counseling of youth and sponsoring the Church School among its foremost interests this effort is, at present, more needed than ever before. The children of today are the Church of tomorrow; therefore, their Christian education is imperative. Because thousands of mothers, Christian and non-Christian, are engaged in defense and volunteer work and juvenile delinquency in this country has increased alarmingly, the women of the Church should endeavor to recall to the womanhood of America that it is the Christian, as well as the patriotic duty of every mother to give priority to the care and attention of her home and children over volunteer war work. In cases where defense work is necessary some provision must be made for the care of children. This offers an opportunity for Christian service which auxiliary groups should grasp.

Christian fellowship can be extended within the community by fuller co-operation in the work of the United Council of Church Women; by welcoming newcomers into the life of the parish and the community, especially in defense and industrial areas; by uniting with other groups in various projects. We can also, within our own communities, make a valuable contribution to the cause of Christian Unity:

1. Through inviting leaders from other churches to visit and explain their beliefs.
2. By attending, from time to time, their worship services and study classes.
3. By inter-faith and inter-denominational conferences.

REVITALIZATION AND EXPANSION OF THE MISSIONARY PROGRAM

"A new world is in the making....One of the lessons we are learning is that our freedoms are founded on Christian faith and that if these freedoms are to be permanent they must be shared by the people of the world." (The General Program). The years of missionary retrogression must end. Advance is the keynote of the new day. Churchwomen must assist in reviving and strengthening the program of missionary education and promotion.

INTEGRATION OF CHRISTIAN PRINCIPLES INTO THE WHOLE FABRIC OF LIFE.

The secularization of education and the industrial revolution separated man's life into compartments, with different codes for each, resulting in the chaos of modern life. We accept the teachings of Jesus in our personal relationship to God - but we must also put them into action and practice in every area of life. In our economic life men must be treated as ends in themselves and not as means to an end. Minority cultural and racial groups should be encouraged in the privileges and responsibilities of citizenship.

SUGGESTIONS FROM THE CONTINUATION CONFERENCES

Leadership Training:

A. For Professional Service:

1. Careful recruiting
(a) Apprenticeship Plan - Waves - Waacs.
2. Presenting the opportunity as a challenge.
3. Publicizing of training schools and availability of scholarships.
4. Spiritual preparation.

B. For Volunteer Service:

1. Presenting the opportunity as a challenge.
2. Training in summer conferences, diocesan and parochial institutes.
3. Self-training, including counseling with experienced officers.

Program Building:

The steps to building a program are these:

1. Survey the needs and interests of the group.
2. Decide on your objectives.
3. Discover the talents and resources.
4. Choose your special emphasis.
5. Decide plan of action.
6. Enlist the interest of the whole group.
7. Evaluate results.

"At the close of the year, each member should have made some advance in: spiritual development; fellowship with other members of the parish; knowledge of the scope of Christian discipleship; vision of the need for greater Christian effort in developing a better world."

Special Emphases Suggested Are:

The General Church Program and Budget of the Church.
Christian Ventures in Learning and Living.
The Church and America's People: Minority Groups.
Stewardship and Proportionate Giving.
The United Thank Offering.
The Youth Program.
Forward in Service.
Bible Study and the Development of the Spiritual Life.
The Ecumenical Movement.
The Basis for a Just and Durable Peace.
The Unified Parish Program.
Christian Family Life
 Parent Education.
 Juevnilé Delinquency.

The women of the Church should make wider use of the wealth of materials available from the National Departments.

As we go to our homes and face the task of continuing the Triennial Program, in order to reach the women of the Church, let us determine to overcome the obstacles in our way - the stumbling blocks of timidity, disillusionment, and even weariness of spirit; and in our gratitude for God's gifts of the Spirit - Freedom, Life, Joy and Selfhood - unite in praying:

"Come, Thou Holy Spirit, come,
Come as the fire and burn:
Come as the wind and cleanse;
Convict, convert, consecrate our hearts
and wills to our great good and Thy
great glory." Amen.

By a two-thirds vote of the House, Mrs. Harper Sibley, of the Diocese of Rochester, was given permission to put a resolution from the floor re collaboration of the United States with other nations. Mrs. Sibley spoke for the resolution and moved its adoption. Carried unanimously.

WHEREAS, The Church has accepted anew its responsibility for the World Community, and

WHEREAS, The House of Representatives has passed by overwhelming majority the Fulbright resolution favoring effective collaboration by the United States with other nations in the Post-War World,

BE IT RESOLVED: That this Triennial go on record as favoring the collaboration by the United States with other nations, and urge that the present is the moment for a pledge by the whole Senate to this purpose; and

BE IT FURTHER RESOLVED: That the members of this Triennial make such immediate request for prompt action to their own Senators and also to Senator Tom Connally, Chairman, Foreign Relations Committee.

The Chair then called for informal criticisms and suggestions from the floor for the next Triennial.

The Chair then spoke in behalf of Miss Hatsuye Yamasaki, secretary to Miss Marston, who was called to the floor and acclaimed by applause.

The Assistant Presiding Officer suggested that the Executive Secretary be instructed to send some word of greeting to our Presiding Bishop, expressing our gratitude and thankfulness that he is to continue in office for the next

Triennium. This was endorsed by the House.

Mrs. Wynne L. Van Schaick then reported for the Committee on Review. This report was accepted by the members of the House standing and reading the statement together.

The Committee of Review of the 1943 Triennial to the women of the Church, Greetings.

We give thanks that the fellowship in work and worship, which has been ours, and the witness of peoples and groups that have come before us have led us to the realization that "of a truth God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him." (Acts 10: 34, 35)

We are members of God's Kingdom in Christ and have received the gift of being co-workers with Him in the Task of bringing in His Kingdom.

Without repentance we cannot accept His Gift nor carry out our Task. We have not cared enough. We have not purged ourselves of prejudices and un-Christian attitudes. We have not made our choices in accordance with His plans and laws day by day. We have not died in Christ a little day by day.

We would repent and accept God's Gift and our Task. The Task is not easy for we are confronted with a world-wide vision of a world-wide need. Un-speakable living conditions caused by war-time migration exist in our communities. Race and labor riots demonstrate rising hate in our nation. Bitter bloodshed in God's family shows the sin in the world. These are only a few of the evils which challenge us to Christian action. Men and women must be raised up for the ministry of peace. "The night is far spent; the day is at hand. Let us prepare ourselves for what the day may bring."

This preparation can only come through the Sacraments, prayer, quiet, and corporate worship. Thus we receive strength and wisdom to do His will. In simple, prayerful day by day living, through acts of friendship and reconciliation, lie the solution of our most simple and complex problems.

May the Holy Spirit come among us and bring us to a continual realization that "of a truth God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." May He convict - convert - consecrate us to our Task.

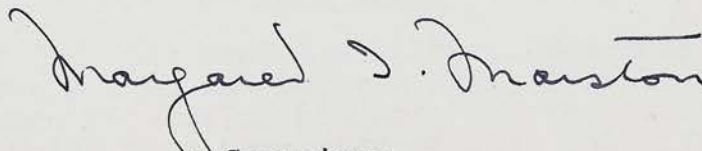
Mrs. Donald C. Stevenson, Chairman of Committee on Dispatch, expressed for the House appreciation to Wyoming for the 1944 edition of the book, "The Episcopal Church in Wyoming," which had been distributed, one to each delegation.

By general consent the minutes of the final meeting and the editing of the reports were referred to the Executive Secretary and the Presiding Officer with power.

A Service of Thanksgiving and Dedication was then led by the Executive Secretary.

At 12.10 P. M. our Presiding Officer, Mrs. Edwin Allen Stebbins, declared that the twenty-second ^{24th} Triennial Meeting of the Woman's Auxiliary to the National Council, with deep regret, was adjourned.

Respectfully submitted,


Secretary

A SERVICE OF THANKSGIVING AND DEDICATION

(In which the delegates to the Triennial Meeting participating as individuals, are yet representing the women of the Church around the world)

By an act of the will let us in tranquility
try to come into the nearer presence of God.

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength; By the might of Thy Spirit lift us, we pray Thee, to Thy presence, where we may be still and know that Thou art God; through Jesus Christ Our Lord.

To think of Thee, O Christ, is to rest; to know Thee is eternal life; to see Thee is the end of all we desire; and to serve Thee is perfect freedom and everlasting joy. Therefore, we come to Thee.

Open wide the window of our spirits, O Lord, and fill us full of light; open wide the door of our hearts that we may receive and entertain Thee with all our power of adoration and love.

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O God.

Almighty God, our heavenly Father, from whom cometh every good and perfect gift; We call to remembrance Thy loving kindness and Thy tender mercies which have been ever of old, and with grateful hearts we lift up to Thee the voice of our thanksgiving.

Hymn 63 - Now Thank We All Our God

O Father of all, Who are Wisdom and Beauty and Goodness, Whose Spirit ever strives in the souls of men; We thank Thee that Thou hast made us heirs of all the ages of Thy creative power, and called us to share Thy burden of redemption.

Thanks be to Thee, O Lord.

For the gift of Thy son, Jesus Christ, and all the hopes which are ours as His disciples,

We praise Thee, O God.

For the work we are enabled to do, and the truth we are permitted to learn,

We praise Thee, O God.

For Thy divine compassion which careth for us despite our weakness, cowardice and self-love; and for Thy leadership unto this hour,

We praise Thee, O God.

For Thy gift of freedom and of life, of joy and of self-hood,

We praise Thee, O God.

O Thou Who are the God of the generations of men; We thank Thee for all who have walked humbly with Thee, for those near to us and dear, in whose lives we have seen the vision of Thy beauty. (Especially for our co-workers held in loving memory during these meetings). May we know that in the body or out of the body they are all with Thee. Unite us still, God of our souls, in one household of faith and love, one family in heaven and upon earth; through Jesus Christ, Our Lord. Amen.

HERE SHALL SILENT THANKSGIVING BE OFFERED

MAGNIFICAT

My soul doth magnify the Lord, *and my spirit hath rejoiced in God my Saviour.

For he hath regarded *the lowliness of his handmaiden.

For he that is mighty hath magnified me; *and holy is his Name.

And His mercy is on them that fear him *through-
out all generations.

He hath showed us strength with his arm; *he hath
scattered the proud in the imagination of their
hearts.

He hath put down the mighty from their seat, *and
hath exalted the humble and meek.

He hath filled the hungry with good things; *and
the rich he hath sent empty away.

He remembering his mercy hath holpen his servant
Israel; *as he promised to our forefathers,
Abraham and his seed forever.

Bible readings:

Phillippians 1: 3 - 6

II Timothy 1: 6 - 9

Sentences for silent meditation:

It is your Father's good pleasure to give you the kingdom.
To whomsoever much is given, of him shall much be required.

We here offer and present unto Thee, O Lord, our-
selves, our souls and bodies, to be a living sacrifice,
holy, acceptable to God which is our spiritual service.

We here offer our minds to be renewed, that we may prove
what is the good and acceptable and perfect will of God.

We here offer our wills, that in our choices we may die
daily to live eternally.

We here offer our lives to be used by Thee in reconcil-
ing love.

HERE SHALL A SILENT OFFERING OF SELF AND OF THE
TRIENNIAL MEETING BE MADE

Almighty and eternal God we give ourselves to Thee in gladness and gratitude, and desire to honor and serve Thee in the willing service of our fellow men. May the glad tidings of Thy grace in Jesus Christ soon be proclaimed throughout all the world to the praise of Thy most Holy name. Amen.

O God who hast promised to guide them that seek Thee; turn the face of Thy people toward Thyself that they may know what to do; and in this time of war, show us Thy crucified Son as he stands amidst the wounded and dying, the anxious, the bereaved and the distressed, sharing the sorrow of the world; that by deeper faith, by labors, by self-denial, by prayer, by works of mercy and self-sacrifice, we may be true followers of the Prince of Peace, Thy Son, Jesus Christ, Our Lord. Amen.

The General Thanksgiving.

The Apostles' Creed

Hymn 35 - Peace in our time, O Lord.



An Act of Assurance

HYMN 254

How wondrous and great
Thy works, God of praise!
How just, King of saints,
And true are thy ways!
O who shall not fear thee,
And honour thy Name?
Thou only art holy,
Thou only supreme.

To nations long dark
Thy light shall be shown;
Their worship and vows
Shall come to thy throne:
Thy truth and thy judgments
Shall spread all abroad,
Till earth's every people
Confess thee their God. *Amen.*

IN THE SILENCE to follow let us remember that "if we are entering into worship, if we are really worshipping at all, then we are doing just what is most needed to enable us to take our part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions — adoration." — ARCHBISHOP TEMPLE

O Lord, open thou our lips.
And our mouths shall show forth thy praise. Amen.

JUBILATE DEO

O be joyful in the Lord, all ye lands:
Serve the Lord with gladness, and come before his presence with a song.
Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves;
We are his people, and the sheep of his pasture.
O go your way into his gates with thanksgiving, and into his courts with praise;
Be thankful unto him, and speak good of his Name.
For the Lord is gracious, his mercy is everlasting;
And his truth endureth from generation to generation.
Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

AN ACT OF ASSURANCE: BE YE SURE!

From the Jubilate Deo

Be ye sure of the Goodness of God.
Be ye sure

That despite all our experience may contain, despite all the evil of outward circumstance, God is good.

That God himself is the source of all good, and that even now he is bringing good out of evil.

Be ye sure that the Lord he is God.

Be ye sure of the Love of God.
Be ye sure

That God came into the world, lived, suffered and was lifted up that all men might believe in his love and accept the way of love.

That despite the march of hate and fear and violence, in him love is always triumphant.

That today love is surely overcoming whatever separates man from man and man from God.

Be ye sure that the Lord he is God.

Be ye sure of the Purpose of God.

Be ye sure

That all creation has been formed by the wisdom and understanding of God and that all things are in his hands.

That the purpose of God is in the history of the ages, and that our destiny is established from the foundation of the world.

That that which seems a broken and chaotic order, is a pattern being brought to perfection — even the Kingdom of God.

Be ye sure that the Lord he is God.

Be ye sure of the Power of God.

Be ye sure

That despite the brilliant strength of evil forces in the world today, God is able to bring all things to fulfillment according to his will.

That he will take his power and reign among us when in his purpose the time is at hand.

That the power of his might is in righteousness and truth and love.

Be ye sure that the Lord he is God.

Be ye sure of the Victory which cometh from God.

This is your faith which overcometh the world.

Therefore, "beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Be ye sure that the Lord he is God.



THE LORD'S PRAYER

A PRAYER FOR GUIDANCE

O LORD, who art the beginning and the end, whose truth endureth from generation to generation; accept, we beseech thee, the worship which we offer in thy Name; bind us together anew in the mystical Body of thy Son, make us quick to respond to the touch of thy guiding hand, and use us as shall please thee for the task of the whole fellowship of thy disciples unto the building up of the whole Body in love, through the same Jesus Christ our Lord. *Amen.*

NOW unto him that is able to keep us from stumbling and to set us before the presence of his glory without blemish in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time and now and forever. *Amen.*

HYMN 212

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?

Fear not, I am with thee; O be not dismayed!
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand. *Amen.*

Additional copies of *An Act of Assurance* may be secured from The Woman's Auxiliary, 281 Fourth Avenue, New York 10, N. Y. Price, \$1. per hundred copies.

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An Act of Assurance

HYMN 254

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And true are thy ways!
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And honour thy Name?
Thou only art holy,
Thou only supreme.

To nations long dark
Thy light shall be shown;
Their worship and vows
Shall come to thy throne:
Thy truth and thy judgments
Shall spread all abroad,
Till earth's every people
Confess thee their God. *Amen.*

IN THE SILENCE to follow let us remember that "if we are entering into worship, if we are really worshipping at all, then we are doing just what is most needed to enable us to take our part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God. All this is gathered up in that emotion which most cleanses us from selfishness because it is the most selfless of all emotions — adoration." — ARCHBISHOP TEMPLE

W U Y I - F A N G

Christians
and
World Order

TRIENNIAL MEETING • 1943

WU YI-FANG, *president of Ginling College in China since 1928, is one of the world's great Christian women, known the world over as educator, patriot, and leader among women. Graduating from Ginling College in 1919, she received her M.A. and Ph.D. in biology from the University of Michigan. She is an honorary D.Sc. of St. John's University, Shanghai. In 1933 she represented China at the International Congress of Women in Chicago, speaking widely in the United States in the interests of missions and international fellowship. She was chairman of the National Christian Council in 1935 and headed the Chinese delegation to the Madras Meeting of the International Missionary Council in 1938. She has attended Foreign Missions Conferences in the United States and represented China at Institutes of Pacific Relations. Dr. Wu is one of the five presidents of the People's Political Council of China. She has been leader of China's national organization of women for war relief, vice-chairman of the Conference of Women Leaders, called together by Madame Chiang in 1938, and leader in the New Life Movement. The paper printed here was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Cleveland, Ohio, October, 1943.*

Christians and World Order

WU YI-FANG

BEFORE we take up the subject, Christians and World Order, we should pause a moment to express our feelings of thankfulness at this time of the world's history. True, we are going through a most terrible war, the most horrible destruction ever seen on this earth; but from the long-range viewpoint of Christian civilization, we should feel thankful from two angles. First, in the world situation this is the first time that political leaders have come to admit that the usual weapons, armament and international treaties, cannot achieve the security of the nations. We remember how, formerly, they would laugh at Christians as being too idealistic when we believed that "love your neighbor as yourself" should be applied to nations as well as to individuals. But now, through sad experience, through realization from sheer necessity, they have come around to accept the Christian teaching as the ultimate method for solving the world problem.

Secondly, it is significant that science has shown, in recent years, that pure physics and chemistry are not able to explain a human being, as they seemed to show in the

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early years of this century. Some physicists and biologists have acknowledged that there is something more than the purely physical, chemical, and physiological functions of the body; and some psychologists have found that if you want to have an integrated personality, there is bound to be a motivating purpose for that person, and the highest is religion. Such insights through scientific inquiry help us to understand the spiritual truth more comprehensively. It is stimulating for us Christians to live in such an age.

CHRISTIANS AS INDIVIDUALS

WITH this as our background, we go on to deal with our problem, Christians and World Order. I wish to start with Christians as individuals. From Chinese classical teachings, first is to cultivate the person, next regulate the family, then rule the country and harmonize the universe. Thus we begin with the individual.

Just the other day, in an elevator, I heard two men talking. One of them said, "Well, it is only the human equation." This sounds very familiar, as I have often heard the same remark in China. If you have the problem of human relationship solved, half of the work is done. Christianity starts with the individual. Jesus Christ came to the world in the form of a person. The Word was made flesh, and it is from this revelation that we have to recognize the dignity of a human being. It is here that we should make our emphasis.

According to our Chinese teachings, when the scholar was learning the classics, he not only studied the authoritative books; at the same time, he learned how to be a moral man. When he was learning to write essays,

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and to expound the classical teachings, he should know, at the same time, how to become a princely man.

Lately I have made a study of the trends of American education. Some educators point out that one of the main troubles of the present day is the secularization of education. In colonial days, religion was the dominating force in education. Gradually, because of the advancement of science and the development of the State universities, education as such has become separated from religion. There is the trouble, the separation of one human being into segments. Then, there arose the industrial revolution, upsetting the condition of society so much that the accepted standards for human conduct have been overthrown. Consequently there is this modern chaos in society as a whole and in the local community.

As Christians our only course is to return to God, accepting Him as the divine center in our life. We should not merely learn the means to live without knowing what the end is, thus neglecting the real meaning of life.

I remember one story told by the late Rev. C. Y. Cheng, the foremost Christian leader in China. Dr. Cheng was traveling with some American friends in New York. They were catching an express train. Somehow they missed it; but these two friends knew how to get around and catch some other train and make another connection. Finally, they gained the five minutes that they had lost. But, when they arrived, out of breath, Dr. Cheng asked, "What are you going to do with the five minutes?"

This modern age is advancing rapidly with all the highly developed technology, but what is it all for? It would lead to more chaos, unless our abilities and achievements are directed toward the moral goals of life.

. 5 .

CHRISTIANS AND THE COMMUNITY

IN addition to setting right our relationship with God, we should consider our relationship between man and man. Our social obligations are not necessarily limited to the family as in the Chinese saying, but extend to the community or the group with whom we identify ourselves. The social Gospel of the Christian religion has been demonstrated in China through the social service activities of Christian organizations. Here I wish to bear witness that through their many acts of mercy during the war, Christianity has become better known, and more deeply appreciated by the Chinese at large. Many lives were saved and millions were helped. In thus serving others, many missionaries ignored dangers to themselves and some sacrificed their own lives. It is indeed a spontaneous expression of Christian love.

