

MINUTES OF  
THE TRIENNIAL MEETING  
OF  
THE WOMAN'S AUXILIARY  
TO THE  
NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY  
OCTOBER 1934

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MINUTES

of the

TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY

ATLANTIC CITY, N. J. - OCTOBER, 1934

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MINUTES OF THE TRIENNIAL MEETING

of the

WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL

ATLANTIC CITY, NEW JERSEY

October 1934

\* \* \* \* \*

WEDNESDAY AFTERNOON, OCTOBER 10th:

The Triennial Meeting of the Woman's Auxiliary to the National Council was called to order at 3 P. M., on Wednesday, October 10th, 1934, in Westminster Hall, Chelsea Hotel, Atlantic City, New Jersey, by the Executive Secretary, Miss Grace Lindley.

Miss Lindley offered the opening prayers.

The report of the Committee on Credentials was presented by the Chairman, Miss Edith C. Roberts, as of noon, October 10th. The report showed : 345 accredited delegates; 86 alternates; 5 Board members not delegates; 104 dioceses and districts represented; 24 having full delegations. One English visitor was noted by the Committee as being present.

The roll of dioceses and districts was called by the Executive Secretary. This roll showed 385 delegates present from 95 dioceses and districts; no delegates answering the roll from the following branches: Arkanses Colored, Dominican Republic, East Carolina Colored, Haiti, Hankow, Idaho, Marquette, Montana, North Dakota, North Tokyo, Oklahoma, Oregon, Panama Canal Zone, Quincy, Shanghai, Tohoku, Utah and Western Nebraska. Fifty-seven branches recorded full delegations present.

Miss Lindley declared a quorum present and the Triennial Meeting in session. She called attention to the By-law by which the Presiding Officer is nominated by the Executive Board and elected by the Triennial. She presented the name of Miss Elizabeth Matthews, of Southern Ohio, as the nominee of the Executive Board. It was moved, seconded and unanimously carried that the Executive Secretary cast one ballot for the election of Miss Matthews. Miss Lindley cast the election ballot and declared Miss Matthews the Presiding Officer for this Triennial Meeting. She appointed Miss Rebekah L. Hibbard, Chairman of the Executive Board, and Mrs. F. S. Chambers, President of the New Jersey branch, to escort Miss Matthews to the platform. Miss Matthews expressed her appreciation of the confidence placed in her by both the Executive Board and the Triennial Meeting in again

electing her as their Presiding Officer and stated her intention to give her best efforts to the responsibilities with which she had been entrusted.

The Presiding Officer introduced Mrs. Franklin S. Chambers, president of the New Jersey branch. Mrs. Chambers graciously welcomed the delegates. Mrs. John Boyd Bentley, with of the Suffragan Bishop of Alaska, responded on behalf of the delegates.

The following distinguished guests were presented to the house: The Hon. Mrs. Taylor, Hon. Treasurer of the Central Council for Women's Work, and Mrs. F. S. Boas, Chairman of the Publications Department, member of the Central Union and Executive of the Mother's Union, both the the Church of England, and Mrs. Gilbert Farrabee, President of the Dominion Board of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada.

The Chair appointed Mrs. Wm. P. Cornell, delegate from Florida, as Assistant Secretary.

The Report of the Program Committee was presented by Miss Marguerite Ogden, of Maine, Chairman, who moved its adoption. The motion was seconded by Los Angeles and the report adopted:

## THE REPORT OF THE PROGRAM COMMITTEE

In submitting the Program for this Triennial Meeting of the Woman's Auxiliary to the National Council, your committee would call attention to the following points:

The Program has been shortened to ten days. This was done in the interests of economy at the urgent request of the Executive Board. In order, therefore, to get through the routine business and outline adequate plans for the future, the Committee was obliged to fill every available moment of the session, and although it may seem to be very concentrated, we trust you will feel that the curtailment has been accomplished without sacrificing the important parts of the work.

The Program is an endeavor to build on the past experience of the Auxiliary for a future adventure in the coming Triennium. We have assumed that the majority of the branches have studied the five subjects brought before the Triennial Meeting in Denver, in 1931. We know that many of the branches are asking themselves and the Executive Board: "What can we do about Family Life, Economic Conditions, Interracial Contacts, International Relations and Religious Thinking Today."

So we have tried to make this program sum up what we have learned in the past three years of world conditions and to give you, as representatives of your diocesan Auxiliaries, an opportunity to work out together some practical plans for the future.

First then we have a survey of the world today, giving some of the significant trends in modern world history.

Then we shall be asked to focus our attention sharply on what our Church has to offer to meet these conditions. The faithful believe that the Church has everything to offer, but "Blind Belief may also err and resolve itself into unsuggestive dogmatism." Hence we shall have presented to us the resources of the Church so that the Auxiliary may make more skillful use of the tools they already have at hand.

Since the Woman's Auxiliary is essentially a practical organization, we are further elaborating the subject by asking the meeting to consider special areas of life where the disciple of Christ comes in conflict with the standards

of the world.

In Missions: What is our responsibility to the Church in the Orient? What is the responsibility of the younger Church in the Orient to us? This will be brought before you, not by an American missionary living in China, but by a devout and distinguished member of the Holy Catholic Church in China.

Next we are to have an address on Christian Citizenship - another way of looking at Domestic Missions. We shall be confronted with the question: What is demanded of a Christian in his civic relationships? Can a man earn his living today and serve the State and still be a disciple of Christ?

Third, there is to be an address on the Spiritual Life of the Individual, which must of necessity undergird all the superstructure of Missions and Citizenship.

Clustered around these main themes will be various speakers on almost every phase of the Church's work. In addition to this the Joint Sessions of the House of Bishops and the House of Deputies, which the delegates to the Woman's Auxiliary are expected to attend, give us in the reports of the officers of the National Council the details of all the work in which we take our part.

As heretofore, there will be group conferences for delegates and alternates on these subjects. We trust that the aim of every delegate going to these conferences will be not to take part in an abstract discussion, but to try to answer the question: What can we do about it? It would seem to the Committee that from the discussion of these subjects with that end in view, might develop some practical suggestions adaptable to our largest and smallest branches.

One word as to the conference following the address on the Spiritual Life of the individual. This conference seeks also to be eminently practical. As the National Board had many evidences that the women of the Church were anxious to know more of the technique of prayer and meditation, and as they felt that many would gladly make use of such knowledge, we have secured experienced leaders in the religious life who will present some of the simpler methods of approaching God in prayer, and will then lead the group in a Meditation. It is, therefore, not only a discussion group but an opportunity to learn by doing.

The Noon-day Meditations will carry on the central idea of the addresses and the devotional part of our Program will culminate in the concluding Service of Dedication.

After much thought and prayer we chose for a title:

"If We Be His Disciples!"

It may seem to you at first rather indefinite, but that is just the reason we selected it. We believe that whether we, as a Woman's Auxiliary to the National Council, want to be Christ's disciples is a fundamental question we must settle with ourselves and God before we can ever find THE WAY of settling international disputes (other than by killing countless men) or shall be able to raise the moral and ethical standard of social life and economic relations in our country, or can decide, in fact, whether we continue to be a missionary Church at all.

The Committee would leave this report with you, feeling that their work is only half done. Such a living Program must be a matter of partnership with the delegates here assembled. The results of the Conferences will be the concluding half of the work of building a Triennial Program in 1934.

Respectfully submitted,

ANNA M. WHEELER  
ANGELA CROSS  
MARGARET C. BARBOUR  
LEILA B. KINNEY  
MARGUERITE OGDEN  
Chairman

The Chair called attention to the fact that the seating in Westminster Hall had been arranged according to lot and not by arbitrary choice.



Miss Jennie Loomis, of Connecticut, Chairman of the Committee on Rules and Order, read her report and moved its adoption. The motion was seconded by the Diocese of Massachusetts. The Chairman of the Committee moved each Rule.

STANDING RULES FOR THE TRIENNIAL OF 1934.

Rule 1: All Resolutions must be typewritten and signed by the mover and seconder, with the name of their Diocese. A copy of the Resolutions shall be sent the Recording Secretary, and a copy furnished to the Chairman of the Committee to which the Resolution is referred.

All Resolutions must be referred to the proper Committee. These Committees shall recommend suitable action to be taken by the Triennial on all Resolutions referred to them, except such as the Committee by a two-thirds vote may decide not to report. These committees may also report Resolutions proposed by the Committee itself.

The Triennial may by a majority vote order the Committee to report a Resolution, though the Committee has voted not to report it.

Motion seconded by Massachusetts and adopted.

Rule 2: All Committee reports must be typewritten, and if they contain recommendations, the recommendations shall be referred to the proper committee.

Motion seconded by Louisiana and adopted.

Rule 3: A delegate who secures the floor must give her name and Diocese before speaking. All motions must be in writing, signed by the name of the mover and seconder, with the name of their Diocese.

Motion seconded by New Hampshire and adopted.

Rule 4: No member may speak more than once, nor longer than three minutes to the same question, except by special permission of the House, and the question of granting leave shall be decided by a two-thirds vote without debate; except that it is provided that anyone presenting a subject shall have the privilege of closing the discussion upon that subject.

Motion seconded by West Texas and adopted.

Rule 5: Timekeepers for each session shall be appointed by the Committee on Despatch of Business. They shall be seated on the platform and shall signal when the time limit is reached.

Motion seconded by Anking and adopted.

Rule 6: Voting shall be <sup>by</sup> individual delegates except when, in accordance with the By-laws, a vote by Dioceses is called for by three Diocesan branches.

Motion seconded by Georgia Colored and adopted.

Rule 7: An alternate may become a delegate only when the delegate is unable to serve for the remaining sessions, and when this alternate shall be duly accepted by the Committee on Credentials.

Motion seconded by Colorado and adopted.

Luella E. Frazier  
Susan H. Rice  
Jennie Loomis,  
Chairman.

West Texas asked for information in regard to the seating of women who had not been elected either as delegates or alternates but who have the approval of the Bishop and the President of the diocesan branch to serve as delegates. The matter was referred to the Executive Secretary and the Committee on Credentials.