I wish to go a step further, not stopping with service toward those less fortunate. I am thinking more of the various groups with which we identify ourselves. In any country, in any civilization, there are groups of common interest, professional, economic, political. For example, the traditional guilds in China regulate or affect conduct, wages, prices, and much else. I am not an economist, I am not going into the economic complications, but I wish to think of the Christian obligation, or responsibility toward such organized and vested interests.

It is a natural, human instinct, if you have a hold upon some rights, or have prestige, or power, or financial resources, you want to keep them as your own. Now, as Christians, perhaps we should think: What are they for? It is in such vested interests that we need to work hardest to have the Christian principles applied and practiced.

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A few days ago I read in the *New York Times* an editorial on the Fulbright Resolution after it had been passed by the House of Representatives and forwarded to the Senate. Some Senators indicated that it was likely to be pigeonholed. The editorial points out it is not because the Senators did not approve of the general principle in the resolution, but rather because the Senate has authority to ratify international treaties. They have come to feel they have almost a monopoly of judgment regarding foreign affairs. It is their sphere or prerogative, and now, when the House has ideas and steps ahead of them, they would not like it. Perhaps they will want to pigeonhole the measure, and write a new, but somewhat similar one. I am not criticizing the Senate—but when I read that article, I felt how truly it shows the usual tendency of vested interests, their pride and concern for their own prestige. It is there that the Christian ideal for mankind can uplift people, and can help them see the larger viewpoint. This incident is merely one illustration of daily happenings in various groups whose natural concern is for their own interests. Yet for the good of a community or a country as a whole, a bigger and higher goal should be followed. Even though it may involve sacrifice in applying Jesus' principle in all our relationships, it is His way, and the very method to attain peace for all.

CHRISTIANS AND THE STATE

WE come next to the relationship of Christians to their countries. I would not wish to talk about the rights or obligations of citizens to a nation. It seems to me that in any country where formerly, Christians, as a rule, wanted to keep away from "dirty politics," this attitude

. 7 .

now has to be changed. In China, not only the Christians, the scholars have been similarly at fault. But from the tragic suffering and sacrifice in the war, we must think of the future of nations and peoples. It requires leaders from every field to contribute their best in the upbuilding of a new world order.

In regard to Christians and what they should do concerning political matters, I wish to refer to the pamphlet, *A Righteous Faith for a Just and Durable Peace*. The articles there have helped to clear my thinking. We are told to take the lead proclaiming the truth, and even in criticizing and opposing if the agreements proposed for the peace settlement should be not according to such truths.

Dr. Harry Emerson Fosdick said this:

"It is the duty of the Churches to proclaim, and of Christians to embrace, such fundamental moral principles as have been outlined. But, this is not enough. Christians have a duty as citizens to test, by such criteria, the programs of their political leaders. They have the further duty to seek actively to bring human institutions into closer conformity with such moral precepts. Only thus will Christians perform the indispensable task of translating the Christian Ideal into practical realization."

CHRISTIANS AND WORLD ORDER

WE come, finally, to the relationship of Christians to World Order. Within the Christian Church, there has always been a world fellowship; but, that fellowship rather overlooked the national or racial differences because the Church is over and above any distinction. If we face the post-war world in a realistic way, we expect that different political, racial and cultural groups will come in as members of a world organization. Within the

. 8 .

Church we should also recognize these different units in the world fellowship in Christ. We must respect their different cultures and try to understand them. Our fellowship grows from diversity into unity by appreciating the strong and weak points of the various groups and by complimenting each other.

Recently from China, everywhere I went I heard the admiration and warm sympathy of the American people for our war efforts in China. I was both glad and disturbed, because your enthusiastic response might mean that you overestimated us. You might not have realized the real situation, the hardships and disappointments. We would rather have you know the actual conditions, so that there will not be any disillusionment.

At the recent International Education Assembly held at Harpers Ferry, one of the topics discussed was education for world citizenship. Several leading American educators spoke of the ignorance of people at large, who have not really understood the underlying causes and fundamental issues involved in this second World War, and what may be involved in seeking the security for the various countries. Similarly, this condition exists in our country. It is important that people should learn about facts and understand their relative significance.

I remember that one of the factors that led me to become a Christian was the activity of the Christians. I was impressed by their spontaneous expressions, or organized effort in carrying out the Christian teaching in their lives. With us in China, we had our classical teaching by Confucius, but have taken that too much for granted. Even though it does permeate through the whole of society, we have not put forth enough effort of

. 9 .

living up to it. Nowadays, in Christian countries, if I may be frank, there is the same tendency in that you have taken the Christian teaching too much for granted. The urgency of the time, indeed, demands a quickening of Christian spirit to revitalize the Christian actions in order to lay a firm foundation for the new world order.

When we compare peoples of different cultures and other religions, we discover their distinctive characteristics. Each can be a contributing factor to the whole. From Confucius' teaching I wish to refer to two points of emphasis: tolerance and golden mean. Throughout our history, there is nearly complete absence of religious persecution. In the Boxer Rebellion, or for a short while in 1926-1927, we had expressions of hostility, but not religious persecution as such. They were considerably mixed with political affairs. The traditionally tolerant attitude of Confucianism, Buddhism, Taoism, is recently evidenced in Chungking by the formation of a society of believers that includes Buddhists, Taoists, Christians.

At the recent International Education Assembly, the problem of reconstruction of the educational processes in Germany was discussed. Since the Nazi education for death has gone through the whole school system, it was proposed that after the war, a complete change must be instituted by the Allies. It is, of course, important and necessary that the Hitler youths should be liberated and re-educated regarding the world situation. Yet, it seems to me that the method to be used must not be in the same pattern which we have been fighting to destroy. When we fight for the democratic way of life, we should try to practise it after the war, even with our enemy. And I think tolerance is the first thing to emphasize.

. 10 .

Golden mean teaches us not to go to the extreme. It further teaches us "to find the central clue to our moral being which unites us to the universal order." When we think about the construction of a world order, we realize what a tremendous task it is. The various cultures and nations, have in their aspirations, developed different beliefs, different convictions, different goals. In the process of bringing them together, the principle of finding a central clue may offer a working basis for progress.

In the Christian conception, the central clue is the moral purpose of God in the destiny of mankind. The futility of war has driven the political leaders to conclude that a world order is a necessity. But, merely the sense of necessity does not last. There needs be a higher motive of working God's plan for the destiny of mankind.

After I came to America, I learned how your public opinion either pushed the Government ahead or held back the actions of the Government. Because in any democracy, the action political leaders can take depends upon the opinion of the people. If we are to exercise any influence in the forming of public opinion, we Christians have to strengthen our own faith in world order. If we do not act upon this faith for any improvement in the relationship between different countries or different peoples, the gain is not lasting, and it is not in line with the gradual, upward trend of God's purpose.

In conclusion I wish to refer to an experience I had in Jerusalem. On the journey from China, a group of us took a hurried trip to Jerusalem. A very pleasant guide showed us the Church of the Holy Sepulchre and other sacred places. While explaining the interior, he said repeatedly, "This is the possession of the Roman Catholic

. 11 .

Church," "This is the possession of the Greek Orthodox Church" or "This is the possession of the Church of England." The word "possession" specially struck me. Why should there be such division in the house of worship? I could not help feeling how feeble human efforts are in trying to express their adoration by their various forms.

When I was feeling like that, I saw many pilgrims coming, because it was during the Passion Week. I saw a woman come in and reverently kiss the Star of Bethlehem on the floor. Then she tenderly led her child to kiss it too. At that moment, I searched my own heart why my faith was not so strong as theirs, because I did not enjoy "possession" nor outward expression of kissing the Star. Yet the same feeling of inward adoration moved me deeply when I remained in the quiet of the Church of Gethsemane after the pilgrims left, and when I followed the narrow road, that *very road* which our Lord had walked to Calvary. That solemn moment gave me strength and insight to understand that I was at one with these pilgrims who sought Him in diverse ways. Unity of spirit reigns supreme over diversity of forms. The dominating factor is Jesus Christ who came down to earth, who lived in Palestine, revealing God. Without that central fact of the life of Jesus Christ on earth, the expressions of these pilgrims would mean nothing. Similarly in the building up of a new world order, different people offer different ways of solution according to their understanding of the problem. These various efforts can contribute to the one single good if and when they are dominated by the highest ideal, the purpose of God for the destiny of mankind.

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W U Y I - F A N G

Christians and World Order

TRIENNIAL MEETING • 1943

Triennial REPORT *of the*
EXECUTIVE BOARD

PRESENTED TO THE TRIENNIAL MEETING
THE WOMAN'S AUXILIARY TO THE NATIONAL
COUNCIL • CLEVELAND, OHIO • OCTOBER, 1943

THE EXECUTIVE BOARD

MISS MARGARET I. MARSTON, *Executive Secretary*

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Representative of the Daughters of the King

MISS EMMA J. HALL

†Chairman, 1940-1941. ‡Chairman, 1941-1942.

*Having served two terms these members are ineligible for re-election.

THIS National Executive Board of the Woman's Auxiliary has met against a very dark background — a background that seems to be "between two worlds; one dead, the other powerless to be born." But because we represent a group of people who are "purveyors of Eternal Life," the confusion of change, hope long deferred, even tragedy, do not bewilder us. Each one of us has felt a very particular privilege to have been chosen to serve the Church at such a time. We would thank you for this privilege, for the work given us to do, and for the enriching fellowship with one another. And we would tell you how very seriously we have taken our responsibilities which have weighed heavily, though happily, on our hearts and minds.

Your National Executive Board

As this National Executive Board presents the report of its Stewardship of the past triennium, we are particularly conscious of how representative is the group you chose to administer the affairs of the Woman's Auxiliary. The Board consists of twenty-one members from sixteen dioceses. You are always sure of geographical representation since one representative is elected to it from each one of the eight provinces. It should be reported here that in October, 1942, Mrs. J. Vinton Blake of Province V resigned, Mrs. Clifford Cowin being elected in her place. These eight members constitute the Field Committee, each representative usually reporting to the Board the recent salient facts about her province. We have thereby heard accounts of your satisfactory methods of work and have tried to pass them on to others. The eight members at large, elected by the Triennial may be from any region. At

• 3 •

present, they are from seven different dioceses. These sixteen women, with our Executive Secretary and the representatives of the Coöperating Agencies, namely, The Church Mission of Help, The Girls' Friendly Society, The Daughters of the King, and The Church Periodical Club, constitute the National Executive Board of twenty-one members.

The Board meets four times a year at the Church Missions House, New York City, immediately preceding the meetings of the National Council to which we are auxiliary. New officers of the Board (a chairman, vice-chairman, and secretary) are elected each October, thus dividing responsibility among nine different members during a triennium. It will interest you to know that rarely is any board member absent from any meeting. These meetings, except occasional brief executive sessions, are open to visitors, who may be given the privilege of the floor upon the vote of the Board. During this triennium, our visitors have come to us, not only from many dioceses and missionary districts in our own country, but also from Hong Kong, the University of London, Alaska, the Canal Zone, China, and Manila. Representatives have brought us information from every Department and Division of the National Council, from the Home Missions Council, Brent House, the Army and Navy Commission, the Church Army, the Conference of Christians and Jews, the Episcopal Committee on Refugees, the National Peace Conference, and from such gatherings as the Delaware Conference on a Just and Durable Peace, and the North American Ecumenical Conference. During this triennium, the Executive Board has been granted the privilege of nominating one of its members to serve on each of the Departments and Divisions of the National Council at first without vote, now with vote.

One more general statement about this Board: we have "made history" in several respects albeit through no virtue of

•4•

our own. We have been the first group to serve with our newly elected Executive Secretary, Miss Margaret I. Marston; and in one triennium the Presiding Bishop has appointed, upon our recommendation, two associate secretaries: Miss Avis E. Harvey for Christian Education, and Miss Dorothy Stabler for Supply and Christian Social Relations. We are the first Board to serve under a Presiding Bishop who is also President of the Federal Council of Churches.

Our final responsibility is now to give this Meeting:

An accounting of what we have "executed" as the result of the legislation at the Triennial of 1940;

A report of certain other activities that have been a part of our three years of meetings — eleven in all, for one meeting (December, 1942) was omitted, due to war emergencies.

Majority Favor Present Name

THERE were two resolutions referred to the Executive Board by the last Triennial; one, that the Board "ascertain the feeling of the women throughout the Church about the present name." Judging from the survey "returns," the Woman's Auxiliary "by any other name" would not be "as sweet" to the majority of women. These are the facts concerning this survey: The total number of individuals voting, to July 15, was 2,524, representing sixty-eight dioceses and missionary districts and one Negro convocation. Of these, 1,901 voted in favor of retaining the name; 623 in favor of changing; forty-four group votes were recorded with forty-one for the retention and three for a change. The ratio within each group of individuals voting — Woman's Auxiliary members, non-members, Youth Leaders, and Rectors — was 3 to 1 in favor of retaining the name. Forty-one different names were suggested as alternatives to Woman's Auxiliary. Many of these had only one vote. The

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three names receiving the largest number of votes were Church Service League, Federation of Episcopal Women, and Association of Episcopal Churchwomen.

Complying with the second resolution, the Board, through its United Thank Offering Committee, has prepared suggestions, as has been customary, for the disposition of the next United Thank Offering. This tentative budget will be presented later and discussed in the Sections on Policy and Procedure.

Sun Never Sets on Our Gifts

ANOTHER responsibility laid upon us by the Triennial, and one of the most important, is the disbursement of the United Thank Offering for the past triennium. Since the Board is not incorporated, it does not hold this money; the National Council holds it. But the Council may expend these funds only on recommendations from the Triennial Meeting and the Executive Board. How are the recommendations made? Your present Board has done it in this fashion: The Personnel Committee and the United Thank Offering Committee present to the whole Board, through the chairmen of these committees, resolutions for appointment of women workers, for scholarships for the training of these workers; requests for new buildings, repairs and equipment, all determined by the budget items for 1940. When accepted by the Board, these recommendations are reported to the appropriate Department or Division of the National Council. You see how much group thinking is done before a final decision is made. Appointment of workers has included doctors, nurses, Church Army sisters, teachers, rural and social workers, women trained in religious education to serve on college campuses, and workers in defense areas. Scholarships have been granted for study at the Philadelphia Divinity School, St.

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Margaret's House, New York University, Gammon Theological Seminary, Yale University, University of Michigan, and to students living at Windham House, New York, for study at Teachers College, Columbia University, and Union Theological Seminary. In addition, grants were made for an important conference at Windham House for workers among the isolated, for an Institute at Tuttle School for Negro women working professionally in the Church, and for the Fresno Rural Conference in California. Of great interest is the apprenticeship plan, whereby a woman, not under actual appointment, may be offered the opportunity for a period of time, to work in some particular field of Church work, so that she may discover if such work is what she wants to do, and if the Church wants her to do it.

United Thank Offering funds have been spent on buildings: a chapel and parish house in Eastern Oregon, a chapel in Wyoming, a house for a missionary in the West, a house for the Sarah Ashhurst School in Guantanamo, Cuba, a church in Brazil, and, of course, the Grace Lindley Unit of the True Sunshine Chinese Mission in Oakland, California.

Repairs granted are usually kept in balance between the foreign and domestic fields, but due to war conditions, the balance has been in favor of the domestic field, namely, to a summer center in Arizona, a student center in Texas, a rural center in Michigan; to churches in Nebraska, North Dakota, and Eastern Oregon; to parish houses in Minnesota and Western North Carolina. Three overseas grants only were made: to All Saints', Bontoc, Philippine Islands, to the Cathedral in Haiti, and to a chapel in the Dominican Republic.

The equipment items sketch in our missionary story: religious education materials for rural areas, a sewing machine, mimeographs, a typewriter and other office equipment, gasoline and automobile tires, a refrigerator, playground and gym-

•7•

nasium and nursery school equipment, Spanish hymnals and other Spanish translations, installation of water works, furnishings for Brent House and religious pictures for Liberia.

Pensions have also been granted from the Ida W. Soule Fund.

But no report on the United Thank Offering could be adequate without a word about salaries. In compliance with the instructions of the last Triennial, the salaries of the women missionaries in the domestic field were restored by the National Council; and on January 1, 1943, the new salary scale for women workers in the domestic field was put into effect.

We have renewed our affiliation with Ginling College in China and have become a coöperating unit in the support of the Women's Christian College in Madras, India, by paying the salary of an instructor in each of these Union Colleges.

There are other funds expended, on the recommendation of the Finance Committee to the Board, which do not come from the United Thank Offering, but from gifts and legacies to the Woman's Auxiliary. A list of these gifts shows again how wide our banner is flung; refugee centers, Japanese-American student relief, a traveling library for our missionaries, the American Bible Society, and to the National Peace Conference, the Race Relations Department of the Federal Council, Home Missions Council and the Foreign Missions Conference, Ginling College, expenses for certain aptitude tests for women workers, travel for missionaries to summer conferences and for a representative to the World Sunday School meeting in Mexico, to the Rev. Kimber Den for the Kiangsi Christian Rural Service Union, and to the Committee on Christian Literature. There have also been the usual gifts to individual missionaries. Truly the sun never sets on these projections of ourselves through our gifts.

The Board has recently been the recipient of a gift of \$500

•8•

from a former member. This has been, in turn, given by the Board to the Bishop Rowe Memorial Fund, designated for the kitchen in the Bishop's Residence.

The Executive Board approved the action taken by the Advisory Committee on the Bishop Tuttle School to suspend the school in the spring of 1941 while a study of the program for training Negro women for Church work was undertaken. In 1943 after other provision had been made for offering post-graduate training to Negro women for professional work in the Church, the Executive Board voted to recommend to the National Council that full authority and control of the Bishop Tuttle School building be transferred to the Board of Trustees of St. Augustine's College on whose campus the building is located, with the hope that the trustees would consider using it for religious and educational purposes. In accepting the building for the Board of Trustees, Bishop Penick as chairman expressed gratitude to the Woman's Auxiliary for the "beautiful and valuable" building.

The Executive Board has expressed to Miss Bertha Richards, for sixteen years the devoted director of the school, the deep appreciation of the women of the Church for her service to the Church and to the cause of Christian education of Negro women.

In addition to the four committees of the Board already reported, namely, Field, Personnel, United Thank Offering, and Finance, there have been three other working committees, namely, Supply, Program, and Triennial Program. Each of these committees, through its chairman, brings recommendations to the Board which in turn accepts, modifies, or rejects them.

The Board has tried in this triennium the experiment of combining under one head the supply work and other forms of Christian social relations.

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Supply Work in a Changing World

MANY letters and much information have gone to the women of the Church concerning the supply work. If the recipients have read them carefully, passing on the information in every possible way, you will have seen that radical, though gradual, changes are taking place in the policies, due to a changing point of view regarding supply boxes and the state of the present-day world. These changing policies have come into being only after earnest attempts through surveys and questionnaires to discover the mind of the Church, following the action of the Triennial of 1937 which looked forward to the elimination of personal boxes. The National Board now presents the following resolution to the Triennial Meeting:

WHEREAS: We believe that the practice of making gifts of personal clothing to missionary priests and their families is an inadequate and unworthy means of supplementing insufficient stipends; and

WHEREAS: The substitution of a cash gift, although preferable, does not affect the fundamental problem; and

WHEREAS: Increase of missionary salaries would earn more adequate retiring allowances from the Church Pension Fund; be it

RESOLVED: That after provision of the gifts of cash or clothing already undertaken this season, we recommend the discontinuance of such gifts to active clergy*, save for Indian clergy so long as they are on a different salary scale, and be it further

RESOLVED: That we recommend to the women of the dioceses and missionary districts their active and whole-hearted coöperation in an effort to provide adequate stipends for our missionary clergy.

*Limited to active clergy, therefore does not upset present provision for those retired and for clergy widows. Limited to *clergy*, therefore still possible to provide for certain catechists and other lay workers.

• 10 •

Christmas gifts to missionaries have become the responsibility of the diocese from which the worker has gone.

Your Supply Secretary has worked in even closer coöperation than ever before with the Christian Social Relations Secretary of the National Council. This coöperation has paved the way for a deeper understanding for us of the social implications of the Christian message and has made us the readier to interpret the FORWARD IN SERVICE plan for the coming year.

The Program Committee has attempted to evaluate the educational needs of the women of the Church and to supply certain helps such as *Facts for You*, *When You're Treasurer*, and *A Call to Christian Women*.

The work of the Committee on the Triennial will be apparent to you during these next seven days. In the hope that this Triennial might more nearly meet the needs of each one of us, and, through us, the needs of the Church for the world today, two regional conferences were held in April, 1942, for Board members and certain representatives, to discuss the plan for these meetings.

Special committees also have been appointed:

To consider the needs for the training and the opportunity for the employment of Negro women;

To prepare for the Church-Wide Day of Prayer;

To draw up courtesy and memorial resolutions.