Miss Loomis moved the adoption of the Rules of Order as a whole. Motion seconded by Western Michigan and carried.

Miss Rebekah L. Hibbard, Chairman, reported for the Executive Board. On motion, duly seconded, the report was approved. The report is attached hereto, at Page 118.

Miss Grace Lindley read her report as Executive Secretary of the Woman's Auxiliary. On motion, duly second-  
attached  
ed, the report was approved. The report is/hereto, at Page 117.

The Chair appointed the following Committees, stating that the two first named had already completed their work and were discharged.

COMMITTEES FOR THE TRIENNIAL MEETING

ATLANTIC CITY, NEW JERSEY, 1934.

COMMITTEE ON PROGRAM

Miss Marguerite Ogden Chairman	Maine	Province I
Mrs. J. R. Kinney	Colorado	Province VI
Mrs. Edward M. Cross	Spokane	Province VIII
Mrs. John R. Wheeler	Tennessee	Province VI
Mrs. Wm. Tefft Barbour	Michigan	Province V

COMMITTEE ON RULES OF ORDER

Miss Jennie Loomis Chairman	Connecticut	Province I
Mrs. R. P. Frazier	Duluth	Province VI
Mrs. Thomas Rice	Texas	Province VII

COMMITTEE ON CREDENTIALS

Miss Edith C. Roberts Chairman	New Jersey	Province II
Miss Aline Cronshey Vice Chairman	New Jersey	Province II
Miss Nancy C. Johnson	New Jersey	Province II
Miss Bertha R. Twells	New Jersey	Province II
Mrs. Shirley H. Weber	New Jersey	Province II
Mrs. Clarence C. Moore	Colorado	Province VI
Mrs. E. Vicars Stevenson	New Jersey	Province II
Mrs. Fred M. Chambers	New Jersey	Province II

COMMITTEE ON DISPATCH OF BUSINESS

Mrs. James R. Cain Chairman	Upper South Carolina	Province IV
Mrs. E. A. Stebbins Vice Chairman	Rochester	Province II
Mrs. John E. Hill	Pennsylvania	Province III
Mrs. N. C. Livermore	California	Province VIII
Mrs. James C. Weart Jr.	Springfield	Province V

COMMITTEE ON MEMORIALS

Mrs. Edward Ashley Chairman	South Dakota	Province VI
Mrs. Charles C. Binney	Rhode Island	Province I
Mrs. John McEwen Ames	Kansas	Province VII
Mrs. J. N. Barnett	Fond Du Lac	Province V
Mrs. George L. Clift	Central New York	Province II
Mrs. Thomas Jenkins	Nevada	Province VIII
Mrs. Harry S. Musson	Kentucky	Province IV
Mrs. C. S. Reifsnider	North Tokyo	
Mrs. E. J. Smith	Virginia	Province III

COMMITTEE ON MISSIONS IN THIS AGE

Mrs. Paul H. Barbour Chairman	South Dakota	Province VI
Miss Etta S. McGrath Vice Chairman	Kyoto	
Mrs. John B. Bentley	Alaska	Province VIII
Mrs. Harry Beal	Los Angeles	Province VIII
Mrs. Albert Broadhurst	Erie	Province III
Mrs. Charles E. Griffith	Newark	Province II
Mrs. B. Talbot B. Hyde	New Mexico	Province VII
* Miss Mary M. Littell	Delaware	Province III
Mrs. Lewis H. Meader Jr.	Rhode Island	Province I
Mrs. Fred L. Outland	East Carolina	Province IV
Miss Mary L. Pardee	Connecticut	Province I
Mrs. Fred Ramsey	Tennessee	Province IV
Mrs. Overton Sacksteder Jr.	Indianapolis	Province V
Sister Edith Constance	Anking	
Mrs. A. H. Sterne	Atlanta	Province IV
Mrs. Thomas F. West	North Texas	Province VII
Mrs. Roger L. Kingsland	West Virginia	Province III

COMMITTEE ON CHRISTIAN CITIZENSHIP

Mrs. H. G. Lucas Chairman	Dallas	Province VII
Mrs. Guy Emery Shipler Vice Chairman	Newark	Province II
Mrs. Henry S. Burr	West Missouri	Province VII
Mrs. F. H. Haller	Marquette	Province V
Mrs. Clarence H. Horner	New Mexico	Province VII
Mrs. S. Arthur Huston	Olympia	Province VIII
Mrs. Sheldon Leavitt	Western North Carolina	Province IV
Mrs. S. Harrington Littell	Honolulu	Province VIII
Mrs. W. F. Moses	South Florida	Province IV
Mrs. Harold R. Moulton	Western Massachusetts	Province I
Mrs. John M. Oglesby	Kyoto	
Mrs. Lewis Pilcher	Southern Virginia	Province III
Mrs. Oscar de W. Randolph	Southwestern Virginia	Province III
Mrs. E. Rembert	South Carolina	Province IV
Mrs. Lester L. Riley	Long Island	Province II
Mrs. K. C. M. Sills	Maine	Province I
* Mrs. J. Benson Wrenn	San Joaquin	Province III

\* Unable to serve.