We Must Look Two Ways

IN closing this report, it is important to say that we on the Board must constantly look two ways. We agree with Mrs. Miniver, who observed that in motoring, one's success as a driver involves keeping an eye on a mirrored image of the road behind while one speeds ahead, a practice which she says is advisable in other aspects of life besides motoring. It certainly

• 11 •

is in our task. Through reports from our field secretaries and from our provincial representatives, we see to what point the womanhood of the Church has moved. Through the picture of a world in deep need, given us by our contacts with the Church Missions House and by reports from visitors from the farthest corners of the globe, we see toward what further point the womanhood of the Church must move. We have been aware, also, of the existence of two very important people, one real and the other a bit shadowy: "The last person in the last pew in the smallest church furthest out" and "The person not in the pew at all." All our planning as a Board has tried to take into consideration these persons who are really symbols that we all understand. Doubtless we should have made a better job of it. But certain it is that there is a serious breakdown in channelling from the National Board to parish groups and hence to the individual, in and out of the Church. This breakdown may be in the diocesan executive boards, or with the parish presidents. In any case, we would agree that plans, no matter how excellent, are ineffective till they operate locally and individually. Better ways must be speedily found for every woman within the reach of the Church to be presented with the opportunity to share in the Church's whole program, and for the deepening and keeping open of the channels within the Church through which must flow a steady stream of life and service for Christ to an unbelieving world. A great task awaits the Church in that world that is waiting to be born. "But (and we quote) it will not be born until we recognize it, until we shape it with our expectation and our hope. The new worlds do not bring themselves to being. Men's minds, when they are ready for them, find them. The labor and the longing must be ours."

Respectfully submitted,

RUTH DEEMS

Chairman, Executive Board, 1942-1943

Triennial REPORT of the EXECUTIVE BOARD

PRESENTED TO THE TRIENNIAL MEETING
THE WOMAN'S AUXILIARY TO THE NATIONAL
COUNCIL • CLEVELAND, OHIO • OCTOBER, 1943

Triennial REPORT *of the*
EXECUTIVE SECRETARY

PRESENTED TO THE TRIENNIAL MEETING
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THE triennium which this report covers has been a critical period in the life of our people. It began with a note of uncertainty in the country as to just what place the United States would have in the war which was gradually engulfing the world. It closes at a moment when the talents and the energies of the men and women and young people of the nation are engaged as never before in a stupendous military struggle. The uncertainty that remains is not concerning our share in the war but concerning our attitude toward the peace and our relation to the postwar world.

We left the Triennial Meeting of 1940 with the words of the Presiding Bishop ringing in our ears "Go Forward in Service." *Witnessing to the Power of God* has been our theme for three years. There could not have been a more appropriate one. In the midst of the confusion and the tension of these years we have needed constantly to remind ourselves that only the power of God can ultimately solve the problems of men; that it is only as we offer ourselves to Him to be used in His service, that our service will bear fruit for His Kingdom. There has never been a time, moreover, when the world so urgently needed the witness of the Church, never a time when the witness of Christians was more severely tested. And how have we measured up?

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Women's Work in the Church in Wartime

WHAT effect has the war had upon women's work in the Church? First of all perhaps it has led to questioning. What is the function of the Church in time of war, or at any time? Does it change, adapting to the times? Are the tasks which women have been doing in the Church worth the energy and the time put into them? Should women's groups in the Church turn over their facilities and programs to further the immediate purposes of the war? Or is there some unique function which the Church has, some deeper purpose which it must serve? Along with the questioning has come a renewed zeal for service. The Red Cross, the USO, voluntary services in civilian defense have profited by the leadership of Church women. In spite of fear that such services would become a substitute for the regular long range tasks of the Church, reports indicate that those women and those groups that have through the years given the work of the Church first place still continue to do so. World conditions have affected the work, but as one diocese stated "Giving to and work done for various war relief organizations has stimulated rather than detracted from interest in the Auxiliary and its undertakings."

Current Trends and Achievements

THE annual reports from dioceses reflect certain trends and note several concrete achievements. The unifying or coördinating of women's work in parishes is the most generally marked. Although methods differ and the degree of success varies, there seems to have been an almost universal desire in dioceses to develop unified programs for women. This trend has been accelerated by the Forward in Service emphasis upon parish planning, and by the interest of many clergy in promoting unity in parish life and work. Women have worked with

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the men of the Church in framing plans of action for Forward in Service and have benefitted by the emphasis upon prayer and worship and evangelism. A reaffirmation of faith characterizes the more serious minded groups today as women grow to understand the meaning of their religion and God draws them to Him in worship.

There has been increased participation in interdenominational enterprises in communities and in dioceses, demonstrated not only by the steady growth of the observance of the World Day of Prayer, but also by the number of our own Church women who are serving as officers of interdenominational organizations in cities, towns, and States. Women's groups have shown hospitality to service men and women in their communities, and have coöperated in efforts of parishes to keep in touch with young people who have left home to enter the service of the country. There seems to have been less emphasis upon welcoming newcomers into the civilian life of the community. A great opportunity for lay evangelism is open here.

Records show that there is a slowly increasing number of parishes and dioceses where women are represented on vestries, committees, departments, and councils. The war which has quickened the pace of coöperation between men and women in certain types of life and activity does not seem to have had this effect upon relationships within the Church.

Reports from Negro branches indicate that there is a growing consciousness of their relation to the Church as a whole, largely due to the steady training and guidance first of the late Mrs. Esther Brown Smith and now of Mrs. Fannie Pitt Gross. The addition to the staff of the National Council of the Rev. Bravid W. Harris as Secretary for Negro Work should give new impetus to the work and help to develop latent leadership. It is hoped that diocesan leaders will recognize anew the im-

•5•

portance of offering encouragement and guidance to Negro groups in interpreting the program of the Church, in effecting adequate organization, and in training leaders.

We have not requested reports from the dioceses during this triennium on financial contributions. The methods of record keeping were so different in the various dioceses that reports were not comparable and therefore did not present an accurate picture of the giving of the women. We know, however, from informal reports that there has been no general drop in the support of diocesan work or in the giving of the women as a whole. In fact it would seem that it has increased. Reports of the Presiding Bishop's Fund for World Relief indicate that the women of the Church and the organized groups of the Woman's Auxiliary have been the most constant and generous contributors. The total giving to the Fund from October 1940 to June 25, 1943, has been \$140,178.22. The Woman's Auxiliary has shared not only in the financial aspect of world relief but has stimulated the study of human needs by circulating 4700 of the study packet *Humanity Hungers* prepared by our Educational Secretary. The Bishop Rowe Memorial has also been liberally supported by the Woman's Auxiliary; the total amount given through July 31, 1943, was \$26,745.52.

The value of the Supply Work assigned from Headquarters for the triennium amounted to \$489,766, approximately one-fourth of which represents the value of personal gifts to missionaries. A statement concerning the effect of the war on shipping supplies appears on page 16.

Later in this Triennial Meeting we shall know the final figure for the United Thank Offering of 1943. Whatever the financial report may be, the money represents the giving of an increasingly large number of women. And it is this that counts most, enlisting more and more individuals to share in the support of the world-wide mission of the Church through expres-

•6•

sions of thankfulness. A statement of the disbursement of the United Thank Offering of 1940 appears on page 15.

The program emphases during the first year of the triennium followed the theme of the Triennial with special stress upon Christian Family Life, Prayer and Worship, and the World Christian Community. In 1942 these emphases merged with those of Forward in Service. For the first time in our knowledge a series of up-to-date courses for study and action was offered to the adults of the Church, courses which have been widely used on race relations, a just and durable peace, Christian family life, and the missionary themes. Church women have found the material so useful that they have recommended it to community and civic groups.

Some New Ventures

ONE of the new ventures of the triennium has been the publication of *Pointers*, a bulletin for leaders of women's work in parish and diocese. Its purpose is to provide a medium of exchange of ideas and experiences and a means through which the Executive Board and staff can communicate ideas and plans to women leaders. It has made a good beginning under the editorship of Miss Beardsley who reports approximately 2250 subscribers but we need your counsel and criticism, and reports of successful enterprises if *Pointers* is to fulfill all that it could mean for the development of leadership.

Another publication prepared in response to requests is *A Guide for Self-training of Officers and Leaders of Woman's Work*. This is available for the first time at this meeting, as is the new pamphlet *When You Organize*. The latter is the product of group work, based upon the experience of many dioceses and parishes.

An experiment in preparing women for professional work

•7•

in the Church was tried out under the direction of the Personnel Secretary in the form of apprenticeships offered to a few candidates who were placed under carefully selected supervisors in parishes and Church settlements to test their vocation for Church work. The experiment proved to be in the right direction and will be continued after the war.

Growing Coöperation

THE triennium has been marked by increased coöperation between the Woman's Auxiliary and the Departments and Divisions of the National Council. It always has been the policy of the Woman's Auxiliary to coöperate with the Departments of the Council. Our very name suggests it. A new type of working relationship has developed, however, as is evident in the fact that Miss Harvey is a contributing editor of *The Educational Reporter* of the Division of Christian Education, and that the Division of Christian Social Relations considers Miss Stabler practically a member of the Division's staff. In association with the Rev. Clifford L. Samuelson, Secretary for Rural Work in the Division of Domestic Missions, and Miss Frances R. Edwards until recently the talented Assistant to the Executive Secretary of the Division of Christian Education, the Woman's Auxiliary sponsored a conference for women workers who carry on religious education by correspondence, at Windham House, New York, for three weeks in January 1942. In June of the same year at Tuttle School, Raleigh, North Carolina, the first Institute for Negro women workers in the Church was organized by the Woman's Auxiliary but carried out coöperatively with the Divisions of the Council.

The Quiet Day for Prayer initiated by the women in 1933 became a feature of Forward in Service as the Church-Wide Day of Prayer observed throughout the Church on November 11 in 1941 and 1942.

•8•

In October 1942, the National Council formed a new alignment of its work under four major Departments, Overseas, Home, Finance, and Promotion. The Overseas Department replaces the former Department of Foreign Missions; the Home Department includes the Divisions of Domestic Missions, Christian Education, Christian Social Relations, College Work, and Youth, which continue to function as before, but as integral units of a single program. The Woman's Auxiliary maintains its status as auxiliary to the Departments and Divisions.

The Secretaries represent you on many interdenominational committees and commissions, some of which have long been a part of our coöperative Christian activity. The new United Council of Churchwomen was formed in December 1941 by the merging of the National Council of Churchwomen, and certain promotional activities of the Home Missions Council and the Foreign Missions Conference. The United Council will in the future sponsor the World Day of Prayer, the May Day luncheons, and will publish *The Churchwoman*. Wartime pressures have brought into being new committees through which the Churches plan together in facing certain immediate problems. To mention only two of these will suggest the type of service the Church is being called upon to give today: the Inter-Church Committee on Volunteer Service in Defense Areas and the Committee on Religious Ministry to Women in the Armed Services. The first of these seeks to enlist and train volunteers for neighborly service to newcomers in communities affected by war industries and military camps; the second has sponsored a survey of the relation of the Church to women in the armed services with a view to encouraging adequate provision for their religious life. Through our Personnel Secretary we are represented on committees studying personnel needs in the period of reconstruction after the war. It is stimulating

•9•

to work with groups in the Foreign Missions Conference, the Home Missions Council, and the Federal Council of Churches where men and women together are doing creative, constructive thinking and long range planning for responsible action on the part of the Church in the postwar world.

The Auxiliary Staff

I SHOULD like at this time to pay tribute to the members of the Executive Board and staff and to diocesan officers with whom it has been a constant joy to work and to whose coöperative spirit and united action is due whatever headway may have been made in these three years. We are all aware that advance steps are possible only because we are building on foundations so wisely and fearlessly laid by Miss Grace Lindley, Mrs. Theodora K. Wade, and others, and the Executive Boards, national and diocesan, with whom they served.

Miss Beardsley, Miss Gammack, Mrs. Taber, and Mrs. Gross have continued to contribute much to the work from their ever widening experience, Mrs. Taber completing in 1943 her twentieth year of service to the Church as a secretary of the Woman's Auxiliary. The new members of the staff, Miss Harvey and Miss Stabler, have brought fresh insight and new perspective to us. Miss Harvey's clear and penetrating mind and Miss Stabler's analytical and social thinking have added immeasurably to the value of the assistance your staff has been able to offer.

There have been many changes in the office staff since 1940. Miss Lucy Sagendorf, for many years Miss Lindley's faithful secretary, retired in 1941; Miss Ethel Bingham died in 1942; others have resigned to marry, to take up home duties or new positions. Of the six persons mentioned in Miss Lindley's report three years ago only Mrs. Jean F. Bowman for fourteen

• 10 •

years my able co-worker is still with us. We wish we might present in person to you our youthful, interracial staff, without whose loyal and efficient help, we could not carry our responsibilities.

Following the last Triennial Meeting, Miss Eleanor Deuel resigned as a field secretary to marry the Rev. Willis P. Gerhart. Although money was provided in the budget for her successor and for an additional field worker, the difficulties of travel in wartime made it seem inexpedient to add to the staff at this time. A field policy is forming which will make use of staff members, of Executive Board members past and present, and of diocesan officers. The more intensive work will be done by those secretaries whose major responsibility is in the field, although they too will have periods of work in the office. During the past three years your secretaries have visited all but seventeen dioceses and districts in this country. Some of these visits have been for extended periods, for work in a group of parishes, or for leadership conferences or institutes; others have been for the purpose of speaking at diocesan, district, or provincial meetings, or for conference with missionaries and interviewing of candidates.

Heroic Witness of Missionaries

WE have had heroic witnesses to the power of God in our overseas missionaries during these years which have been marked by the withdrawal of missionaries from Japan, by the interning of missionaries in the Philippines and in Occupied China, and by the isolation and increasingly high cost of living and consequent trials of our missionaries in Free China. Only three years ago we had as guests at the Triennial Meeting two young Japanese women who had studied here to prepare themselves for Church work in Japan. Just before com-

• 11 •

munication ceased a letter from one of them expressed deep gratitude for all the Mother Church of America had given them, saying "We always keep our thanks to all of you, please remember this, that you will always be my best friends no matter what happens. Don't forget that, if unfortunate that we couldn't correspond with each other. I have remembered you daily in my prayers. I believe that our friendship never changes, don't you?" We may take this as a symbol of the life and prayers of the Church in Japan in which surely the light is still burning though dimmed from our sight, yet bright we are confident in the eyes of God.

We are humble before such faith as shines through the letters from China where physical hardships are endured without complaint. "We appreciate our blessings, and rejoice we can still be here" is a typical comment. There never was a time, however, when missionaries were so universally acclaimed, demonstrating as they do to the world that fellowship upon which alone a new world can be built, fellowship with God and man.

One group of missionaries not mentioned so far is represented in this Triennial Meeting, the wives of bishops and other clergy, of teachers and doctors now interned in China and the Philippines. Their radiant faith has been an inspiration to those of us who have worked with them during the past three years. They are in the vanguard sharing the suffering of separation now being experienced by so many wives of men in the armed services. These women are taking places of leadership in the woman's work in the Church in this country, bringing to bear in all their relationships the rich experience gained in their missionary service. With few exceptions the single women missionaries returning to this country have been resettled in Church or government work. Alaska, Liberia, Puerto Rico, Japanese Relocation Centers, and domestic missionary

•12•

districts are among the fields which are profiting.

An attempt is being made to bring the women missionaries of the Church into closer relationship with diocesan and parish groups. In place of the former Prayer Partnership Plan, and the assignment of Christmas gifts by the national Supply Secretary, we have asked every diocese and missionary district in this country to get in touch with missionaries who have gone out from that diocese, praying for them, writing to them, and sending them gifts at Christmas time. Through conferences, traveling libraries, and refresher courses workers in the domestic field and college workers are receiving in-service training for their tasks.

As we face the job of recruiting for Church work in the future, questions concerning the need, the training, personal qualifications, working standards, and relationships are being raised. In preparing to meet the problem, the Presiding Bishop has appointed a Committee on the Training and Employment of Women Workers in the Church which is making a study of the whole question. This ought to give us a working basis for one of the most important of our undertakings in the years just ahead.

Encouraged But Not Content

IN review it seems clear that in spite of the demands upon women as citizens and the emotional strains of wartime separation of families, the state of women's work in the Church today so far as it can be judged from reports and observation is encouraging; judged that is by the standard of past performance. Judged in the light of the opportunities for service and the need for leadership; measured by the purpose of God for His Church and the potential power of His followers we cannot be content. So long as we are reaching only a small

•13•

fraction of the women of the Church, not to mention the unchurched; so long as there is one woman who thinks of the Church in less than world terms; so long as we make study a substitute for action or action a substitute for thinking or both study and action a substitute for worship, we cannot rest upon our achievements. It seems clear to your staff that as we look ahead we must be diligent in season and out in our effort to plumb the depths of *meaning* for the service we offer, to think in terms of purposes, that our action whether it be sewing or serving of tables, effecting reforms by influencing legislation, or giving volunteer service in our communities may reflect our Christian conviction.

We must discover ways of recognizing the contribution of Churchwomen to the life of the community when motivated by the Christian spirit and offered as an expression of Christian principles. The time has come again when we are called upon to consider the philosophy of Church work and women's part in it. We can begin this interpretation at the 1943 Triennial, as we think about our task afresh in the light of God's gift.

Respectfully submitted,

MARGARET I. MARSTON
Executive Secretary

Associate Secretaries

Miss Edna B. Beardsley
Miss Ellen B. Gammack
Mrs. Fannie P. Gross
Miss Avis E. Harvey
Miss Dorothy Stabler
Mrs. D. D. Taber

• 14 •

REPORT OF THE 1940 UNITED THANK OFFERING

Total United Thank Offering of 1940.....	\$ 974,089.70
Interest earned to July 1st, 1943.....	\$38,548.74
Credited to "Reserve for U.T.O. Investments".....	8,548.74 30,000.00
Total	\$1,004,089.70

DISBURSEMENTS

I Allocated to the Ida W. Soule Pension Fund for the support of retired Women Workers.....	\$100,000.00
II Items applying on Budget of the National Council	
Salaries of United Thank Offering Workers:	
A. Existing Salaries	\$387,502.97
B. New Appointments	14,672.09
Restoration of Domestic Women Missionaries' Salaries	27,752.88 \$429,927.94
*Pensions	73,897.41
Training:	
Windham House	\$ 6,161.93
Tuttle Memorial School.....	2,083.30
Scholarships	17,030.10 25,275.33
Allowances:	
Foreign	\$ 12,990.30
Domestic	2,955.66 15,945.96
Expenses for Administration of Investments of Offering	3,333.33
	548,379.97
III <i>Specials</i>	
1. Equipment for Women Evangelistic and Religious Education Workers	
a. Foreign	\$ 2,830.00
b. Domestic	2,960.00 5,790.00
2. Relief of Missions of British and European Churches	50,000.00
3. Repairs for Buildings in the Mission Field	15,221.82
4. New Buildings	40,000.00
5. Domestic Missions	1,662.50
	112,674.32
Total disbursed to July 1, 1943.....	761,054.29
Balance on hand July 1, 1943.....	\$ 243,035.41
*Pensions	
Total Pension Payments (all retired women workers).....	\$141,772.00
Paid from United Thank Offering Pension Fund.....	67,874.59
Balance drawn from the 1940 Offering.....	\$ 73,897.41

• 15 •

SUPPLY WORK

Value of supply work assigned from Headquarters:

1940—\$167,896

1941—\$163,095

1942—\$158,775

Approximately one-fourth represents the value of personal gifts to missionaries.

The effect of the war on our provision for missions overseas does not show up in these figures. During 1941 it was necessary to cancel shipments to Japan and later to the Philippines and Hawaii. In the assignments made during the summer of 1942, China and the Philippines were omitted entirely; attempts to send supplies to Hawaii were given up except for the Shingle Memorial Hospital; money gifts to missions in Puerto Rico and the Virgin Islands were substituted for any attempt to ship supplies to them, with the exception of St. Luke's Hospital, Ponce, Puerto Rico. The rise in the cost of goods provided for domestic missions and those in Alaska and Liberia will probably keep the figures for 1943 almost as high as when we were making many more foreign shipments.

SAMUEL McCREA CAVERT

The
World Church
I
IN EUROPE

TRIENNIAL MEETING • 1943

SAMUEL MCCREA CAVERT, *General Secretary of the Federal Council of the Churches of Christ in America since 1921, is a graduate of Union College with a master's degree from Columbia University. He received his Bachelor of Divinity degree from Union Theological Seminary and holds honorary degrees from Lawrence, Union, and Ohio Wesleyan. In 1917, he became associated with the General War Time Commission of the Churches, and in 1919 Secretary of the Committee on the War and the Religious Outlook. Through the years Dr. Cavert has been closely associated with the ecumenical movement, attending the Jerusalem meeting of the International Missionary Council in 1928 and the conferences in Oxford and Edinburgh in 1937. He is a member of the Provisional Committee of the World Council of Churches. Dr. Cavert was appointed by President Roosevelt to the Advisory Committee on Political Refugees. In 1942 he went to Europe for the purpose of strengthening the contacts between the Churches of America and those of Europe, the first representative to go on such a mission after the entrance of the United States into the World War. The paper printed here was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Cleveland, Ohio, October, 1943.*

The Church in Europe

SAMUEL MCCREA CAVERT

ONE of the most gratifying aspects of the life of the Church in relation to the present war is the extent to which contacts between Christians of different lands have been maintained. Although the obstacles imposed by wartime censorships make it almost impossible for citizens of Germany or of the Axis-occupied nations to express their views openly, a surprising amount of information is quietly transmitted from friend to trusted friend. Most of these comments at last make their way to the Geneva headquarters of the World Council of Churches, which, even in its embryonic form, is an informal center of a great network of communication between Christian leaders of nearly all countries. It has been my good fortune to keep regularly in touch with its office and also to spend six weeks in the neutral countries of Europe, chiefly Switzerland, at the end of last year. On the

• 3 •

basis of these contacts I undertake to make at least a fragmentary report as to what is happening in the Churches of the Continent.

THE CHURCH UNDER THE AXIS

TO appreciate the situation in which our fellow-Christians live in most of the European continent today we must bear in mind that their central problem is where the next meal is coming from. Portugal is the only country in which the people are getting enough to eat, except for a partial exception of Switzerland and Sweden. Although 2,500 calories per day are generally regarded as an essential minimum for health, the French, at least in the cities, are probably getting considerably less than half that amount. The people strike even a casual observer as dispirited and apathetic, a condition which is doubtless due in large part to undernourishment. And there are several countries which are much worse off than France, certainly Greece and Poland and probably Belgium, with Jugoslavia, Norway, Spain, and Finland almost as bad. With increasing undernourishment goes increasing susceptibility to disease and epidemic.

As for the Churches, they are greatly weakened by their long struggle with a hostile political power. To find an adequate parallel for what the Churches have suffered from the Nazi regime, one has to go back to the persecution of the early Christians in the Roman Empire. The attitude of Hitler and Himmler toward the Church is not very different from that of Nero and Caligula. In both cases the Church could be allowed to function freely only if it were willing to serve the ends of a State dominated by anti-Christian standards.

As a result there is a long and painful record of disabilities

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under which the Churches have suffered. There have been cases, as in Poland, where their properties and funds have been confiscated. In Germany they have not been allowed to continue their Confessional schools, which were the chief resource for the Christian education of children. In Germany the Y.M.C.A. is not allowed to carry on any recreational or social work lest it prove too strong a rival of the Hitler *Jugend*. In France and several other countries the Salvation Army has been forced to disband. The Churches of Germany have been deprived of a large part of their leadership through the conscription of the clergy for the fighting front and through the closing of many theological schools. In all countries under the Axis the printing of Christian literature, including the Bible, has nearly ceased. The alleged reason is shortage of paper which, however, does not prevent a stream of copies of *Mein Kampf* from pouring from the presses.

Yet in spite of all that the Churches have suffered, or perhaps because of it, they have displayed an amazing spiritual vitality. There are countless illustrations of the fact that the spirit of the martyrs still lives.

In Norway the Church has become the great symbol of the struggle of the people for freedom. When Quisling tried to coerce the Church into doing his will, all seven of the bishops resigned in a body. Bishop Bergraav, the head of the Church, has been interned for a year and a half. Out of the whole body of the clergy, more than a thousand, only a few score succumbed to the Quislingist pressure. All the rest refused and accepted a temporary disestablishment of the Church, including the loss of their salaries from the State, as the price of their spiritual freedom. One historic scene is a vivid reflection of their spirit. When the Cathedral at Trondheim was closed and its dean arrested, by order of a Quisling

•5•

puppet, a great throng of people assembled outside the Cathedral in the snow, on a bitterly cold day, and conducted their service there, concluding with Martin Luther's hymn, A Mighty Fortress is our God. They must have found new meaning in the lines:

*Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still.*

In Holland scores of the best intellectual and spiritual leaders of the Church have been imprisoned or held as hostages—among them Professor Hendrik Kraemer of the University of Leyden, the foremost foreign missionary leader on the Continent. But the effect of such a dragooning of the Church has only been to intensify the loyalty of the people to it. When, through a friend, Dr. Kraemer was able to send word to some of his fellow-Christians outside of Holland to read Philipians 1:12, 14 (which, you recall, was a message from a prison in the First Century) this is what they learned: *Now I would have you know that the things which have happened unto me have fallen out unto the progress of the Gospel; for most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear.*

In France, the Church, although perplexed and baffled by the political confusion, has raised the sole voice in that unhappy land in defense of the Jews. When the deportation of the Jews began, Pastor Marc Boegner, president of the Reformed Church, went personally to Marshal Petain to protest. The Roman Catholic and the Protestant bodies adopted a common strategy, each sending out a pastoral letter, often read in defiance of the police, declaring that the Christian con-

•6•

science could not support what was taking place. A group of pastors organized something like an underground railroad to help Jews, threatened with a deportation which meant slavery or death, to escape to the Swiss border where asylum could be found. Several French pastors were arrested for participating in this program.

From Germany there comes sufficient evidence to make it clear that the Church is still the chief center of disaffection with the Nazi regime. Pastor Niemoeller has been in prison or concentration camp continuously for six years. And he has his successors who speak out as boldly as he did at an earlier stage: a Protestant successor in Bishop Wurm of Stuttgart, a Roman Catholic successor in Bishop von Galen of Münster. The fact that they have not suffered the same fate as Niemoeller is almost certainly due to the fact that they have so strong a following that the Gestapo does not dare to risk another *cause célèbre*. Of course, the number of outspoken critics is not large in wartime, but there is abundant reason to believe that a large section of the German clergy, both Roman Catholic and Protestant, have not been nazified in their hearts and have refrained from providing any moral and spiritual undergirding of Nazism. If the German morale is weak, this is certainly due in part to the failure of Hitler effectively to nazify the Christian Church.

As one begins to learn what is happening to the Church under the Axis, there is nothing which summarizes his feeling better than the remark which Theodore Beza, the Reformation scholar, once addressed to the angry King of Navarre: *Sire, it is the lot of the Church, in whose name I speak, to receive blows, not to inflict them; but may it please your Majesty to remember that the Church is an anvil which has worn out many hammers.*

•7•

THE CHURCH'S PART IN RECONSTRUCTION

EVEN a slight contact with the Continent of Europe is sufficient to indicate that the task of post-war relief and reconstruction will be staggering. It will be a task so stupendous that all the Churches and voluntary agencies in the world would not be able to do all that needs to be done. The major part of physical and medical help will have to be provided by governments, for only governments will be able to command adequate resources. But the people of Europe will need more than food for the body; they will need sustenance for the soul also. They will need faith and hope and love. To provide such resources for the spirit of man as well as to share in caring for the body, will be supremely the task of the Christian Church. It should be the responsibility of our American Churches to help put the Christian institutions of the Continent on their feet again so that they will be able to do what only they can do for their own people.

Owing to the totalitarian character of this war the Churches have been far more deeply affected by it than in the first World War. Several Churches have passed through such radical conflicts that their structure is gravely disrupted. Yet these very Churches, as a result of their years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. The first task will be to help in rebuilding the whole Church organization in order that it may be able to serve its own people.

This program of reconstruction, so far as one can now see, must include:

1. Restoration of ruined churches and other buildings of Christian service;

•8•

2. Replenishing resources of Churches and Christian movements whose funds have been confiscated;

3. Enabling Christian institutions of mercy, such as those which care for the sick, the poor, orphans, the aged, and refugees, to enlarge their work in view of the increased need for physical relief;

4. Reconstructing Christian youth organizations which have been disorganized, sometimes under coercion;

5. Providing for the training of a new supply of pastors and lay-workers, now sorely depleted, including aid to theological schools and scholarships;

6. Assisting in the production of Christian literature, now almost at a standstill in several countries.

So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of a Christian solidarity in which each group recognizes each other group as members of the one Body of Christ. All the Churches which can help must help all the Churches which need help; and that without any thought of proselytism. There will naturally be especially close relations between Churches of the same confessional family, but every section of the reconstruction program must be coördinated with all other sections. The keynote of the whole effort must be one not of denominational extension but of working with and through the Churches in each country in accordance with a general plan which is understood and accepted by all.

Since many Churches of many nations will be involved in the work of reconstruction, both on the giving and the receiving end, the problem of coördination becomes acute. There is serious danger of competition, of overlapping, and

•9•

of conflict of policy. Fortunately the World Council of Churches affords the needed center for such coördination. Within its fellowship it will surely be possible to arrive at a voluntary correlation of efforts which will leave every Church free to act within the framework of a generally accepted policy which all have helped to formulate.

At a meeting of the Continental members of the Provisional Committee of the World Council, held in Geneva, September 25 and 26, 1942, it was therefore proposed that a Department of Reconstruction of Christian Institutions in Europe should be created within the World Council. Its functions would be:

1. To survey the needs of all Churches and organizations which are members of or collaborate with the ecumenical movement
2. To bring these needs to the attention of the Churches which are able to help
3. To register all projects of aid from one Church to another and to coördinate these projects
4. To formulate and develop relief projects in cases in which the help of several Churches is needed
5. To act as an executive agency of relief in cases in which it is asked to do so by one or more giving Churches.

A BETTER WORLD AFTER THE WAR

AS for the political character of the post-war world, there is an urgent need for a fuller understanding between American Christians and European Christians. One is forced to admit that at the present time there is a gulf between them. We tend to approach the post-war period in terms of an ideal world order of the future, while they are preoccupied with the terrify-

• 10 •

ing realities which they will face on the first day after the bombs cease to fall. We in America are talking much about a new world organization which will make a radical break with the existing nationalistic structure. To our fellow-Christians in Europe this seems romantic and utopian.

All this was made concrete for me in an unforgettable conversation at the home of a friend in Geneva where a group of Christians of diverse national backgrounds talked frankly of their hopes and fears for the post-war world. I had urged the reasonableness of extending the federal principle, to which we Americans are accustomed in our political structure, to Europe and to the entire world. When I had finished there was a significant silence. No one took formal exception to the proposal; they simply went off on another tack. They were too absorbed in immediate problems to be able to concentrate on a long-range ideal. Here is the kind of thing which they said:

The Swiss was worried about the prospect of a virtual invasion of his country by starved hordes of people from surrounding countries, seeking the one place where food might be found.

The Dutchman felt that the Nazi tyranny was engendering so much resentment that his people would rise up and massacre the Nazis as soon as the occupation was lifted.

The Swede feared that Communism would sweep over his country and much of Europe.

The Frenchman could foresee nothing better than civil war in his land.

The German predicted that after the collapse of the Nazi regime there would be no center of authority whatever in Germany and that a reign of sheer anarchy would ensue.

Our European friends want to know whether we are preparing to deal with such actualities as these or whether we

• 11 •

are theorizing about world community in a vacuum. They fear that when we come up against these stark conditions we will be impatient and revert to isolationism again instead of staying persistently on the job and helping to win the peace.

American and European Christians need to supplement each other's experiences and insights. They are right in insisting that any workable post-war plan must first of all be directed toward the concrete emergency problems which will clamor for instant solution and which cannot be postponed until some comprehensive international structure has been completed. We, on the other hand, are right in not letting them forget the need for a long-range perspective on the world situation. Unless there is a clear discernment of the kind of international order toward which mankind must move, the decisions about emergent problems will be lacking in the faith and vision without which no better world is possible.

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THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL
281 FOURTH AVENUE • NEW YORK 10, N. Y.

HENRY PITNEY VAN DUSEN

The
World Church
II
Younger Churches

TRIENNIAL MEETING • 1943

HENRY PITNEY VAN DUSEN *was born in Philadelphia and educated at the William Penn Charter School. He received his A.B. degree from Princeton, his B.D. from Union Theological Seminary, and his Ph.D. from Edinburgh University in 1932. A member of the faculty of Union Theological Seminary, New York, since 1926, Dr. Van Dusen is now Roosevelt Professor of Systematic Theology. He attended as a delegate the Oxford Conference on Church, Community, and State, in 1937, and the Madras World Missionary Conference in 1938. Among his books are For the Healing of the Nations and What is the Church Doing? The paper printed here was read before the Triennial Meeting of the Woman's Auxiliary to the National Council in Cleveland, Ohio, October 1943.*

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The Younger Churches

HENRY PITNEY VAN DUSEN

IT often has been suggested that God's greatest difficulty with us is not the blackness of our vices but the palidness of our virtues. And some one has pressed the point a step further by adding that the real problem lies not so much in the perversity of our wills but in the feebleness of our imaginations.

When that dour Scots barb, Rabbi Burns, one Sabbath morning in church noted an unmentionable insect crawling up the proud bonnet of the fashionably attired worshipper in the pew ahead and sighed:

*Oh wad some power the giftie gie us
To see oursel's as others see us!*

• 3 •

he was merely longing for the imagination to see things, and especially ourselves, as other human beings see them. But upon us as Christians is laid a more difficult and demanding stretch of imagination: to attempt to see things, all things, with a divine perspective, as God sees them.

Here our goal is, for the space of an hour or so, to try to think of our world as God Himself views it. This, of course, we cannot possibly manage. But there is a person, neither divine nor human, himself a creation of imagination, who may help us in the feebleness of our imaginations. He is that creature of fable, the Man from Mars. I should like to invoke his assistance. Let us imagine the Man from Mars descending upon this planet at three particular moments in the past century: April 11, 1814, the day of Napoleon's abdication; August 3, 1914, the opening of the first World War; and today, with the special purpose of studying the Christian Church in the world at those three periods. What would he have noted?

1814: CHRISTIANITY OBVIOUSLY DOOMED

THE Visitor from Mars who had visited this planet at the dawn of the Nineteenth Century would hardly have entertained good hopes for the future of Christianity. For more than a century previous, in both faith and life the Christian Church had suffered deepening strain, weakness, and loss. In area after area of the world to which Christian missionaries had ventured in the preceding era of vigor and expansion, their fragile young Churches sickened and died. In Latin America, the scene of most striking recent advance, Spanish and Portuguese adventurers who had sought to subdue a continent under the joint auspices of sword and cross had wasted their strength through lust and greed, and had brought corruption and bad repute upon the Roman Catholic missions which their conquests had

•4•

planted. Australia and New Zealand and indeed most of the unnumbered inhabited islands of the Pacific as yet knew nothing of Western culture and religion. In Japan, Christianity had been driven wholly underground. In China and Korea, persecution almost destroyed the weakling Christian communities. Here and there, along the seacoasts of Africa, in India and Ceylon, at a few centers in Malaya and Indo-China, on certain Pacific islands, small and seemingly unimportant Christian outstations might be discovered. Moreover, these Christian missions were usually spiritual adjuncts to the outposts of European military and economic control. Christianity was still quite definitely a European faith. Its fate as a world religion appeared linked to the future of European conquest.

But, throughout Europe, the Church was speedily losing its hold upon the common people; its claim to the support of the educated and privileged classes seemed already gone. John Buchanan, describing the state of religion in Scotland during Sir Walter Scott's boyhood says:

"One party made religion a thing of social decency and private virtues. . . . The other party . . . disputed chiefly on questions of church government. . . . The Church in Scotland was a Church from which most that was vital in the national life was deeply estranged."

Much the same conditions prevailed on this continent. Many Americans of today have a quite false impression of the influence of religion upon the childhood of our nation. The period of the Revolution and after was not notable as an age of faith. There is a famous record that in Yale College in an early year of the Nineteenth Century, not a single student could be discovered who would admit he was a Christian. Meantime, the only civilization was concentrated in tiny white settlements fringing the Atlantic seaboard. Beyond, stretched clean across the continent a vast Indian population virtually untouched by Christianity. In the midst of the white settlements dwelt a

•5•

rapidly increasing population of Negroes still largely heathen.

Such were the condition and outlook for Christianity at the close of the Napoleonic Wars. These facts could hardly have failed to paint the main features of the picture for the Man from Mars. As he turned away for the return flight to his planetary habitat, he might have left a sympathetic message of condolence for the leaders of a movement which once had seemed to possess such vitality, such promise for mankind, but which obviously was now doomed to unimportance, possibly to extinction.

1914: CHRISTIANITY, A WORLD RELIGION

Now, let us imagine this same Man from Mars in his perennial youth, or his great-grandson, returning for a second visit just a century later.

At the outbreak of the next great international conflict in 1914, Christianity had become the faith of the Western Hemisphere, the whole of the vast continents of North and South America with their more than 200,000,000 people. In the Pacific Ocean basin, the continents of Australia and New Zealand and certain of the lesser islands were inhabited by predominantly Christian populations. In Africa, Christianity had worked inland from the seacoasts to establish many sizable and vigorous churches among the native tribes. Indeed, at least some beginnings of a firmly founded native Church were to be found in every country on the face of the earth except two. Only Afghanistan and Tibet still forbade admission to Christian missionaries.

Perhaps most noteworthy of all, among the most advanced peoples of Asia, those most deeply rooted in ancient and mature Oriental cultures, India, China, Japan, although the Christian movement counted in its membership a tiny minority of the populations (not more than two or three per cent at

•6•

most), it was flourishing under the ever more vigorous leadership of native Christians whose influence upon the thought and life of their nations was all out of proportion to their numbers. In these lands, Christianity was generally recognized as a factor of first importance for the physical, intellectual, social, and spiritual advance of their peoples. Thus, Christianity had become at last, for the first time in the nineteen centuries of its history, a world religion. More than that: there had emerged the promise of a Christian faith which should be truly universal, embracing men and women of every race and culture and stage of civilization, from the crudest tribesmen just wrested from cannibalism to the most cultured and sophisticated descendants of sages who had achieved civilization centuries before Christ and millenia before our ancestors left their tree huts.

By any reasonable test which might be proposed, the Nineteenth Century was by far the greatest in Christian history. In terms of geographic expansion, it had reached to the ends of the earth, penetrating every continent and touching almost every people. In terms of numerical growth, the Church had multiplied its membership many fold, many times more rapidly than the normal increase in population. In terms of influence upon the whole life of humanity, Christian ideals and spirit had effected greater reforms and improvements in the lot of all sorts and conditions of men than had ever been known in any previous epoch of history.

These were some of the facts which would have impressed the Martian Visitor as he turned his face homeward again. Had he been leaving a message for his Christian friends, surely it would have been one of amazement, of congratulation, of high hope. Must we not suppose that he would have chafed impatiently until he should come again to observe further advances by this astounding movement, much the most vigorous and remarkable which this earth had ever seen.

•7•

TODAY: CHRISTIAN CHURCHES UNDER TRIAL

Now, let us assume our imaginary visitor returning to the earth today, in the year 1943. What observations might he report? What message of comment and advice would he be likely to offer, especially against the background of his earlier visits? What have three decades of war, respite, regarding, and war renewed done to the Church throughout the world?

Almost certainly, his attention, like our own, would be captured first of all by the immediate situation. Here the date from which changes are to be measured is not August 3, 1914, but September 1, 1939, the outbreak not of World War I but of World War II.

TRANSFORMATIONS WROUGHT BY WAR

Undoubtedly, his initial impression would be the catastrophic transformations wrought by the sweep of this war. First, through the cutting off, in the summer of 1940, of roughly one-eighth of all Protestant missionary work in the world from the European Churches of their origin and support. Then, since Pearl Harbor, through the conquest by Japan of virtually the whole of Eastern and Southeastern Asia and most of the islands of the Pacific. This vast area, now completely under Japanese domination, embraces the homelands of approximately one-fourth of those who have been brought into the Christian Church by the great missionary outreach of the previous hundred years—some two million Protestant Christians. Only ten per cent of these are to be found in Japan. But today, every aspect of this quarter of the Church Overseas—6,500 missionaries, ten thousand schools and colleges, five hundred hospitals, work normally sustained by almost ten million dollars annually from Europe and America in the Philippines, Korea, Manchuria, Occupied China, Indo-China, Siam, Burma, Malaya, the Dutch East Indies, much of Melanesia and Poly-

• 8 •

nesia—are within the military and political control of the Japanese Empire. The native leaders of those Churches, bereft for the most part of their missionary friends and counsellors who have been evacuated or interned, may look to no one for protection, advice, and assistance except to fellow-Christians from Japan, their conqueror and oppressor.

Take a single illustration, chosen both because it involves the largest numbers and because it is so little known to Americans. That vast island archipelago which stretches like a jeweled girdle along the Equator eastward across the Pacific from Singapore a distance greater than the width of North America and which most of us two years ago might have been embarrassed to locate on the map, the Netherlands East Indies, contains the largest and in many respects the most remarkable Christian community in that part of the world. The Christians in these islands outnumber those in all other countries of the Orient combined—most of them hardly more than a single generation removed from primitive barbarism. With a few minor exceptions, all Protestant work in Holland's vast island empire was in charge of Dutch and German missionaries. In the spring of 1940, almost in a day as Holland was overrun, all channels of communication and support from their mother Churches were severed. Then, early in 1942 as the Japanese forces swept over them, they and their missionary leaders were brought under Japanese captivity.