COMMITTEE ON UNITED THANK OFFERING

Miss Eva D. Corey Chairman	Massachusetts	Province I
Mrs. Henry J. MacMillan Vice Chairman	East Carolina	Province IV
Mrs. R. B. Bowman	Ohio	Province V
Mrs. Charles Carver Jr.	Oregon	Province VIII
Mrs. Herbert H. H. Fox	Montana	Province VI
Miss M. Louise Howard	West Missouri	Province VII
Mrs. J. Ralph Jacoby	New York	Province II
Mrs. R. B. Leighou	Pittsburgh	Province III
Miss Lilian J. Weiser	Philippine Islands	Province VIII

COMMITTEE ON NOMINATIONS

Mrs. William Partridge Chairman	Washington	Province III
Mrs. Wm. P. Remington Vice-Chairman	Eastern Oregon	Province VIII
Miss Bessie Blacknall	Alaska	Province VIII
Mrs. A. J. Ford	Western Nebraska	Province VI
Mrs. Philip S. Gardiner	Mississippi	Province IV
* Mrs. C. E. Hutchison	Newark	Province II
Mrs. Wm. Porter Niles	New Hampshire	Province I
Mrs. John F. Shepley	Missouri	Province VII
Mrs. Victor M. Stamm	Milwaukee	Province V

COMMITTEE ON ELECTIONS

Miss Elsie C. Hutton Chairman	New York	Province II
Mrs. Robert T. Barton Vice Chairman	Virginia	Province III
Mrs. Walter C. Chaffee	Michigan	Province V
* Mrs. Thomas H. Dwyer	Oklahoma	Province VII
* Mrs. H. C. Goodrich	Utah	Province VIII
Miss Emma J. Hall	North Carolina	Province IV
* Mrs. E. G. Harris	Cuba	
Mrs. W. W. Hoagland	Nebraska	Province VI
Mrs. Sidney W. Wray	Rhode Island	Province I

\* Unable to serve

COMMITTEE ON MISCELLANEOUS RESOLUTIONS

Miss Anna W. Patton Chairman	Los Angeles	Province VIII
Mrs. Barclay S. Trippe Vice Chairman	Easton	Province III
Mrs. Albert Cotsworth Jr.	Chicago	Province V
Mrs. John E. Culmer	South Florida	Province IV
Mrs. Elmer N. Schmuck	Wyoming	Province VI
Mrs. Charles L. Slattery	Massachusetts	Province I
Miss Ethel Stevens	Puerto Rico	Province II
Mrs. Henry D. Waller	Long Island	Province II
Mrs. Harold E. Woodward	Missouri	Province VII

COMMITTEE ON COURTESY

Mrs. S. C. Williamson Chairman	Chicago	Province V
Mrs. G. F. Mosher Vice Chairman	Philippine Islands	Province VIII
Mrs. Peter Arioli	Honolulu	Province VIII
Mrs. N. W. Campbell	Arkansas	Province IV
Mrs. Homer S. Dill	Iowa	Province VI
Mrs. Edward N. Fleming	Harrisburg	Province III
Mrs. Winthrop E. Fiske	New Hampshire	Province I
Mrs. Henry D. Rodgers	Albany	Province II
Mrs. Deane Turner	South Florida	Province IV

Miss Matthews reminded the delegates to secure their tickets for the Group Conferences from Miss Margaret Marston.

THE UNITED FRANK OFFERING AND BUILDINGS

Because of the financial situation of the Church, the Executive Board, at its April meeting, decided that it would be unwise to designate any of the United Frank offering for buildings unless the amount should exceed \$200,000.

The Executive Secretary presented the following resolutions from the Executive Board:

UNITED THANK OFFERING OF 1937

RESOLVED: That the United Thank Offering of 1937 be given to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America to be used for the following purposes:

1. For the work of women in the missionary enterprises of the Church, including their training, equipping, sending and support, and for their care when sick or disabled, the appointment of said women having been approved by the Executive Board.
2. To augment the permanent trust fund, the income from which is to be used for the retiring allowances for all women workers under the Missionary Society.
3. For buildings in the mission field to be selected by the Executive Board in consultation with the officers of the National Council.

FURTHER RESOLVED: That the proportion of the Offering to be given for these three purposes be decided at the Triennial meeting of 1937 after the money has been received.

Resolution referred to the Committee on United Thank Offering.

THE UNITED THANK OFFERING AND BUILDINGS

Because of the financial situation of the Church, the Executive Board, at its April meeting, decided that it would be unwise to designate any of the United Thank Offering for buildings unless the amount should exceed \$900,000.



The Executive Board asks the approval of this action by the Triennial Meeting.

Referred to the Committee  
on United Thank Offering.

#### ROTATION IN OFFICE

The Executive Board recommends that there be rotation in office of the Diocesan United Thank Offering Custodians, and that they serve not more than two consecutive terms of three years each. This is the same limitation that is placed on the length of service of the members of the National Executive Board.