This is just one illustration of what has happened all over the world, first where German victory in Europe has cut off contact between parent Churches and their youthful offspring, and then where Japanese conquest in Asia has brought both missions and Christians under her rule.

Christians are always loathe to admit that the destiny of Christ's Church can hang on political changes, especially military outcomes. Yet history forces us to that admission. Here is a vivid contemporary proof.

• 9 •

CHRISTIANS FACE WAR'S CHANGES VALIANTLY

But our Visitor from Mars would almost certainly add a second observation: the fashion in which these catastrophic changes wrought by war have been met by those most directly and grievously affected. And under each of the two circumstances mentioned.

The missions cut off in the summer of 1940 from all contact with home, all normal sources of support, are scattered in forty countries on almost every continent; 120 missions in all, each not an individual mission station but the work of a great Church in an entire nation or area. Orphaned Missions, they have been well called. This was a catastrophe striking separate Christian centers here and there across the earth's surface. Obviously only the health of the whole organism of world Christianity could save these isolated cells from death. But was there sufficient unity within the World Church? Or was the term organism which we so often use merely a figure of hope rather than an actuality? Within a very few weeks, a simple yet comprehensive scheme was developed through which Christians in lands still free and able to help could send their gifts into a central treasury, and from there funds could be sliced out across the face of the earth to the points of need.

To compress a long and thrilling story into a single sentence: In the past four years, Christians in tens of thousands of parishes in twenty free countries all over the world have been sending their contributions to the Orphaned Missions Fund, and the sizable reservoir of some three million dollars thus provided has discharged help through 120 channels to destitute Christian communities in forty countries on six continents. Aid has been given without any regard to race or creed or denomination, but only upon the basis of need. These lines of intake and outflow cross all traditional barriers of theological and denominational cleavage and the far more impassable

• 10 •

chasms of present political enmity. Not one plea for aid has gone without response of help. Not one missionary has been withdrawn or one mission closed through lack of funds. There has been "no overlapping and no overlooking." It is the greatest instance of mutual help among Christians since those earliest days when the tiny Christian communities in Palestine held all possessions in common. It is the most notable concrete demonstration of the underlying unity of Christ's Churches which has been given in the whole of Christian history.

But what of those vast areas under Japanese conquest where now even contact with the free Christian world is no longer possible, and all missionary counsellors of the native Christians are subject to internment? Over that whole territory there hangs a pall of silence. Yet through it there flash occasional pictures which give us some impression of what is taking place. It is unmistakably clear that those native Christian people, so many of them just lifted from savagery, are rising to their desperate predicament with a heroism, ability and devotion which amaze and shame the most affectionate expectations of their missionary friends. In country after country, they themselves are taking over responsibility for schools and hospitals and orphanages and leprosaria and publications heretofore financed and directed wholly by foreigners. In some places, they are launching forth on hitherto unprecedented evangelistic efforts. They are maintaining not only their own Christian life and work, but also the missionaries who are now wholly without contact with the rest of the world. Thus is being given a demonstration of the maturity and the profound Christian loyalty of these youngest, least experienced and least privileged of Christ's Churches.

Again, a single illustration must suffice—chosen, likewise, both because of its representative importance and because it comes to us from a spot of which most of us are sadly ignorant. In the island of Sumatra, among the remote mountains in its

• 11 •

northern tip, dwells a people of Malayan race and of exceptional vigor and spirit. The Bataks number about one million. In 1861, a German missionary penetrated the jungles and inaccessible mountains, discovered them and began Christian work among them. In less than eighty years, a Church of over 400,000 Bataks, nearly half the population, had been built up—almost the largest proportionately and the strongest youthful Christian Church in the world. Although less than three generations removed from primitive barbarism, these Batak Christians had long demonstrated great independence of spirit and some restiveness under the paternalism of their German missionary sponsors. On May 10, 1940, the entire German staff was interned. Just one Dutch missionary remained. Grave alarm excited both German and Dutch mission circles. A Dutch leader flew to Sumatra to take charge. But the Batak Christians took a different view of the situation. At last, the long-coveted freedom had suddenly been thrust upon them. "A hundred per cent independence" became their rallying cry. They summoned a great synod to which came native Christians, mostly laymen, from all through the mountains. A new Church was formed and native leaders elected. Full responsibility was assumed for all the manifold enterprises of the Christian mission among them.

Then, a year and a half later came Japanese conquest. In all probability, all Dutch advisers were removed, and these Batak Christians were thrust wholly upon their own resources for the maintenance and direction of the largest and most vigorous but almost most immature Church in that part of the world. May we not think of their year and a half of experimental independence under the rather sceptical observation of missionaries as providential preparations for the far more severe testing which they are today suffering? Shall we doubt that, when the Japanese tide is rolled back and again it is possible for representatives of the World Church to go to Batak-

• 12 •

land, they will discover a Church more numerous and more vigorous by all they have passed through?

This, also, is simply an illustration of what is happening at unnumbered unnamed points over the earth.

There is one further chapter in this part of the story, a manifestation unsurpassed of the reality and unity of world Christianity. It is clear that, in many places, both native Churches and missionaries are being succoured and sustained by fellow-Christians of the "enemy" nation. Recently from the capital of the Netherlands East Indies came a cryptic message reporting that Dutch missionaries there were free and well and able to continue their work "through the help of the friends of K. A. Gawa."

THE STRENGTH OF THE YOUNGER CHURCHES

Another observation our Martian visitor would report from Asia. Not only the unsuspected and unforeseen strength, valor and devotion of these immature Christian communities, but the hardly less noteworthy record of younger Churches which had already come of age when war overwhelmed them. It is precisely within the two nations with which this World War originated, and which have endured its fury for more than six years, that there have taken place developments, in many respects the most remarkable, and perhaps the most important for the future of Christianity in the world.

The record of the Christian movement in China is by now too well known to require or bear repetition: the significance of the Christian leaders of China for her survival and her indomitable resistance. The saga of the Christian schools and colleges of China as they, together with the national educational institutions, have suffered expropriation, pillage, and destruction of their lovely campuses; have piled books and microscopes upon rickshas; have trekked, faculty and students together, overland across rivers and mountains, sometimes

• 13 •

several thousand miles, sometimes on several successive exiles; have set up classrooms, laboratories, and dormitories in warehouses, abandoned temples, even in mud caves; and are today carrying on. In this year when our universities are almost stripped of all normal education, there are more men and women pursuing regular university education in China than in any previous year of her history. It is the most remarkable chapter in the age-long chronicle of man's quest for truth and learning; and in it all the Christian schools have had a noble leadership. The mostly unheralded heroism of countless missionaries who have risked disease, privation, and death to stand unmoved as the Japanese hordes have swept on, and who minister to the destitute and wounded, rescue the abandoned, and plead for the innocent—win the reverent gratitude of the whole Chinese nation. The simple fidelity of thousands of Chinese Christians, uprooted from homes and possessions and driven into an unfamiliar hinterland, who there start life afresh and there build a new Christian sanctuary. Above all, the incredible spirit of these Christian Chinese—patient, almost free of hatred, faithful, bountiful.

From far out on the Tibetan border beyond the Burma Road comes a message from perhaps the most distinguished leader of the Episcopal Church in China, Dr. Francis Wei, president of Hua Chung (Central China) College, now exiled in Western Yunnan. The message is addressed to a leader of the British Churches:

"During this Christmastide, our thoughts often turn to the suffering in London and other parts of Great Britain, particularly among our fellow Christians in the Churches. You have been going through in your country the sufferings of war as we have been undergoing them for the past four and a half years, except perhaps on a larger scale. You have our sympathy and our remembrance in our prayers.

"At Christmas in our refugee college this year we decided

•14•

to make our Christmas offerings a gift to the Churches in Great Britain which have suffered from the war. Our collections amounted to Chinese \$960.65. . . . This is a mere token of our Christian sympathy and fellowship, and I hope you will accept it for the Churches of England from the Christian community in Hua Chung College. We wish that the gift might have been larger but our community is small, and particularly at a time like this we are not able to give much. We are sending it to you with our prayers and with the season's greetings."

But it has been given to the Christians of Japan to have thrust upon them perhaps the gravest trials and most testing temptations faced by Christians of any nation in our day.

Shortly before Pearl Harbor, they found themselves driven, partly by government persuasion, partly by the exigencies of their situation, but also partly in fulfillment of long-cherished hopes, to make two radical changes in their Church life: to free themselves from all dependence upon foreign support, and to unite all their many Protestant bodies, inherited from our Western divisions, into a single Church of Christ in Japan—all Protestant bodies except two, Seventh Day Adventist and Episcopal churches. The whole Christian world regarded these drastic measures with grave misgiving. Then, before there had been time for the new independence to establish firm foundations, Pearl Harbor interned all missionary advisers who remained and cut the Japanese Christians off, not only from support from abroad, but even from all communication with the rest of World Christendom. What would this do to the new and fragile Church of Christ in Japan?

As anticipations have been succeeded by actualities, forebodings have had to make way for admiration and thanksgiving. It would not be possible that changes, so sudden, so radical, would fail to have some unhappy results. But, on the whole, the Christians of Japan have risen with almost miraculous zeal and devotion to take over support of our mission

•15•

work, to launch new campaigns of evangelism, to press out to the far-flung fringes of Japanese military control with concern for harassed and often destitute fellow-Christians there. More than that. Although completely insulated from direct contact with the World Church, it is obvious from news that seeps through that they are actually strengthening the ecumenical character and loyalty of their new Church. Even the Episcopalians have joined the united Church of Christ in Japan! And that Church has successfully resisted every device of government pressure to turn it into an instrument of national aggrandizement, and has declared its membership in and loyalty to the universal Church of Christ. One especially striking concrete evidence of this we have already cited.

What a glorious paradox that in the very hour when the Christians of Japan must suffer alienation and isolation from virtually all the rest of Christendom, there are given to them these two great pioneering and prophetic tasks in behalf of that universal Church: the first of the younger Christian Churches to come to full independence and self-support; the first Christian community in any land to form one visible organic Body of Christ for the whole Protestant population of an entire nation!

THE CHURCH: A WORLD COMMUNITY

IN conclusion, are there any more general and fundamental conclusions which our hypothetical observer from Mars might leave with us to guide our thought as we look into the future?

From the record of the Christian Churches under trial, both the Churches of Europe and the Churches of the mission field, four facts stand forth:

1. It is a record of Churches rather than of individual Christians, and of individuals only as they speak and act as Church-

• 16 •

men. Only a great corporate reality can struggle effectively against demonic corporate might. Only a great corporate reality can stand securely amidst the disintegration of war and revolution. Only a great corporate reality can count significantly in an age of global conflict and mass movements.

2. It is a record of all Christian Churches alike: conservative and liberal, Episcopalian, Presbyterian, Methodist. In Europe, one of its most remarkable by-products has been unprecedented coöperation between Christian communions and parties heretofore estranged. Indeed, in general, the success of Christian resistance has been directly proportionate to the massed unity of all Christian groups. Throughout the mission lands, it is even more markedly a record of Churches united. It is not a record of any one communion but of them all together—indeed, of any one only in the measure that its particular life and work has been caught up within, strengthened and made secure by the unity of all. In days of peace and optimism, Bishop Brent declared “The world is too strong for a divided Church.” How much more true today. Nothing less than the whole Christian community is able to “withstand, and having done all to stand.”

As a son of the Episcopal Church, an affectionate albeit somewhat prodigal son, will you allow me to say that there is no Church which more needs to take that lesson to heart? This Church has been doing quite superlative missionary work, here and there; although, we all would feel, an insignificantly tiny work in view of the wealth and privilege of this Church. No individual achievements of the Christian mission surpass St. Paul's University and the great medical center in Tokyo, St. John's University or Francis Wei's Hua Chung College in China, doubtless also certain small centers in Africa and Latin America. But it must be confessed in all truth that today these would be of almost no significance were they not parts of the

• 17 •

total World Christian Mission. Apparently the Episcopal Church of Japan could be saved from annihilation only by losing itself in the Church of Christ in Japan. The fruits of decades of heroic work in Occupied China would have been wiped out had they not been preserved within the larger reality of the Christian Movement there. And all together would have gone down without the support of World Christianity.

3. It is a record of Christians and their Churches, living, acting, and standing steadfast always under vivid consciousness of their membership in a World Community. In a profound sense, this is a record not of individual Churches or national Churches but of a World Church.

4. It is a record of a World Community brought into being as a direct result of the Christian World Mission. In words of the Archbishop of Canterbury, now wearing threadbare through repetition:

"As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them, and supplying promise of a check to their rivalries. . . . Almost incidentally, the great world-fellowship has arisen from that enterprise. But it has arisen; it is the great new fact of our time. . . .

"Here is one great ground of hope for the coming days. . . . It is of urgent importance that we become aware of it, that we further it in every way open to us, and that through it we take our part in providing for the Spirit of Christ the agency by which He may transform the world."

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STEPHEN FIELDING BAYNE, JR., *chaplain at Columbia University, New York, since 1942, was born in New York in 1908. He is a graduate of Trinity School in that city, and of Amherst College and the General Theological Seminary, New York, in which latter institution he served for two years as fellow and tutor after his ordination as deacon and priest in 1932 and 1933. He was rector of Trinity Church, St. Louis, Missouri, 1934-39, after which he went to Northampton, Massachusetts, as rector of St. John's Church and chaplain for Smith College students, until called to his present office. These meditations were given at The Triennial Meeting of The Woman's Auxiliary to the National Council in Cleveland, Ohio, October 1943.*

To
L. C. B.

~ INVOCATION ~

Come, Thou Holy Spirit, come!
Come as the fire, and burn!
Come as the wind, and cleanse!
Convict, convert and consecrate
Our hearts and wills
To our great good
To Thy greater glory!

~ Gifts of the Spirit ~

I

FREEDOM

LET me say at the outset that such meditations as these represent a very dangerous enterprise. We are very busy people, and this is a very busy world, far too busy to have time for anything which does not directly contribute to its salvation. It is a dangerous enterprise to take time for a consideration of the life of the Spirit, dangerous partly because our intention is so liable to misconstruction on the part of those who do not see in the gifts of the Spirit anything vital to the world's salvation—even more dangerous because we are likely ourselves to find in the life of the Spirit a selfish consolation rather than the medicine for the world's sickness which God intends we shall find.

I say this not indeed in any apologetic temper, but to warn myself and you that the man or the woman who would take time to think about spiritual things must be certain in his own mind of their primary importance and relevance to a world at war, and must be ready in his will to commit himself wholeheartedly to the Spirit wherever it will lead him. God means that we shall be comforted and strengthened by our life with Him in His Spirit in perilous and troubled times; but the comfort and the strength do lead us, irrevocably, to a new life of an incalculable depth. Our Lord says

that we must sit down and count the cost before we begin just as if we were men planning to build a tower or to fight a war. So we must. If we are to say the Lord's Prayer, with its most tender affectionate childlikeness, we must remember that it contains also that most terrible and exhausting and incalculable of all possible petitions, *Thy kingdom come. Thy will be done.* It is a good thing for us to remember the somber gravity of the Gospel as well as its joy.

The prophet Amos had a piece of rather saturnine advice which we do well to hold in our memories, *Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.* (Amos 5: 18-19)

All I am really saying is that we must mean it when we say we want to know more about God's will for us and His provision for us. Of His love and joy and of His loving will to give us His joy through His Spirit we can have no doubt; but we must do business with Him on His terms and not on ours. We must be expectant that He asks great things, heroic things from us and His Church, and we must be ready to do His will as He gives us light to know it. Otherwise we shall be simply playing at being Christians, and there has been far too much of that in every age, as well as in our own.

GIFTS OF THE SPIRIT

LET me say, as a second preface, that the title of these meditations, GIFTS OF THE SPIRIT, is important. These words are written in the Program of the Triennial Meeting, *The King-*

dom is both a gift and a task—surely a task for men, but essentially and ultimately a gift from God. The laws of the Kingdom are His and the plans for the Kingdom are His, so that it is not a kingdom that we give Him but a Kingdom that He gives us. Our share in the Kingdom means letting Him use us. That is profoundly true; and so is it true that when we talk about our tasks in the individual life of the Spirit — our prayers, our communions, our disciplines, all the inner life in which we grow—we are not so much concerned with those acts interpreted as our gift to God as we are with them as our response to what God begins and gives in His love. *We love him, because he first loved us*—that is the one sure defense against the deadly sin of pride.

We do not pray because we are trying to change God's mind. We do not pray because we are trying to tell Him something He does not know about us or the people we love. We do not pray so as to force God's hand. We pray, really and truly, for a reason we do not at all clearly understand; because it is right to pray, because it is natural to pray, because He has already moved in our hearts and we are trying to give voice to that dim apprehension of Him which is the most He has been able to give us, free and fretful mortals as we are. Prayer is our answer to His gift.

The gifts of the Spirit are what we say they are—gifts. They are not accomplishments, or rewards, or techniques, or human arts, or mortal skills—they are gifts which God in His great mercy wills to give, not to those who deserve them, for there are no such people, but to all His children who will accept them and live up to them. *If ye then, being evil, know how to give good gifts unto your children: how much more shall*

your heavenly Father give the Holy Spirit to them that ask him?

FOUR GIFTS BUT REALLY ONLY ONE

ONE final preface may, perhaps, be added. We shall be thinking about four gifts: Freedom, Life, Joy, Selfhood. There is really only one Gift, and that is Christ Himself. The Gifts of the Spirit, God's gifts, are not things or graces or arts or qualities; God's gift was and is a Person who supremely ennobles and transforms all life, in whose light we see light, in whose straight path we shall not stumble. The Gifts of the Spirit are ways of talking about Jesus. That is all they are.

So it was when St. Paul talked about the Gifts of the Spirit. *Covet earnestly, he said, the best gifts: and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. Though I have the gift of prophecy . . . though I have all faith . . . though I bestow all my goods to feed the poor . . . and have not charity, it profiteth me nothing.* Even as you hear the words, you realize what he is really struggling to say; *Jesus suffereth long and is kind; Jesus envieth not; Jesus beareth all things, believeth all things, hopeth all things, endureth all things; Jesus never faileth.*

And so it is with us. When we are children we talk about the Christian virtues and the Christian arts and the graces of the Christian life—prayer, fasting, almsgiving—but as we grow, we become less and less articulate, less and less sure of ourselves, less and less professional in our religious techniques, more and more desirous to know a "more excel-

lent way," and more and more deeply aware that He is all that matters in whatever we do; that He illumines our daily acts and our daily prayers until they are seen to be only particular ways in which we come and stay close to Him. I do not mean to be sentimental about this in the least. He walks far too fast for me to be comfortable when "He walks with me," as that most sentimental of all hymns describes it! And He goes too far for us easily to follow; but it is He and not It whom God has given us.

HE HAD A REFUGEE RELIGION

I HAVE a friend, a refugee from Germany, who said of himself one time, "I have a refugee religion." I was puzzled; and he explained his meaning in these terms. Suddenly, at midnight, came the expected knock at the door and the fearfully opened door and the harsh voice, that he had been given orders to leave, ten hours to prepare, and he could take with him only what he could carry in one small suitcase. So little time! So little room! He had to crowd into that narrow space everything that he was to take with him from his old life. He went around his home, looking at his books, his pictures, his silverware, clothes, furniture, letters—what should he take? What must he have?

"Finally," he said, "I managed to choose a tiny handful of essential and fundamental belongings, without which I could not make my journey nor start my new life. They were not my most precious things in a monetary sense; my silver I left, most of my books, most of my clothes, most of my pictures—only what I had to have to go into a new world, that I took with me. Now my religion is like that, too. I am a

spiritual refugee, and I can take with me only what I can carry in my hand—those few essential fundamental beliefs without which I cannot make my journey from my old country, nor start my new life in a new world.”

He had a refugee religion.

I had a letter a year ago from a friend in England, who had been bombed out of three houses in the course of the blitz, and who wrote, after reflecting on that dreadful experience, these words: “You may not think much of Oscar Wilde’s definition of a cynic, *a man who knows the price of everything and the value of nothing*. I do think a lot of it because that is the way we were; and it took all the bombs and the burning to make us see what were the real values and the really important things. I have literally nothing left,” she said, “except the clothes on my back—if I do not count my children’s trust, and the ring of the postman every morning, and the grumbling of the old lady in the green grocer’s shop. If I do count those things, and I do now, I see that this *life is more than the meat, and the body than raiment*, and I thank God every day that He opened my eyes before it was too late.”

A soldier, one of our boys from Columbia, wrote me the other day: “Chaplain, there is one thing you never told us about, and you should have, because we have had to learn it, and it is the most important thing we have learned; how few things you really need either to fight with or to live with, and how much you need those things.”