Referred to the Committee  
on United Thank Offering.

#### CHANGE IN BY-LAWS

RESOLVED: That the Church Periodical Club be invited to place a representative on the Executive Board of the Woman's Auxiliary who shall occupy the same status as that accorded the representatives of the Girls' Friendly Society and of the Church Mission of Help.

RESOLVED: That By-law II (c) shall be amended to read:

An appointed representative of the Girls' Friendly Society, an appointed representative of the Church Mission of Help and an appointed representative of the Church Periodical Club are ex-officio members of the Executive Board.

RESOLVED: That Article III, Section 4 (g) be amended to read:

Members of the Executive Board shall be given the privilege of the floor and a vote upon all questions except those which call for a vote by dioceses,

and to this Section shall be added:

- (h) The presidents of the Provincial branches of the Woman's Auxiliary shall be given the privileges of the floor, but no vote.

RESOLVED: That Article III, section 5, be amended by striking out the words The Presiding Officer of and substituting the words A Chairman and a Vice-Chairman for each, and inserting the word said before the words The Triennial Meeting in the last phrase, so that Section 5 shall read:

A Chairman and a Vice-Chairman for each Triennial Meeting of the Woman's Auxiliary shall be nominated by the Executive Board and elected by the delegates at the said Triennial Meeting.

Referred to Committee on  
Miscellaneous Resolutions.

#### EXPENSES OF PROVINCIAL REPRESENTATIVES

The Executive Board recommends that in order that the practice of the Provinces may be uniform, each Province should give at least \$25 toward the hotel and living expenses of its Provincial representative at each meeting of the Executive Board.

Referred to Committee on  
Miscellaneous Resolutions.

#### ON CANON 59

WHEREAS, The National Council has requested General Convention to amend Canon 59 so that four women can be added to the National Council:

THEREFORE BE IT RESOLVED: That we, the delegates to the Triennial Meeting express our gratification with this action. We hope that this General Con-

vention will grant this request to give membership to women on the National Council and thereby enable them to contribute more effectively to the mission of the Church.

Referred to Committee on  
Miscellaneous Resolutions.

GIFT FROM THE CORPORATE GIFT

Liberia - 1925.

WHEREAS; One of the projects adopted at the Triennial of 1925 for the Corporate Gift was \$20,000 for St. Timothy's Hospital, Liberia, and

WHEREAS, At the Triennial of 1928, at the request of the Bishop of Liberia and approved by the Executive Secretary of the Department of Foreign Missions, the designation was changed to St. Mark's Hospital, Cape Palmas, and

WHEREAS, The money has not yet been used, therefore be it

RESOLVED: That the Executive Board in consultation with the officers of the National Council be empowered to make changes in the designation of this amount, if circumstances shall develop which shall make it advisable to do so.

Referred to Committee on  
Miscellaneous Resolutions.

The following resolutions from the floor were presented:

THE UNITED THANK OFFERING  
Offered by Massachusetts.

WHEREAS, A resolution was passed in 1931 governing the United Thank Offering presented at this Triennial, and

WHEREAS, Times and conditions are changing so rapidly and so radically that it is impossible to

plan wisely for a situation three years from now,

BE IT RESOLVED: That this Triennial shall not pass a resolution governing the United Thank Offering of 1937, but shall leave this matter for the consideration and action of the next Triennial Meeting of the Woman's Auxiliary.

Moved by           Eva D. Corey           Massachusetts  
Seconded by       Laura Revere Little    Massachusetts

Referred to the Committee  
on United Thank Offering.

UNITED THANK OFFERING RESOLUTION  
Offered by Maryland

The Woman's Auxiliary of the Diocese of Maryland recommends to the Board this Resolution for the United Thank Offering of 1937:

WHEREAS, This increasing deficit threatens to close certain important Missionary fields, and

WHEREAS, Such an emergency may necessitate the recall of some of our Missionaries,

THEREFORE BE IT RESOLVED: That after the deduction of 10% for the permanent trust fund for retired United Thank Offering women workers, the balance of the offering, with all interest thereon, shall be used for the training, equipping, and maintenance of the United Thank Offering women in the mission fields of the Church, as approved by the Executive Board.

Ellen W. Shoemaker, President  
Rebekah Harrison, Treasurer  
Ellen McIlwaine Nelson  
Margaret Stewart Woodward  
Mary H. Morris  
Eleanor M. Tyler, Chairman  
Nancy W. Fulton, U.T.O. Treasurer  
Annie Leakin Sioussat, President Emeritus

May 23, 1934.

Referred to the Committee  
on United Thank Offering.

RESOLUTION FROM PROVINCE VIII

Feeling that the great financial emergency of the National Church forces us to look for un-tapped sources, the Auxiliary in the Province of the Pacific begs to submit the following suggestions, with the hope that it may be a challenge:

Those of us who are privileged to have children realize not only the joys but also the responsibilities; these latter take many forms and most of them entail the spending of money. Our suggestion is, therefore, that some of our Church people who have not had the privilege of children might feel a desire to dedicate a sum equal to that which they would spend rearing one or more children, and that this sum be given as a free will offering through the National Church to the service of Almighty God.