Well, those are examples of a curiously widespread phenomenon of our times, the way we are learning how few things we really must have, and how desperately we need

those few things. St. John Baptist said, *There cometh one mightier than I after me . . . he shall baptize you with the Holy Ghost, and with fire . . . and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable*. And what have we in our time been seeing except a burning with fire unquenchable, and it has been our desperately urgent task to understand and profit from that terrible fire? The greatest of our Anglican poets* says this, thinking as an air-warden during a raid:

*The dove descending breaks the air
With flame of incandescent terror
Of which the tongues declare
The one discharge from sin and error.
The one hope or else despair
Lies in the choice of pyre or pyre—
To be redeemed from fire by fire.*

*Who then devised the torment? Love.
Love is the unfamiliar name
Behind the hands that wove
The intolerable shirt of flame
Which human power cannot remove.
We only live, only suspire
Consumed by either fire or fire.*

That we have learned, if we have learned anything except fear—that there is only one greater fire than the fire of war, and that is the fire of the Holy Spirit lighting upon the heads

* T. S. Eliot, Little Gidding in *Four Quartets* published by Harcourt, Brace and Company, Inc. Quoted here by permission of the publishers.

of His disciples—that only that fire can defeat and make captive the burning of bombs—and that the gifts of that fire are the only things we really want.

Refugees or soldiers (and we are really both, refugees from an old dead destroyed world and fighters for a new), we learn to do without unessential things and to hold fast to what we must have. What must we have?

MAN'S FREEDOM TO BE A MAN

FREEDOM. That we know. It is a war for freedom—not power or empire or institutions or constitutions but something far deeper than those imperfect expressions—it is a war for freedom.

And when we say it, and this is the important comment, we discover what a curious, paradoxical thing it really is. Is it the freedom to vote that we mean? Is it the freedom to hold as much property as we can? Is it the freedom to eat as much as we want? Is it the freedom to say and do what we please? We ask ourselves these questions, and as we ask them we perceive that we are really not interested primarily in them but in something quite different and vastly deeper than they; we are interested in a man's right to be a man; we are interested in what makes a man; we are interested in the very innermost quality of manhood, a quality which man in fact rarely achieves but which is always before him and animating him and illuminating his every act. And we fight that men may have this birthright of theirs.

Still we ask, what is it? Well, it is what a man sees about himself when he stands at the place where two worlds meet and looks at himself clearly and gravely—his nature, his gifts,

his wants, his fears—and sees that he cannot be explained in terms of this world alone, and sees that either this creation is a chaos, a very bad joke by an insane God who sits and roars with laughter at these tortured children, or else sees that man is so created that he must inevitably transcend himself and by his choices move toward a goal which is greater than man and of a different stuff than man.

And it is in the perception of those two worlds, and of the two alternatives that life always offers us, that we come to see what freedom really is. Consider for a moment man as he is related to the rest of creation. God makes whatever it is we call electricity, and it goes on automatically being electricity and doing automatically whatever electricity does. God makes stones, and they go on being stones, because that is what their nature is. God makes little dogs, and they go on being little dogs, always at peace with themselves, always doing what they are made to do.

I have a friend named Joe. Joe is a great comfort to me. I go to see Joe and I look into his eyes, and I see there all the tired, ageless, passionless wisdom of this world and this nature. Joe is wise. Joe is always at peace with himself and his world; he sits and eats bananas and scratches himself and sleeps and peers at the world through untroubled eyes. Lots of times I wish I were like Joe. Instead of being ashamed of myself, instead of being angry against stupidity and bullying and untruth, or haunted as we always are by a brighter world we cannot describe and yet which we must serve, we often wish we were in Joe's shoes. Joe is a monkey; and God makes monkeys who mostly go along being what they were made to be.

We are not like Joe. We are far worse than Joe at the business of getting through this life. He knows nothing of shame or rebellion or cruelty or dreaming or the terrible cost of those things. He is far more efficient than we are at the business of living with a minimum of friction in this world. He is an innocent beast, a good beast, because God made him good, and he cannot help himself; he must go on being good. He cannot be brutal; he cannot be bestial. Those are adjectives reserved for man alone, precisely because we are not beasts, except in part; because our ancestors ate the fruit of the tree of the knowledge of good and evil; because we have seen a vision and are free to be unfaithful to it.

BORN INTO THIS WORLD; YET BORN TO CREATE ANOTHER
OR we look at Christ, and we marvel at how fully man He was and yet how nobly He carried it, so much a part of our world and yet so completely unconquered by it. Its joys, its sorrows, its temptations, its strains and tensions—all those He knows. And yet He is not enthralled by them but He uses them in making choices which little by little reveal an unknown and unseen glory. Born in this world, yet born to create another after his dreams; flesh of this flesh, yet transcending it so that this flesh does not describe nor include him; a child of this creation, yet really more at home with the Creator and restless and tormented when he is away from the Creator—that is the story of mankind, and it is supremely and in all its paradox and contradiction illustrated in the Lord Christ.

It is true that even at the most glorious end of all His choices, we still see through a glass darkly. "It is not yet

clear what we shall be"; and one has only to reflect on the fumbling and tortured language of the creeds to understand how hard it has always been for the Church to say what we so firmly and yet ignorantly hold about Him. We do not know all that was revealed in Him nor all that He revealed about ourselves. But of one thing we are sure, that He, like us, was wholly part of this bound and imprisoned universe, and yet too, like us only perfectly so, was free to build out of this imprisoned creation a new world of transcending beauty and truth.

Aristotle said, almost as if he could see Christ, *They tell us that we are mortal men, alone, and so should confine our thought to what is human and mortal. But I say that we should play the immortal as much as may be, and strive to live up to the best that is in us—to our true self which although small in proportion to the whole self yet surpasses all the rest in dignity and value.* Free to play the immortal; Free to live as if divinity were our share; Free to make the costly choices, day after day, that could only lead to the Cross, and did only lead to the Cross; and when we see Him on the Cross, nailed to it irrevocably, held in iron immobile on the Cross, with no choice left to Him, yet He curiously reigns then and there as the Free Man above all. People talk about Christian theology as if we delighted in making puzzles and writing mysteries. The real mystery is not in the Creed; it is what we try so clumsily to say in the Creed; it is what is behind all our imperfect language; it is the fathomless paradox of freedom, the deep, inner acceptance of the vocation of manhood, made lower than the angels, indeed lower than the animals, to be crowned with glory.

FREEDOM COMES THROUGH CHOICES

MAN'S freedom to be a man, his freedom to respond to the half-understood vocation with which God has called him—that is the first and in some senses the greatest gift of the Spirit.

It is achieved by choices; and that is the lesson that we need so much to learn. That freedom is not given us by political enactments, or money, or victory; but it is given us by God in proportion as we choose our way toward Him. How easy it is to deal meanly with our daily life, to think about the choices we are obliged to make hour by hour as if they were just annoying necessities or nasty compromises or troubling sacrifices which we wish we did not have to make.

I think about marriage and married life. Most of us are married. We have learned at least this much about marriage, that it is not something achieved by the first great flush of romantic love, it is not achieved by promises exchanged at an altar, it is not achieved by years of living together, it is not achieved by children, or a home, or old age, or sorrows shared or joys or any other creature. It is achieved by the deliberate choice, a dozen or a hundred times a day, between "being married" and "being single." "Shall I answer her when she calls? After all, I can say I didn't hear her." "Shall I spend this money, or shall I save it for a treat sometime?" "Shall I tell him what I thought today, or shall I keep it to myself?" "Shall I make the effort to be cheerful, or shall I just answer his grumpiness as it deserves?" "Shall I play that I am really not so much in love with my husband or shall I remember that I have forsaken all others and keep myself only unto him?"—those are the questions we have to face in

marriage. Not one of them is a great world-shaking renunciation. They are all secret and unseen of men. They are all mean compromises. They are all imperfect. There is often very little justice to them. They often cost much more than we get out of them. They are disagreeable, cold, unrewarding choices that must be made, making almost intolerable demands on us. But marriage is made, slowly and costingly, by these thousands of mean little choices; at the end we stand free men and women who have willingly given themselves each to the other, for better or for worse; we have come to know what it means when St. Paul says, *Now is the accepted time, now is the day of salvation*; and we have come to value our little choices accordingly as the ways God gives us to achieve the noble and surpassing freedom we have seen in Christ.

That is the Spirit's great gift of freedom. If it is true of marriage, how equally true it is of every part and aspect of our life. Look at your daily lives. See how each minute brings you to a parting of the ways, when you stand at the place where two worlds meet and where you decide which way you will go.

You may well envy the animals, who have no such decisions to make. But they do not love God as you can; and they are not called to be like Him as you are. Before them there does not stand the Free Man who so continually excites our spirits so that we do again and again face our choices and gladly accept them.

Why are we as we are? For what is man made? Why do we suffer for another's guilt? Why do we have to struggle so hard? Why are we haunted by a vision of a fairer world

which we have never known and yet must deeply serve? Why are we such tormented, ashamed creatures? Why do we have consciences that drive us to such difficult decisions and great and secret renunciations? Why is it such a costly world?

Why? Well, you look at Christ, and see how serene and tranquil a freedom there is about Him; and you detect in yourself a quickened pulse and a deep breath of recognition—yes, it is for me too, that freedom—I and my children are made to be free—and it is our only peace. Then we start, today, deciding that we will be free.

CHOICES MADE WITH CHRIST

ONE final word: all that I have said illuminates, I hope, all our spiritual life, our prayer, our fasting, our alms giving. What I hope most of all is that it will, as St. Paul says, *redeem the time because the days are evil*. Our choices are often particularly hard these days; and our minutes are filled with anxieties and distractions almost beyond number. God's gift to us is the ability to take our choices as they come, and to reflect on the great vocation to manhood that runs through them all, and then make them with a peaceful heart because we never quite lose sight of Him who is our goal.

Many of you will remember the story of the young Communist girl, captured by the Chinese nationalists and given a drumhead trial and marched off down the street to be executed. As she marches, she sees her mother crying bitterly by the side of the road. And she calls out, so defiantly, "Don't weep for me, Mother, I have something to die for; weep for yourself, you have nothing to live for!"

It is that knowledge of something for which to die or to

live, that sure knowledge of the end of life, its purpose and meaning, which sheds light on every step of our way. Look for that light every day; perhaps I could say more simply, look for Him every day, and make your choices with Him, so that His freedom, which He means to give you, may be yours.

This then is the first and most fundamental of the gifts of the spiritual life. This ability to "take time seriously," to consecrate time, to consecrate our little choices, to look at each day and each act in the light of eternity. That gift of God is what redeems us and our life. And in a world and in a time which feels itself to be so unredeemed and so unredeemable, what greater gift have we, in turn, to give the nations of the world except the gift of freedom and of consecrated choices by which we accept and live up to God's vocation of us?

II
LIFE

LET me begin this meditation with an allegory which may be familiar to some of you. Perhaps I ought to say at the beginning what they say at the beginning of moving pictures; that any resemblance to actual persons or places is purely coincidental. As a matter of fact you never quite know, with an allegory, just how coincidental those resemblances are; allegories have a way of getting out of hand. . . .

AN ALLEGORY

Once upon a time there was a young man, or a young woman if you like, who set out to find someone who knew about God and could tell him about God. He walked along his allegorical road for a while before seeing anyone; then he saw not far off the road a white tower, slender and gracefully proportioned, with a balcony around the top of it. He was curious and walked over to it and around it a time or two, and was a little astonished to see that there was no door apparently, nor a window; at which point he heard a courteous voice from the balcony, and he looked up to see a man leaning on the rail amiably contemplating the universe and himself.

"Good day, sir," he said; and then, with the liberty that people are allowed to take in allegories, "Sir, tell me, do you know God; could you tell me about Him?"

And the person replied, "Why yes, of course I do, and I can tell you about Him and I shall. It is a lovely story, lovely to tell. Imagine, if you can, the most beautiful of all things—God is like that, only infinitely more so. He is so beautiful . . . I have learned long since that it is true joy to come here to my balcony and contemplate His beauty forever."

"But, sir," said the pilgrim, "is that all you can tell me?"

"What more could we know?" cried the man. "Beauty is all we know or need to know; when you are tired of the ugliness of life, when you are affronted by the coarseness of life, what other joy could there be except to flee from it, and find refuge in the contemplation of perfect beauty?"

"But, sir," and the pilgrim spoke now passionately, "surely there are other things beside beauty. What about pain and shame, what about fear at night, what about the dead, what about the Cross that believers erect to guide them? Does God know nothing about those ugly things?"

"Of course not," said the man. "He is perfect Beauty; and you must learn, as I have, to shut your eyes to those dreadful things, as God does . . ."

Well, the pilgrim went on his way, dismayed, as he put it, to discover how heartless and pitiless God must be.

Not long after, he came to a house by the side of the road, a comfortable, neat house with a porch across the length of it, and morning-glories running up a trellis, and a stained glass window in the front door, and a row of rocking chairs with antimacassars on the backs, and in one of them a ma-

ture, sharp-faced lady rocking and knitting and gazing a little sourly at him.

"Excuse me, ma'am," he said. "Do you by any chance know God, and could you tell me about Him?"

"Don't be silly, young man, of course I do, same as any sensible person. I can tell you in a jiffy. Pay your debts. Keep your fences mended. Don't go to the movies on Sunday." And she went on knitting and rocking.

Not quite sure just what he had heard, the pilgrim rather hesitatingly said, "I beg your pardon. Would you say that again?" And with a sniff, she said again, "Pay your debts. Keep your fences mended. Don't go to the movies on Sunday." And she went on knitting and rocking.

"But, madam," he said, a little dejectedly, "madam, surely that isn't all. What about nights and days, what about lovers and friends, what about partings and meetings, what about sorrow and joy . . ."

"Fiddlesticks, young man; God has nothing to do with that kind of nonsense. You pay your debts and keep your fences mended and don't go to the movies on Sunday, and you'll know all you need to know about God."

Well, with a heavy heart the pilgrim went his way again, having seen, as he thought, that God is not only heartless but apparently almost unbelievably trivial as well.

And he went on; soon it was dark, and at the top of a hill he came on a third person, a rather scholarly looking person, sitting on a camp stool and looking through a telescope at some remote part of the heavens. And he decided to try once again.

"How do you do, sir," he began. "Do you, by any chance, know God, and could you tell me about Him?"

And with a little air of surprise, the man turned to him and said heartily, "Why, of course, my boy; I'll show you God and you can see for yourself," And he seated the boy on the stool and directed him to look through the telescope.

"Now, it is all very simple," he said. "There is no conflict between science and religion, you see; just look at that luminous spot up there, do you see it? Just to the left of that brightest star."

And the boy did see it, and said so.

The man went on cheerfully, "Now that luminous spot, my boy, is God (or what we call God in our anthropomorphic way). You see Him now; isn't it amazing?"

"Well, sir, what about Him?"

"What about Him? Don't you see Him?"

"Well yes, sir, I do see something."

"Well then, young man, I don't know what else you want. I sit here night after night with my telescope and my copy of the Book of Common Prayer, and I see Him and I reflect on the intensely interesting facts that He exists. I think I may even say that I reflect reverently, which (in our anthropomorphic way) we call prayer."

"But, sir,"—and now there were tears in the pilgrim's eyes—"is this all there is to say—that He exists? Does He know anything; does He care anything? What about the dreams of men, what about their courage in adversity, what about their struggle for justice and for light and for bread—do these mean anything to God?" But before the man could answer, the pilgrim went on, "Ah, sir, I perceive that they

do not; I perceive that God is not only heartless and trivial, but that He is also irrelevant and meaningless . . ."

And going on a little way, he threw himself down to tears and darkness, and then to sleep.

The hours pass; and when the sun shines again he wakes up and sees, leaning against a tree a yard or two away, a man with a most extraordinarily tender and wise look on his face; and almost against his will he smiles at this man and is met with a smile and a grave and yet astonishingly tender "Hello, son." And without thinking much about it, he says once more, "Hello, sir. Do you mind if I ask you if you know God, and if you will tell me about Him?"

And the stranger is quiet a minute, and then he says, "Why no, son. I'd like you to know." And then he points with a wave of his hand . . . "Look over there and tell me what you see."

The boy looks out across the deep valley, across to the ranges on the other side; and he wonders a good deal at this stranger; but he looks for a while and turns back and says, "Well, I see . . . well, what is there to see? Towns I see, and a city there, and a college apparently, and a factory and those farms over there . . . is that what I am supposed to see?"

The stranger nods and says, "Yes, that's part of it. Now look again a little closer, and tell me what you see." So the boy looks again, rather puzzled, but yet strangely anxious to follow this to the end . . . he looks a long time and then hopefully turns again to the stranger, "I think I know what you mean, sir; I see people over there, people in their towns, men and women in the streets of the city. I see workers going to the mill, I see farmers out in their fields, I see young men

and young women going to class . . . is that what I am supposed to see?"

The stranger nods again and says, "Yes, that's more of it. But please look again still more closely, and tell me what you see." So the pilgrim looks once more; and as he looks, a curious excitement stirs in him, and his heart pounds a little, and he looks squarely for a minute at the stranger, and then back again to the far hills, and then in a tremendous exhilaration again at the stranger. . . .

"Sir, I do not understand it, but it is most amazing . . ." and he stops because he does not dare say what he really means to say; but the stranger presses him a little now: "Go on, son, say what you see."

And the boy, now on his feet, says, "Sir, I do not know who you are and I do not understand this . . . but they all look like you!" And the stranger nods and answers, "Yes, they do; you see, they are my brothers." And then the boy says, "Over there . . . there is where I must go! there is where they know about God, there is where God is. Can I go there? How can I go there?"

The stranger nods again and says, very quietly, "Why yes, there is where God is, where those people are. And it's very simple to go there."

"Well, how do I go? Where is the way there? How can I know the way?"

And the stranger says, again, "It is very simple to go there. Just start here and go." "You mean, start right here where I am?" "Yes, right here; just go."

"But," the stranger adds, "there is just one thing I must tell you. It is easy to go there to be with those people; you

just start here where you are. But one thing comes before all the others." "Sir, what is that?"

"Son, you must die first."

THE ALLEGORY INTERPRETED

I THINK the allegory has to end here. Perhaps I may suggest a text: *Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.*

Like any allegory, this one means a great many things to different people. On the surface of it, it tells two stories. One is the heartbreaking story of the inadequacy of so much of what passes for religion. The pilgrim in search of God is no stranger to us, and we know how often in his search he finds not God nor any knowledge of God, but the cruel cult of beauty, or shallow moralizing, or barren intellectualism. And it is the miserable truth that not all pilgrims meet the Stranger at the end.

But it is not that story but the second which is the really important one. What does the Stranger mean when He says it is so easy to enter the Kingdom of God and yet that we must *die first*. Or, conversely, what does He mean when He says He is come to give us life *more abundantly* than we have ever had life before?

DEATH HATH NO DOMINION OVER US

LET us think for a minute about life and death. Plato says, *Men are in danger of forgetting that they who rightly prac-*

tise philosophy study nothing else than dying and death (Phaedo). And it is so that when we have penetrated into life farther than the cheap religiosities go, farther than the artist in the ivory tower, or the woman in the rocking chair, or the astronomer at his telescope, when we have really faced life, we discover that we must also in the same breath face death. Whatever value death has, life can have no more. Death is the final horizon of life, and the ultimate judge of life. And so the wise man does, in the long run, "study nothing else than dying and death."

So it is with St. Paul. Try as he will to find images and illustrations of the life he seeks to describe, sooner or later he comes back to that most fundamental fact of all: *I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me . . . For ye are dead, and your life is hid with Christ in God . . . For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

And St. John . . . *We know that we have passed from death unto life because we love the brethren.*

And in the Gospels phrase after phrase comes to our minds, all revolving around that central fact of death and life, of death in life, and life out of death, of the dying life and the living death.

So it is with truth wherever we find it; nothing is true nor acceptable nor even rational that does not offer to men an interpretation of death and its meaning, and of life. In that respect Christianity differs in no wise from any great insight into truth. All wisdom is simply a coming-to-terms with death, and no man can pretend to be wise who has not done so.

The gift of the Spirit is life. Into that ancient world, a sensible world which faced the fact of death, but also a tragically desperate world which lived in deadly fear that there was nothing more final than death—a world which “had lost its nerve”—Christianity came as a gospel which also had faced the fact of death, but which had no fear of death, which had in fact discovered the secret of victory over death. *Death hath no more dominion over us*—that was the battle cry of the Christians. Can you imagine what that meant in the ears of people who lived in constant dread of the dominion of death? What it meant to men who, try as they would, could see no greater worth to their lives than the death which ended them?

What is it, this power that ends the dominion of death?

Well, it was a very simple thing, really. Our Lord helped us to see three things clearly about life and death:

First, He made us look at life whole, not just at biological death; He made us see man as a whole, not just as an organism which sooner or later runs down.

Secondly, He made us see, because we saw man as a whole, that he has many lives and many deaths, of which his body's life and death is only one, and not the most important.

Finally, He made us see that, in fact, we die daily, in one way or another, and that it is the manner of that death and not simply the fact of it that counts.

We thought, in our last meditation, about freedom and about the constant tiny choices, hour by hour, which compose our life, and by which we achieve freedom. These choices—secret, small, unimportant in themselves—when they are

seen as a whole are seen to be of incalculable importance because they determine our freedom. When they are illuminated by the great end which they serve, when they are seen in the light of Christ and His vocation of us, then they are not small and secret and unimportant, but they are the very fabric of eternity.

WHEN WE DECIDE . . . WE DIE

It might have been better if we had talked about those choices as deaths, because that is what they are. When we decide to forego our pride, we die to all the self-will and self-satisfaction which we might otherwise enjoy. When we decide not to go to the movies, we die to the pleasure and profit that is potentially there for us. When we decide to talk coöperatively and lovingly with our husbands or wives instead of going off in a rage and pretending we are single people again, we die to the liberty of the single life. When we decide to buy a War Bond, we die to the pleasures that money might buy. When we decide to volunteer to teach a Sunday school class, we die to the limitless possibilities of reading the Sunday paper in peace. When we decide . . . we die.

A child supposes that a man only dies once. A wise person sees that he dies a thousand deaths. A child says that these tiny, absurd choices are not important. A wise person sees that they are immensely important; that they are irrevocable, deliberate deaths from which there is no turning back. A child says that the order of things is birth, life, death. A wise person sees that the order is birth, death, life. When we de-

cide . . . we die. For better or for worse, whatever we choose to do limits and determines us, just as physical death does.

Mark you, it may be for better or for worse We do not necessarily die to sin and rise to newness of life. We may, and we all do in part, die to grace as well as to sin. But die we must, daily, hourly, simply because we are mortal men who cannot live two lives at once, who must therefore choose and abide by our choices.

Christ makes us see that clearly, and makes us see that the manner of that death is what counts, and not simply the fact of it. *He that loseth his life for my sake and the gospel's shall find it.*

Plato said, remember, *They who rightly practise the love of wisdom study nothing else than dying and death.* That is the mark of the wise man. But wise men could study it until Doomsday . . . and they did . . . and they still did not understand it until the Lord Jesus showed what it was really like, and gave men a way to use death so that it gave birth to life and not to corruption.

The point I am making here is simply this: when our Blessed Lord came to die, physically, on the Cross, it was no new experience for Him, it was no sudden tragic novelty crashing down on His life. If I may say it so simply, He had long since gone through the gate of death, in everything except His body. His body's death, climactic and final though it was, was simply one more way, and not the most important one, of demonstrating the wholeness of His continuing life with God. We are not horror-stricken when we see Him die on the Cross; we have already seen that before in the passionate commitment to the Kingdom all through His minis-

try. And we recognize Him on the Cross, and adore Him precisely because it is no new thing.

Christ used to speak almost casually sometimes about the Passion and the Cross that were awaiting Him. St. Peter remonstrated once, with all his naive affection and with a sincere revulsion and horror, *Lord, this shall not happen to you.* And Christ with a rare flash of anger says to him, *Get thee behind me, Satan: . . . thou savorest not the things that be of God.* What do you think He meant? Certainly not that death was a light thing or unimportant. But certainly this He meant—that if you did not understand the life you would not understand the death, that Peter's horror at the thought of Christ's death was a measure of his almost tragic failure to understand the character of Christ's life and the manner of it.

I said goodbye two weeks ago to one of our boys as he was leaving chapel after a service. Three days later he was killed when his plane crashed taking off from a carrier at sea. His mother said an extraordinary thing to me. She said, "I am not sorry for him; the last thing he said to me was, 'Remember, mother, if I die in my plane I shall be doing exactly what I want to do and must do and gladly paying the price for it.'" His physical death is not any less important than Christ's was; but it was only one of his deaths, and not the most important one; and the great one was the one that gave him life even through the death of his body, a real life without which he would not have been what he was at all.

He that loseth his life shall find it.

The gift of the Spirit is life. I have said all I need to say

about death if you understand that without death there is no life, and that to the man who knows and loves Christ there is, in this world as well as the next, a life which overrides death and triumphs through it and over it.

I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

ETERNAL LIFE AT THE ALTAR

WHEN you come to your communions, you will be at the very heart of this mystery of death and life. His death on the Cross, which is itself of priceless worth to us because it is an expression of His continuing death to self and to sin, His death, which really is better spoken of as His life, this gives its meaning to the bread we eat. But we do not presume to eat this bread except as we are determined to pattern our lives after the Life which gives meaning to the bread. How much do we want to live forever? That is the question we must answer. How far are we determined with God's help to go on dying to this life so that we may lay hold on eternal life? Eternal life is not something in the future. It is a present reality. How badly do we want it? How willing are we to decide for it, to choose our way into eternal life? Those are the questions on which our communions depend.

And it is the mercy of God that in the Sacrifice of the Altar we may find the way week after week to offer our lives for the sake of eternal life.

Today you die a little bit to pride, say, or selfishness;

today you decide to be a little bit more married than you were yesterday; today you decide to give up your right to anger; today you decide to accept the injustice of hard work when other people do not have to do it; today you put up with ungrateful children for the sake of a possible tomorrow; today you give up your precious hour of reading because some one needs you; today you take the money you were going to spend on yourself and you put it to some better use; today you die in all those little ways, but they are not little ways really, because they are the only ways God has given you, and therefore they are worth whatever He says they are.

Tomorrow you go to the altar for the Great Sacrifice; you will meet that Great Death with your little deaths. All today's decisions, all today's deaths you will offer to Him who is our great High Priest. And He will join them with His death, with His flesh which He has given for the life of the world; He will transform and ennoble and magnify your deaths by the measureless majesty of His own; and He will give you the Living Bread which will make you live forever. The gift of the Spirit is Life, the Life of Freedom, the Life of the Free Man, the Eternal Life which has broken the dominion of death.

That is what your communions are for. You know that Holy Communion is not just some kind of play we go through. It is the place where we die and offer our deaths. It is the place where eternal life is given to us.

And when we have seen how it works at the altar, then we go the last step and see how the altar works all through our life. We do not leave the altar behind us, and the death

and the life. There will be more deaths today and tomorrow, and more life to transfigure this living death, and little by little all our relationships are brought over the horizon from death to life. We may not see it happening in us, but it is happening. Life is slowly conquering death all the years we breathe. And when we stop breathing, in God's mercy we shall long since have passed over to the other side, able to sustain eternity because we have been schooled in it in our daily lives here.

We are like the pilgrim in the allegory; we want to go into the Kingdom where we can see that men are the blood brothers of the Stranger whom we love. But we must die first. Well, then, God be thanked. We shall decide . . . and die . . . many times today. And tomorrow we shall kneel before the altar of the Living God and offer our daily bread of death. And it will be accepted; even as the minister takes the white wafer and puts it on the paten, so does the High Priest take our daily bread of decisions and deaths and add it to His eternal offering. And it will be transformed; even as the minister feeds us with the very bread we have offered, so does the High Priest feed us, again with the very daily bread of deaths which we have offered, feed us with Eternal Life. And we shall pray with all our hearts, *Give us this day our daily bread*—"give us the testing of temptation, give us prejudice to overcome, give us enemies to love, give us hardships to bear, give us injustice to right, give us hard choices to make—give us this day our daily bread, for without it we perish; and with it, and the altar, we shall find in this world and in this time eternal life."

~ Gifts of the Spirit ~

III

JOY

ALMOST a generation ago, a book was published in England called, *The Lost Radiance of the Christian Religion* (L. P. Jacks). It made some small stir among a few people, but it was not a very important book, and I think really it was not a very opportune time to write a book about "the lost radiance of the Christian religion," because nobody, in those days, knew what the author was talking about. They were wonderful days; we were all rich and bound to get richer; there would be no more wars; everybody had a car; nobody believed in sin any more; God was in His heaven and all was right with this best of all possible worlds. What lost radiance was there to write about? We were the most radiant people in the world. And churches were the most radiant places in the world. You did not hear any mention of sin or of conscience or duty or suffering or death. You went to church and were satisfied, with the preacher who admired man and admired God in that order, with your neighbors who admired themselves and each other, and with yourself. That was not too long ago; fifteen years, as a matter of fact.

I wonder now just how radiant we really were. I am sure that we were satisfied enough, and extraordinarily pleased

with ourselves, and delighted to discover how easy and amiable life was, and happy at the thought that we had solved all the great problems and had only to live a little longer and we should have solved all the problems. We had all that pleasure. But I think we should still say that whatever virtues we had and whatever virtues the Christianity of that day had, radiant joy was really not one of them.

JOY: PARTNER OF SUFFERING

CERTAINLY it was not, in any true sense of the word joy. Because joy comes to men only as the inseparable partner of suffering; and the deepest joy with the deepest suffering; and a religion which had no place for suffering (or for decision, which is the word we have been using instead of suffering, but they come to pretty much the same thing) — a painless religion is a joyless religion. And when hard times came, and the easy natural pleasures of an easy and pleasant life evaporated as they were bound to do, there was, tragically, for so many people, no residue of joy left for them.

Even now, for many of us, joy is a word we do not use very easily, and a quality we do not expect to find in our religion. I am a little astonished to be writing about it myself. And yet, in any list of the gifts of the Spirit, joy is certain to be one of the first mentioned.

JOY OF THE FIRST CHRISTIANS

WHEN you go back to the beginning Church and read about it and what Christianity meant to those who were first hearing about it, the most remarkable quality of those first Christians was their joy. They suffered dreadful penalties,

they were often in need and poverty, they rejected many of the accustomed pleasures of their time, they bound themselves to the most exacting disciplines, and with it all, their joy was full and deep and lasting.

Now they were not better men than we. They did not deserve joy any more than we do. They did not live in better times than we. Yet they were joyful men, and the disciples were joyful men; and with us it is not quite true to say that we are joyful.

Why is it so? Why have we lost that deepest radiance?

In part I suppose it is a result of a mistaken Puritanism. I say mistaken because I am quite certain that it was not part of Puritanism at its best. But there was in Puritanism a kind of superstition that if you were joyful in this life you probably would not be in the next, and vice versa—a feeling that there was something creditable about joylessness in itself. And we still inherit a little of that. I do not mean just being merry or happy; the earliest Church was a very puritanical Church when it came to merriment or jollity, as a matter of fact quite as much so as New England ever thought of being; and heaven knows we are the most genial Church in Christendom! But joy in its deepest sense was not expected. And that lack of expectation is part of our heritage.

I suppose it is also true that part of that ancient joy of the early Church came precisely because they were the early Church and had such a consciousness of freshness and novelty about all they believed and did; and the perspective of twenty centuries has robbed us of a lot of that consciousness of freshness.

But there is more to it than that. I want to suggest these three factors to you:

First, it is the Christian faith that God is joyful, and that He means to give us His joy as deeply as we can receive it.

Secondly, it is the Christian faith that joy is always a by-product of something else, and never an end in itself.

Thirdly, it is the Christian faith that we go not into joy but first we suffer pain. We cannot buy joy with our pain; that is the blind alley of Puritanism. But we are given joy in proportion as we are ready to receive it; and the preparation to receive it, the choosing to receive it, is part of the pain of life.

GOD IS JOY

WE must remember then, first of all, that God is joy; that the very innermost quality of His Being is joy. Sometime read the Absolution in the Order for Morning Prayer in your Prayer Books. You have heard it a thousand times. Read it carefully, and see how it runs. When the Church gives us absolution after our general confession, the declaration ends with the hope *that at the last we may come to His eternal joy*. It does not put goodness last, or pleasing God last; it says we must be *pure and holy so that at the last we may come to His eternal joy*.

And He means that we shall have His joy. Those men and women who are clearly closest to Him we call saints, and one of the essential conditions of being canonized as a saint is that the person must have been a joyful person. I think of so many people whom we love and admire and emulate . . . one of my oldest friends is John Bunyan; every-

body knows him, admires him, reads *Pilgrim's Progress* and learns from it. Yet by the wildest stretch of the imagination you could never think of him as a saint. He was so completely sober and solemn and joyless.

Savanarola, the passionate preacher of ecclesiastical righteousness and honesty, a witness to profound truth, was beyond doubt a good man and a magnificent leader, but he had no joy.

I do not know whether anybody reads Dickens any more, but some of you may remember Joe Gargery. I would bet on Joe Gargery every time and never on Mrs. Gummidge; she was a "poor lone lorn creetur" for all the fact she was a good woman with her whole heart.

With a kind of instinct men chose St. Francis of Assisi, who was an improvident, worthless citizen, and they never would have chosen Poor Richard . . . God means for us to have His joy, the peculiarly Godlike quality. And the farther along you are toward Him, the more of His joy is shining in you.

Why do we say that God is joyful? I suppose primarily because man discovers about himself that he is joyful when he is doing what he wants to do, or being what he wants to be, when he is not harrassed by the thought of something else he ought to be doing, or somebody else he wishes he were, and we suppose that God is like that, only infinitely so.

I warn you that I am going to be quite sentimental for a moment now, and talk about little children. I mean any children, although I know my own best. What I observe about them is that almost the first thing they do is to sing in a peculiar sort of way, long before they can speak, long

before I should think of them as moral beings. When they are still in their cribs, they wake up in the morning, or they reflect on life after their supper, and they sing. Sometimes they have words, or it may be just sounds. But it is joy. And I suppose that it has something to do with their teeth or their glands or their digestion. But I am perfectly certain of this, that little children are joyful mainly because, and when, they do what they want to do and are what they want to be, when they are not harrassed by the thought of something else they ought to be doing or somebody else they wish they were instead of what they are.

Now, with all reverence, God is exactly like that, only on an infinite scale. He does what He wills. He is what He wants to be. Unlimited by mortality, unlimited by past failures or by present temptation, in His perfect Being is pure joy, limited only by His love for us, whom He wills to be joyful too.

And it is in our tranquil acceptance of the fact of God's existence and of His love that we find our joy. The lost radiance of the Christian religion is measured by our lost ability *to be still and know that He is God*. It is so hard for us to be quiet and relaxed in His presence. That extraordinary Frenchman, Jean Peguy, in more than one of his poems, has God say to man something like this: *I don't like men who can't sleep at nights. Don't you think I can take care of things for eight hours?* And as a matter of fact we do not—at least we are not too sure. And so, whatever of virtue we have, we are not joyful people; we are always trying to give God something; we have so little time or disposition to let Him give us anything.

Well, I think that is the first secret of joy: that God is joy, and that He wants to give joy to us.

JOY IS ALWAYS A BY-PRODUCT

THE second place where we have been misled is in yielding to the temptation to seek joy itself, to ask for it and pray for it and work for it with all the grim determination we possess. Really, all man can do is set the stage for it. Even more accurately, all man can do is to plan and build stages which will sometime be set for joy. He spends his whole life planning and building them and then being dissatisfied with them and tearing them down again and building better ones and then not liking them; and it may be that not until it is closing time and he goes home does he realize that he has been whistling all the while he was building a stage to be happy on. But one thing is certain, he never finds joy by asking for it, or trying to buy it.

And how persistent a trait it is in man to try just that! Most childishly, he tries to buy it with money, and he sets a stage of luxury where joy is to come and dwell—fine books, pictures, the linen of a gentlewoman, the quiet dignity of an ordered home—he sees the fruits of joy and thinks to reverse the order. If his home looks like some joyful home he knows, then surely he will have the joy, too, he thinks.

When I was a boy I used to love to buy new shoes, and revel in the luxury of going in and ordering a new pair, and rejoice in the dreams that go with new clothes. But there always came the moment when the new shoes were on and one walked to a mirror to see what they looked like.

It was such a tragic parable; there were the shiny, even-heeled, straight-sided new shoes, and above them the same old wrinkled outgrown suit; and certainly all the joy in the new shoes was swallowed up in a vast disillusion. One was not suddenly a magnificently clad and exceedingly impressive young gentleman of obvious means and culture, but one was still, alas! the same old unsatisfying boy with the same old clothes. All one had, after all, was a new pair of shoes, but no new identity to go with them.

It is so with joy. We cannot buy it. If we have a new home, or a new servant or ten of them, or a new neighborhood, or a new car, or a new wife, or a new job—that is all we have; we shall be still the same people.

We cannot buy it with money, nor can we buy it by the satisfaction of our desires. How many men whose wives did not understand them have tried to find joy in the company of other women? I am not fool enough to suppose that they are hypnotized by nothing; in the strict sense their desires may well be satisfied, at least some of them; but men do not find joy that way. How many women whose husbands did not appreciate them have tried to find with other men, or with their children, the joy they did not have? You satisfy some desires; you can satisfy exactly the desires you set out to, given time and money and opportunity. Indeed, the joker is precisely there—that you can satisfy the desires you want to, but hardly anybody knows what he really wants. And so he does not find joy in the satisfaction of his desires, because there are too many of them which remain unsatisfied.

I do not mean to labor a perfectly obvious truth, but I

would point out to you that you cannot buy joy with prayer either. In almost any large city you can find a ballroom of some considerable size, and in it, from time to time, a group of people of some considerable size, listening to someone tell them how to find joy through prayer. Those religions have all kinds of names—they may call themselves Christian or Hindu or Buddhist or the Absolute This-or-That — one thing they have in common is that they propose to sell joy to joyless people, and the currency is prayer.

Prayer will do many things for us; it will bring us knowledge of ourselves; it will bring us knowledge of God; it will bring us Christ, the Gift of the Spirit. What He will do is to give us joy, but because we have sought Him and not it or any other of His gifts. Do you remember the old poem*? —

*I asked for Peace —
My fear arose
And bound me close
I could not find release.
I asked for Truth—
My doubts came in
And with their din
They wearied all my youth.
I asked for Love —
My lovers failed
And grief assailed
Around, beneath, above.*

* By D. M. Dolben quoted in *The Anthology of Jesus*, edited by Sir James Marchant and published by Harper Brothers.

*I asked for Thee —
And Thou didst come
To take me home
Within Thy heart to be.*

That is the way it is always with prayer. We ask for things, for the gifts of the Spirit, but we are not given them; then we ask for Him, and He comes and gives us the gifts. I suppose it is because He does not want us to mistake the gifts for the giver — "to love it, not Him whom it should reveal," as Donne writes about knowledge. There is no more wicked charlatan than the man who teaches people to use prayer to buy things with. That we who should in almost wordless adoration ask God to use us, presume to think we can use God, that is the very heart of blasphemy. It is magic parading in a costume of piety with exactly as much efficacy as magic has.

FIRST WE SUFFER PAIN

FINALLY, let me say again that *we do not go up to joy but first we suffer pain*. Particularly now I want you to see how the Christian means to use those words, suffering and pain. When I speak to you about choices and decisions, you see what I mean — our freedom depends on our choices, indeed our winning of eternal life depends on our choices. To decide is to die; and the countless secret deaths in life are what make men able to sustain eternity when they enter into it.

Choosing, deciding, these irrevocable, tiny deaths out of which life is made — they are the ways in which we estab-

lish and verify what we really want to do and what we really want to be. And if joy comes when children or men or God Himself are and do what they really want, then joy and deciding are two sides of the same coin. My choices decide whether I shall be free or not; my choices decide whether I shall live or not; my choices decide whether I shall be joyful or not.

But not all choices bring joy. A man chooses a mistress rather than the harder way of loyalty; that brings him satisfaction but it does not bring him joy. A woman chooses to rule her home rather than to share it with her husband; that brings her satisfaction but it does not bring her joy. A man chooses to shave the truth rather than face ridicule; that brings him satisfaction but it does not bring him joy. Not all choices bring joy, although all choices bring satisfaction of some kind. I said a moment ago that the joker is precisely there: you can satisfy the desires you want to, but hardly anybody knows what he really wants. And so most of our choices do not bring us joy because we discover, all too soon and all too bitterly, how we have shortchanged ourselves in what we decided.

Not that what we chose to do was wrong. As a matter of fact we are a very moral people and we do very few things that are wrong. But it was not what we really wanted to do. In satisfying one desire, we left unsatisfied so many more, and so much deeper ones. We chose to satisfy our need for sexual conquest, or for immediate power, or for security and the approval of our fellows, and we left unsatisfied our very deepest passion to be true and to be gentle and to be brave. We did not see ourselves as single hearts and wills; we saw

ourselves as a thousand desires wrapped up in a single skin.