We therefore beg to present the following Resolution:

RESOLVED: That this matter of gifts be taken under advisement at this Triennial, and if thought wise that a Committee be appointed from the Church at large to promote this project, and that said Committee report its findings to the National Executive Board of the Woman's Auxiliary.

Respectfully submitted,

Florence Baxter, Provincial  
President  
Violet Stevens, Chairman  
Imogen Van Schaick  
Anne W. Patton

Referred to the Committee on  
Miscellaneous Resolutions.

THE KULING SCHOOL OF CHINA  
Offered by Maryland

WHEREAS, The Kuling American School was established to relieve our Missionary families in Central China of the grievous necessity for prolonged separations between parents and children; and

WHEREAS, The record of the School through the past sixteen years has afforded effective demonstration of its usefulness; and

WHEREAS, The difficult conditions of Missionary life today make the need for such a school more than ever acute; and

WHEREAS, The necessary reduction of appropriations and other income makes the school increasingly dependent upon the solicitude and goodwill of its friends in this country, be it

RESOLVED, That the Woman's Auxiliary in Triennial session assembled would recommend the formation, in each Diocese, of a small group to be known as Kuling Associates, who will make it their business to enlist the active interest of individuals in the school's maintenance; to supplement the amounts pledged by Diocesan branches of the Auxiliary towards the yearly budget.

Ellen W. Shoemaker, Maryland.

Seconded by Marion Knox, Maryland,  
Chairman, Woman's Council.

Referred to the Committee on  
Miscellaneous Resolutions.

THE REORGANIZATION OF JUNIOR AUXILIARY  
Offered by Long Island

WHEREAS, It is felt by the Diocese of Long Island that the Church has suffered severely since the Junior Auxiliary has ceased to function, and

WHEREAS, There is now no special channel for interesting and training recruits for the Woman's Auxiliary,

no authorized, educative, missionary plan for our young girls, enabling them in the formative years to carry responsibility for, and to have an understanding of, the Church's Mission:

WHEREAS, We have found that women who come in touch with the Woman's Auxiliary too often have a knowledge of every kind of active work save that of Missions; education is begun at twentyfive instead of fourteen, precious time is lost, and the ranks are not filled as rapidly and vigorously as they ought to be:

THEREFORE BE IT RESOLVED: That the Junior Auxiliary be revived, that children and young women be encouraged to work under the Woman's Auxiliary plans and in the five fields of service.

Respectfully submitted,

Eliza R. Waller  
President, Woman's Auxiliary,  
Diocese of Long Island.

Seconded by  
Sister Edith Constance  
Diocese of Anking.

Referred to the Committee  
on Miscellaneous Resolutions.

#### RESOLUTION FROM THE DIOCESE OF MAINE

WHEREAS, The organization of our Church in this country falls into the divisions of Parish, Diocese and National Church, and

WHEREAS, Our contacts with the Parish and the Diocese are more evident and therefore more vital than our indirect contact with the National Church and its Executive body, the National Council, and

WHEREAS, The National organization of our Church with an executive body, the National Council, and its department is in a state of growth and adaptation to the present world conditions;

THEREFORE BE IT RESOLVED: That the delegates to this Triennial Meeting, in their parish and diocesan work, make a united effort to lay emphasis on the national development of our Church as the agency for carrying on its world-wide mission.

Edith L. Sills, Diocese of Maine  
Katharine C. Pierce  
Diocese of New York.

Referred to the Committee on  
Miscellaneous Resolutions.

#### RESOLUTION OF THE DIOCESE OF WASHINGTON

WHEREAS, The proposed General Church Budget for the year 1935 as submitted to the General Convention by the National Council shows a reduction in appropriations for the Departments of Domestic Missions and Foreign Missions of 40% and 35% respectively from the amounts in the budgets adopted for the year 1932, and

WHEREAS, It appears to be certain that such further reductions will not only cripple all mission work, but actually destroy established enterprises in some fields, and

WHEREAS, The work of these departments is the heart of the work of the Church;

THEREFORE BE IT RESOLVED, That the Woman's Auxiliary, met in Triennial Meeting, respectfully petition General Convention to increase the proposed budgets of the two missionary departments, particularly with respect to items for salaries of workers in the field, at whatever cost to other departments of the General Church Program; and



BE IT FURTHER RESOLVED, That copies of this Resolution be forwarded immediately to the House of Bishops and the House of Deputies.

Esther C. Cooke, Washington  
Katherine B. Fleming, Harrisburg

Referred to the Committee on  
Miscellaneous Resolutions.

RESOLUTION OFFERED BY NEW JERSEY

WHEREAS, The interest and support of the younger women of the Church is of the utmost importance to the future of the Woman's Auxiliary, and

WHEREAS, At present several dioceses are working independently and using various methods to arouse the interest of the younger women, and

WHEREAS, It has been proved that cooperation has strengthened other branches of work undertaken by the Woman's Auxiliary;

THEREFORE BE IT RESOLVED, That this Triennial consider ways and means of studying and coordinating the present efforts being made to interest the young women in the Woman's Auxiliary; and

BE IT FURTHER RESOLVED, That this Triennial move toward establishing national leadership for accomplishing the same.