And it simply is not true that man is a bundle of a thousand desires; he has only one desire. *Thou hast made us for thyself, O God, and our hearts are restless until they find their rest in thee.* That is not something that St. Augustine hoped were true, or wished were true, or believed some day would be true. That is an observation as to the actual nature of man — he is made for God — he has one fundamental desire and that is for what is supremely trustworthy and adorable and true and life-giving, that is to say, God. Many desires he has, indeed, and needs and instincts; he seeks things, even people, to possess and be possessed; but it is not in him to be satisfied with them unless through them he is able to reach toward something more fundamental — to be his true self and to know himself and give himself in the service of that which will completely use him and give him meaning. Nothing else suffices; nothing else satisfies; that is the deep secret of humanity.

And therefore not all choices bring joy, but only those that serve to make us more singlehearted, more our single selves than we were before. I suppose that is what we mean by vocation. We know that we are called of God. We know that for each of us there is a life to be lived, and at the other end a self to be achieved. There is a part in God's universe which each one of us can play and no one but ourselves can play it.

But do we know now what we will know three days from now, or a year, or twenty years? We do not know. All we know is what the next step must be for us. If you are a man writing a book, you do not know what the end of it is going

to be like, or what the book as a whole will say; but you do know, at least darkly, whether the sentence you have just written is right or not. When you are a person living a life, you do not know what that whole life is going to be worth, but you know enough to take the next step. And with each step you know yourself a little more and you know whether what you have decided brought you closer to your goal or not.

And the question, you then see, is not just "How shall I satisfy this need or that desire or some other instinct?" The question, on which your very soul depends, is "What ought I to do; being the person I am; called of God to become the person He means me to become; and wanting to be that person more than anything else in the world; what ought I to do now?" And your light is often very feeble, and your choice may be, in God's sight, a very unwise one, and in man's sight a very quixotic one, but still God's joy will suddenly warm the cockles of your heart.

That's the way life is. You go not up to joy but first you suffer pain, the pain of the irrevocable choices by which you become a person.

One of the wisest priests, the Abbe Huvelin, said this one time, "*La sainteté et la souffrance, c'est le même chose,*" ("Holiness and suffering are the same thing"). We would change one word — joy and suffering are the same thing.

THE JOY OF CHRIST

Do you marvel at the joy of Christ? Do you wonder, as I do, how any one so sensitive to the world's need and the world's pain and so passionate in His certainty of love and justice could find anything but tears in this world? You and I

mourn so at the cruelty of men and the indifference of nature; we see people in pain; we see the vast consequences of human sin and all the wretchedness and degradation which is all so many people ever know about life; and we are sometimes moved to rebellion. How can a good God permit this misery? What do you think the Lord Jesus thought when He looked at the same misery? If it is hard for us to find joy, how infinitely harder it was for Him!

And yet He does not ask for a different life or a different world or a different time. He accepts His vocation as far as He can see it; He counts the cost; He sees the bitterness and the costliness of decision and the irrevocable deaths one on another and the inevitable end. But He knows what He wants more than anything else, and like a King He walks straight toward the joy that was set before Him, enduring the Cross, despising the shame.

Remember that when you pray. Christians do not pray to get things; we pray to know what we ought to do. That means that we pray to find out what we really want most. That means that we pray to find out what we are really like and what God is like. Prayer is the way we sort out our desires, to see which one is our heart's desire and our soul's deep need, to see what step is the next one for us to take.

The lost radiance of the Christian religion, our lost joy, is lost in part because we have lost the secret of waiting upon God, of being still and knowing . . .

In part it is lost because we are so confused as to what makes a man.

But the gift of joy is really quite simple. It need not be

lost at all, if in our life of prayer we steadily keep the first things first. To let God move in our waiting hearts to seek Him above all things, and in meditation to come to some clear knowledge of ourselves and what we most want — those are the rules of prayer, and by that token the rules of joy.

IV

SELFHOOD

IT IS a rather curious fact that when people do what we have been doing in these meditations, sooner or later we come to rest on one consideration—what we might call, for lack of a better term, the selfhood of man. It really does not make much difference where we start or what meditations we make along the way, it is not long before we wrestle with an old opponent, the idea of self. Freedom — life — joy — those have been our separate and only-casually-connected themes. And yet in each case it was clear to me and I think to you that if we had gone on just a few minutes longer, we should not have been thinking about freedom or life or joy at all, but about ourselves and how we become selves and what it means to be a self. Freedom is a symptom of selfhood; life is the crown of selfhood; joy is the assurance of selfhood. And no matter where we start, soon enough we are face to face with the heart of the whole business, man's eternal struggle to understand himself, to understand how it is that in the same breath he can be a self, and yet know that he must fight desperately to achieve a self.

SELFHOOD IS BORN

I SUPPOSE it really is not as curious as we think. If I may be sentimental again and think about little children, I would remind you of the shock that comes when you first perceive that your child realizes that he is a self. Tiny babies seem to come to a certain point (maybe they know it sooner than we think), a point when suddenly it is all black and white. This is "me"—this hand, this noise; and that is "not-me"—that crib, that dish cover, whatever it is. And I—that is this "me"—I can do something to that—that is the "not-me." And then there is no peace in the household forever after, because all the pots have to be fitted into all the other pots; and all the books have to be taken off the shelves and piled up, and all the lamps have to be taken apart. "I" must control what is "not-me."

More, it is not so long before the first tragic discovery that the "not-me" is by no means the safe and docile and manageable victim we supposed it was; and we remember a little boy's first burst of exquisite agonized defeat, when things simply will not work right, and the "not-me" is stubborn and intractable and disobedient. He drummed his heels against the floor and howled with rage at the stupid, cold, unresponding "not-me."

In all that history, self is coming into being. In the discovery of what we can do and the twin discovery of what we cannot do, discoveries that never end, I suppose, we ourselves come into conscious existence.

It is not only there that selfhood is born, but also in the discovery of what "I" will and will not do. Little boys stand sometimes, in perfect terror at their own audacity, saying

"No, no, no, no!" for no conceivable reason at all except that they have discovered that they can decide differently than some other self decides. There's no sense to it, a good deal of the time; and yet there is a deep sense to it, when you stop to think of what the awakening knowledge of "will" and "won't" is going to mean when it comes to maturity.

And it is not only there that selfhood is born, but also in the discovery of what "I" may and may not do. John Baillie in his *Invitation to Pilgrimage* [pp. 37, 39], has a sentence or two which I should like to quote:

I never supposed that it was merely a case of my father's or mother's will being pitted against my will, still less of their power being pitted against my weakness. I knew they had a right to ask of me what they did and that I had no right to refuse what they asked; that is, I knew that what they desired of me was right and that my own contrary desire was wrong. But I knew also that their desiring it did not make it right, but that they desired it because it was already right independently of their desire . . . What was this constraint that was laid upon us? Whose was this greater will that we were both called upon to obey? Once again, I have no memory of a time when I did not know the answer. From the beginning I knew that it was God.

I dare say his parents were unusually wise and conscientious parents. Even so, his experience is the common lot of all men. There are things we may and may not do, just as there are things we will to do and not to do, and things we can and cannot do.

The extraordinary thing about man is that he will not, or cannot, accept these limits to himself without rebellion.

The "may and may not" he never questions, unless he is a fool, but he does not accept it without protest. The "will and won't" is the measure of the protest. Even the "can and cannot" is taken by all men to be a dare rather than a fact. And it might truly be said that selfhood is really born not in the perception of the limits, but in the rebellions against them.

MAN'S SECOND SELF HAUNTS THE FIRST

WHAT I am trying to say, really, is that there is always a second self haunting the first. I am a little boy who cannot yet open the door? Oh, no, I am not; I am—at least I am very close to it—a big man who can walk up to a door and smash it down if he wants to. I am a little boy who must not say no to my mother? Oh no, I am not; I am a big man like father who can say "No, I am too tired to go out; no, I won't have any beets, thank you." The rebellion and the second self: they appear, I suppose, along with the other self; and they never leave. Man becomes far more urbane and far wiser and far more experienced in his rebellion, but the secret of his manhood is locked up in his rebellion and in his two selves.

The difference between his at least two selves is, of course, one of reality. The normal person (I suppose this is the only way we have of defining him, really) accepts the usual verdict on which of his selves is the real one. But he is never quite clear. And he lives, most of the time, in a middle ground, a place, as I suggested to you a while ago, where two worlds join; and he spends most of his time trying to come to terms with the two. One self, and one world, he

knows only too clearly, especially when he is young. The other self and the other world he knows only through a glass, darkly.

Yet this other self, and this other world, as Plato taught us, *every soul seeketh and for the sake of this doeth all her actions, having an inkling that it is, but what it is she cannot sufficiently discern, and she knoweth not her way, and concerning this she hath no constant assurance as she hath of other things.*

And when men come out of the confusion and the pain of childhood into the disciplined battle of life, our hunger to know our other self and our other world is the most important thing about us; it is our faith and our passion; it is our religion; it is the secret of our manhood. And our lives, our biographies, are the histories of how far we got towards the achievement of that other self.

I often read the obituary notices in the newspaper and speculate on the different accounts that would be given of the men remembered there. The newspaper will have his name and his dates and his family. If he is sufficiently prominent, they will mention some thing or other which he did, a dozen lines or so. His friends will have a different account of him. His children still another. His wife still another, lovely and her own. He himself still one more account. All these biographies (and they would mostly all be true) . . . and yet I am persuaded that by far the most important one, and in the long run the only true one, is not the newspapers', or his friends' or his family's, or even his own; but it will be the story of the self toward which he had been facing, as men face the light. *This every soul*

seeketh and for the sake of this doeth all her actions, having an inkling that it is, but what it is she cannot sufficiently discern . . .

Man is valued by the best into which he can grow—that is the sum and substance of it and of the judgment which God passes on men in this life and the next. What we do is important, our choices, but what we do is not easy to understand or to judge unless we can see it in the light of the end which we were trying to serve. That is why our Lord tells us to "judge not," and why God, unto whom alone all hearts are open and all desires known, God only has the right to judge.

The perils and the obstacles in this real life of ours are many, but perhaps they can be ordered under these three heads.

THE PERIL OF TIMIDITY

THERE is, first of all, the peril of timidity, of the fear of the unknown and the incalculable, which leads men to disbelieve in the other self and the other world or to explain them away. When men believed in devils, they blamed their defection on the devils. When men believed in the dark and portentous influence of the planets they blamed it on the stars that they were underlings. Now they attribute their dreams to their glands, or their parents, or their manner of earning their living. Come around in a hundred years and we shall have some other excuse for giving up the struggle to be men. But it is fear of the unknown which is at work all down the years, whatever reason men may have given. It is hard to dream, and dangerous to dream; and fearful

men find excuses to put their dreams away. But with their dreams they put away their manhood too. You remember the poem:

*No, when the fight begins within himself,
A man's worth something, God stoops o'er his head.
Satan looks up between his feet—both tug—
He's left, himself, i' the middle; the soul wakes
And grows. Prolong that battle through his life!
Never leave growing till the life to come!*

THE PERIL OF DISILLUSION

THERE is, too, the peril of disillusion, that attacks a man when he feels he can no longer take his choices seriously. If I were a devil I would use one of two methods to disillusion a man and keep him from his dreaming. First, I would try to make him wish he were somebody else and lived at a different time. That is hard to do at first, because most of us, when we really stop to think about it, are just as glad we are who we are and live when we do. But there are ways: for example, a tempter always can quote Scripture, and I would tell my man that he must take up his cross and follow Christ. So he would begin to look around for a cross to take up; and I would watch him intently and urgently to be sure that he did not look at himself or inside himself, but I would skillfully divert his attention to somebody else who had a very elaborate cross on his shoulder; somebody with a great physical deformity, say, or with great suffering to bear; someone like St. Francis who had made a great renunciation, or one of the early martyrs who was

thrown to the lions; or I would direct his attention to the cross on the church altar and the cross around his neck or stamped on his prayer book—in short, I would do anything in the world to keep from him the one supremely important fact about our cross which we are to take up and follow Christ, which is that whatever the cross, it will not look like a cross. It will look like our bad temper, or our pride, or our selfishness at home, or our cowardice in braving criticism or our love of gossip, or something else equally unpleasant; but we may be certain that it will not look like a cross; that is why it is a cross. But I will so bewilder him and tempt him by visions of other people's crosses and the crosses of other times that soon he will not want to be himself in his time at all, and then I will have him, because he will stop dreaming true dreams.

Or if that fails, I will try the other tack, and I will embitter him about the smallness and the unimportance of even his great decisions in the face of the immensity of the task ahead. I will not let him learn that it is better to light one candle than it is to curse the dark. I will not let him take his time seriously. I will make him despair of ever accomplishing anything. And then he will become idealistic, but he will not do anything about it; and then I will have him, because he will stop dreaming true dreams. Those are the perils of disillusion.

THE PERIL OF WEARINESS OF SPIRIT

THERE is, finally, the peril of weariness of spirit, of being content to take the near goal, to take the shadow for the substance of the dream. In a previous meditation we talked

about the satisfaction of desires and how it is that we are so easily led to satisfy one, and an unimportant one, of our desires and leave the others, and the important ones, unsatisfied. Well, that is what weariness of spirit does to man. It encourages him to think that he has his heart's desire when he is still infinitely far from the goal.

People often wonder why the Church still talks so much about heaven. We ought to be talking more about the war, or the postwar world, or slum clearance, or better education (and certainly we should), but less, they say, about heaven. "After all, 'pie in the sky by and by' is an unworthy and unchristian superstition (which it is); we should love our neighbor more (which we should)."

Those people do not see why we talk about heaven, and why there is so much about heaven in the Bible, and why we sing hymns like Jerusalem the Golden. It is to keep men from being satisfied with less than what they really want.

The man who says his wife does not understand him and he has a right to happiness and he is going off to find another woman—that man, and the man who says he does not believe in heaven except in terms of a better housing project, are both in exactly the same predicament. I dare say one is socially more valuable than the other! But both of them have stopped short; they have loved it and not Him whom it should reveal; they have taken the near goal and the shadow for the far goal and the substance.

And when we grow dissatisfied with our imperfect heavens, whether they are what we used to call "love nests" or better housing projects, in the stricter sense, perhaps we come to realize how much of pride and overweening pre-

sumption there was in us all the time, to suppose that in any time we could find in this corrupt and mortal earth the everlasting city which we seek. The peril of weariness of spirit, of the short and tired view, is the greatest of all the perils through which our dreams must go. We have an inkling indeed that there is an everlasting city, not made with hands; but what it is and where we do not know, because we are men and not gods. But sometime we will know, when we shall be face to face with Reality. Now we see through a glass darkly; now God can give us only as much Reality as we can bear. We need to remember that in humility far more than we do.

Those are the perils we must overcome in our search for selfhood.

But we shall have to ask one more question at the last, and that is, how do we know what our real self is? *That* it is we know, but *what* it is we cannot sufficiently discern, and how can we know the way? The Christian has only one possible answer here, which you will have already supplied. Plato asked the question six hundred years before Thomas did, and two thousand years more before we ask it; but the answer is the same: *I am the Way*.

TWO WORLDS MEET IN JESUS

To the Christian, Christ stands at that place where two worlds join. By whatever route he may have come, however he may have heard of Christ first, there comes a time when the Christian sees that to say of Jesus Christ that He is truly God and truly Man is to say the least that can be said of Him. He sees that in Christ two worlds do meet, just as

they do in him, but perfectly. He sees in Christ the same contradictions, the same shames, the same anger, the same restless, haunted dreaming, the same resolution, the same willing self-commitment to an unbelievable goal, the same tension between things of this world and of that other; and he finds, in Christ, a Brother who has gone through this tormenting history and who has redeemed it, who has made sense out of it. He finds in Christ that God has not simply left man in his human predicament, but that God has given him a way out, and has gone that way Himself. With his whole heart, Everyman comes with joy into sight of Christ:

*'Tis the weakness in strength that I cry for! My flesh
that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me
Thou shalt love and be loved by forever; a Hand like
this hand
Shall throw open the gates of new life to thee! See the
Christ stand!*

Saul by Robert Browning

Jesus Christ alone does justice to man's knowledge of himself. Jesus Christ alone is a sufficient explanation of man. The end of the pilgrim's road, if he will only go to the end, is always Christ. I say to you, that it is not by words, nor theological structures, nor philosophical systems, nor ethical precepts that men are saved. They are saved when they find that only fundamental, satisfying, ennobling Light shining on their tragic darkness; and in that Light they come to see light; and that Light is not a system nor a theory, but a

Person. I do not care by what name you call Him; there is none other name under heaven by which men shall be saved, except His.

CHRIST OR NOTHING

I THINK I hate, just as much as you do, to be so particular. I am just as embarrassed as anybody else to put all my eggs into one basket, so to speak, and say that "It is Christ or nothing." I could wish, with as much fervor as the most timid liberal, that there were other Christs, that there were styles in Christs as there are styles in architecture. But, believe me, it is not so. I look at myself—I look at my world—I look across at Joe in the Zoo—I look at the war—I look at my inner life, and yours, with all its contradiction, all its intensity of desire, all its unsatisfied desires, all its self-consciousness, all its dim awareness of a transcending dignity and glory, all its light, all its darkness, all its beauty and its meanness, and I know that I must say that Christ is our light, our fulfillment, our end, our reason. I am not saying that we must call Him by this name or that if we are to be saved. He is God's revelation, not the Creed which tries to describe Him. But I say that we do come to Him, in church, or in the Bible, or in the eyes of a brother or an enemy, or in our secret knowledge of ourselves—we do find Him, and He is our fulfillment, and He is the Word of God, the Reason of God penetrating this history and this universe and explaining it and fulfilling its purpose. We may resist Him, we may be ashamed of Him, as so many of our fellows are, but one thing we cannot do—we cannot escape Him!

*Go, bitter Christ, grim Christ! Haul, if Thou wilt,
Thy bloody cross to Thine own bleak Calvary!
When did I bid Thee suffer for my guilt
To bind intolerable claims on me?
I loathe Thy sacrifice: I am sick of Thee.*

*They say Thou reignest from the Cross: Thou dost,
And like a tyrant, Thou dost rule by tears,
Thou womanish Son of Woman. Cease to thrust
Thy sordid tale of sorrows in my ears,
Jarring the music of my few, short years.*

*I am battered and broken and weary and out of heart.
I will not hear to talk of heroic things.
But be content to play some simple part,
Freed from preposterous, wild imaginings . . .
Men were not meant to walk as priests and kings.*

*Thou liest, Christ, Thou liest: take it hence.
That mirror of strange glories: I am I:
What wouldst Thou make of me? O cruel pretence.
Drive me not mad so with the mockery
Of that most lovely, unattainable lie!*

*O King, O Captain, wasted, wan with scourging,
Strong beyond speech, and wonderful with woe,
Whither, relentless, wilt Thou still be urging
Thy maimed and halt that have not strength to go? . . .
Peace, peace, I follow. Why must we love thee so?**

* Anonymous: quoted in *Redemption*, ed. by George Stewart

We love Him so because He is our true self. And so do we hate Him, fear Him, rebel against Him. One thing we do not do, cannot do, is to be indifferent toward Him.

CHRIST THE GIFT ABOVE ALL GIFTS

REMEMBER that, always. It is a very terrible thing to have seen the vision of yourself as you really are—to have seen Christ. You cannot stand undecided before Him. Nations cannot stand undecided before Him. Either you refuse Him, and choose to turn your back on your true self, or else you blindly, falteringly, forgetfully stumble after Him. With Him you stand at the place where those two worlds meet. With Him you choose.

With Him may you go, living up to Him as best you can. When you fail, He is still there where you left Him; He does not change. When you are in darkness, His light still shines; He does not depend on your belief. When you are in despair, when you think about your world and you seem to be reading the thoughts of a madman, look at Him, again, Cross and all, and see if He does not still make rough places plain. When you are self-satisfied; when you have every thing in heaven and earth all neatly rolled up and packed away in a nice little ivory cottage, with doors and windows all complacently shut, for your soul's salvation remember that He is standing, just outside the door, with hands bloodied with the world's blood.

The gifts of the Spirit—the freedom, the life, the joy for which we pray—they are given us in our true selves, that is to say, in Christ who is the Gift above all gifts.

~ DISCIPLE'S PRAYER ~

Dear heavenly Father, we have loved Thee, but not enough;
we have sought Thee, but not diligently;
we have seen but not perceived;
we have heard but not understood;
we have hoped for things heavenly but have clung to
things of this earth, and our hearts have been far from
Thee, the Holy One.

Draw us now in mercy unto Thyself, O God, that
the time to come may not be as the past, but that
finding, perceiving, understanding, and loving Thee
we may find joy in Thy service.

~ THE BIBLE LESSONS ~

*The passages from Holy Scripture which were read as part
of the devotions were: Freedom—Romans VIII; Life —
II Corinthians IV; Joy—Colossians III; Selfhood—Hebrews
XI:1 - XII:2.*

*The hymns which were sung as part of the devotions were:
Come, Thou almighty King; New every morning is the love;
Lead us, heavenly Father; When I survey; The King of love
my Shepherd is; Jesus calls us; Jesus shall reign wher'er
the sun.*

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