The Executive Board  
Diocese of New Jersey.

Referred to the Committee on  
Miscellaneous Resolutions.

The Chair announced that all nominations must be in the hands of the Chairman of the Committee on Nominations not later than 10 A. M. on Monday next and that the Committee

would greatly appreciate receiving the same at an earlier date.

There being no further business a motion to adjourn until 2:00 P. M. on October 11th was moved by Kansas, seconded by Los Angeles, and carried.

The Chair declared the meeting adjourned for the day.

After the opening prayer, led by Miss Matthews, the Minutes of the first session were read by the Executive Secretary, and on motion duly read and seconded, were approved as read.

Miss Edith C. Roberts, Chairman of the Committee on Credentials, made a supplementary report as of October 11th. The report showed: 413 accredited delegates; 90 alternates; 5 Board members not delegates; and 3 English and Canadian guests. Number of Dioceses and Districts represented 106; number with full delegations 57.

Mrs. James H. Cain, Chairman of the Committee on Dispatch of Business, reported that no change in the order of business was recommended and moved the adoption of the day's program as originally presented.

Mrs. Cain announced that the timekeepers for the session would be Mrs. W. B. White, of Georgia, and Mrs. S. W. Shoemaker, of Maryland.

The Chair announced the following changes in appointments on committees:

THURSDAY, OCTOBER 11, 1934.

The second business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order at 2:00 P. M., on Thursday, October 11th, by the Presiding Officer, Miss Elizabeth Matthews.

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

Miss Edith C. Roberts, Chairman of the Committee on Credentials, made a supplementary report as of October 11th. The report showed: 416 accredited delegates; 99 alternates; 5 Board members not delegates; and 3 English and Canadian guests. Number of dioceses and districts represented 106; number with full delegations 57.

Mrs. James R. Cain, Chairman of the Committee on Dispatch of Business, reported that no change in the order of business was recommended and moved the adoption of the day's program as originally presented.

Mrs. Cain announced that the timekeepers for the session would be Mrs. W. B. White, of Georgia, and Mrs. S. M. Shoemaker, of Maryland.

The Chair announced the following changes in appointments on committees:

Committee on Missions in this Age:

Mrs. James L. Ware, Diocese of Bethlehem, Province III,  
in place of Miss Mary M. Littell.

Committee on Christian Citizenship:

Mrs. S. C. Hawley, Diocese of San Joaquin, Province VIII,  
in place of Mrs. J. Benson Wrenn.

Committee on Nominations:

Mrs. James H. Dyett, Diocese of Western New York,  
Province II,  
in place of Mrs. C. E. Hutchison.

Committee on Elections:

Mrs. Bruce McClelland, District of Oklahoma, Province VII,  
in place of Mrs. Thomas H. Dwyer.

Mrs. Charles McAllister, District of Spokane, Province VIII,  
in place of Mrs. H. C. Goodrich.

The Chair introduced Dr. Mary E. Townsend, Assistant Professor of History in Columbia University, who delivered an able address on the subject of "World Conditions."

The Chair requested Mrs. E. Allen Stebbins, President of the Second Province, to take the Chair for the balance of the afternoon.

Mrs. Stebbins assumed the Chair and introduced the Rev. Frank Gavin, Ph. D., Th. D., of the General Theological Seminary, who addressed the house on the subject of "The Resources of the Church."

10/11/54

The Executive Secretary announced that copies of the two addresses would be on sale outside the hall for five cents each immediately after the close of the session.

The Executive Secretary asked the delegates to remember, when the United Thank Offering was announced, that even if it were less than that given in Denver it would be from many people a true offering.

Mrs. Stebbins announced that if there were no objections the meeting would adjourn.

The meeting adjourned shortly before 4:15 P. M.

Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY



THE WORLD TODAY

*By*

MARY EVELYN TOWNSEND, PH. D.



Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY

## THE WORLD TODAY

**T**HE Christian Church once played a conspicuous and unique rôle as a universal world force in western Europe. Amidst the welter of feudal anarchy, it was the one corporate and unifying factor. It alone, by decreeing the "Truce of God," was able to call a halt, if only on holy days and week-ends, in the ceaseless warfare of those turbulent times. Disregarding race, climate, cultures and politics, the Church bound mankind into one body and by an elaborate system organized it into one united whole. Men were born into its membership as today they are born as citizens of a civil state and they died and were buried under its auspices.

Our present world can boast of no such all-embracing and controlling agency. The universal Church as a corporate control came to an end with the Protestant Revolt which coincides with the beginning of the modern age. But, such is the paradox of human history, that with the shattering of its universal power, the need and demand for its corporate influence relentlessly and inexorably increased. For one glance at the economic and cultural trends of the modern age shows that they march in but one direction: towards the inevitable and closer knitting of mankind together; towards the creation of a world community.

First, in the economic sphere, the Industrial Revolution of the eighteenth and nineteenth centuries brought about the physical contiguity of peoples as well as the mechanization and standardization of their civilization. Marvelous and continuous scientific invention perfecting transportation and communication made known and tied together the uttermost parts of the earth. Today we are cognizant of events taking place in Moscow or Peiping as soon, if not sooner, than in the neighboring village. News of the Byrd Expedition from the polar fastnesses of the Antarctic is regularly "on the air"; while the latest world news lies printed, neatly folded at our breakfast plate in mid-Atlantic. Indeed, to consider the ordinary breakfast table is to appreciate the physical oneness and the close interdepend-

ence of the modern world: the coffee is from Brazil, the oranges from California, the pepper from the Far East, the napery from flax grown in Ireland, the sugar from Cuba, the china or pottery from China, Japan, Spain, Italy or England, as the case may be. The Industrial Revolution has created our great urban centers where humanity herds in millions; the machine age has driven men from the isolation of the country and forced them to rub elbows with their fellows in crowded subways and elevators.

Intellectual and cultural trends of the modern age also tend to unite rather than to divide mankind. We live in an age of science and science recognizes no barriers of race, creed or nationality. Epoch-making discoveries in medicine, physics or astronomy mark scientific advance for the whole race, not for one group: Madame Curie did not confer the benefits of radium upon Frenchmen or Poles but upon all men; Lindbergh's exploits in the air add a chapter to world aviation not only to American; Einstein's theory of relativity spells world relativity not German alone.

Once more, humanitarianism, a distinct intellectual characteristic of the late nineteenth century and of our own time works for togetherness not separateness. The settlement movement, the Red Cross, the Salvation Army, health crusades are all world movements, not national nor provincial. Modern reformers such as Ruskin, Tolstoy, Marx, Ibsen, Toynbee, General Booth, sought to improve humanity as a whole not merely Englishmen nor Russians nor Germans nor Danes.

Illustrations might be multiplied but they would all prove the same thesis: that through the operation of basic physical, economic laws and of inevitable intellectual trends the world is an interdependent, corporate whole. Whatsoever affects one of its members, affects the entire body. When the *Credit Anstalt* failed in Austria in 1931, the pay envelopes of the British miner in the far-distant English Black Country were irrevocably affected; when a Grand Duke was murdered in a remote Balkan capital in June 1914, the foreign chancelleries of every European country had an attack of the jitters and stocks plunged disastrously on Wall Street.

The point is not, however, to prove the interdependence of modern life; it is self-evident that we live in a world community and are all world citizens. The chief object of my discussion is to show how man has met the challenge of directing and organizing such an interdependent world. Have his political and economic systems, his social controls kept pace and harmonized with the situation that has unconsciously and inevitably developed? The answer, as I shall endeavor to show, is an emphatic "no." The plain truth is that the machinery is completely out of gear. Man's organization and management of his corporate society today tends to separate rather than to unite; to individualize rather than to socialize; to differentiate rather than to co-operate. And that, I take it, to be at once the tragedy and the explanation of our modern world.

Let us examine the situation in detail, first, in its national and then in its international aspects. The watchwords of our political and economic control throughout the nineteenth and twentieth centuries have been Nationalism and Democracy.

The idea that men of like race, culture, religion, economic interest and historical tradition, unquestionably reasonable and just in itself, should form independent, self-governing national units constitutes one of the dominant motifs of modern history. The nineteenth and twentieth centuries are replete with the rise and unification of new nationalities on the map. Our immediate forebears saw a united Germany, Italy, Belgium, Greece and various Balkan states join the family of nations; and we have seen an independent Ireland, Finland, Poland, Ukrania, Lithuania, Czechoslovakia, Jugoslavia, Esthonia and Livonia arise. One of the alleged objects of the Great War was "the self-determination of small nations."

But this system of political nationalism, this method of control, took to itself in the late nineteenth and twentieth centuries an economic complexion and an exaggerated ideology which has wrought havoc in a corporate world.

The economic aspect of nationalism is best expressed, perhaps, by imperialism. For, with the penetration into country after country of the Industrial Revolution and machine industry there ensued a short-



age of markets, a shrinkage of the sources of raw materials and of foodstuffs and, at the same time, an increase in population and a surplus of capital. It was inevitable that a new age of expansion overseas should set in and nation after nation vie with each other in the race for rubber, for oil, for phosphate, for sisal, for fats, for chromium and antimony, for cocoa and coffee and for markets.

Inevitably, this keen economic competition in the overseas areas, resulting in the "scramble" for Africa, the disintegration of China, the exploitation of the Near and Middle East, the penetration of the Caribbean and Central America, intensified nationalistic rivalry to the breaking point of war. The Russo-Japanese War, for example, in the early years of the century began that struggle for supremacy in Manchuria of which we today are witnessing new and startling chapters. The newly-acquired colonies must be protected; national prestige must be upheld; the business class, the imperialists must have their interests defended; "trade must follow the flag" and the flag trade. As a result, nations had recourse to high tariffs as well as to the building of more warships to patrol the colonial waterways—methods all calculated to divide, to antagonize peoples, rather than to unite them.

Accompanying this economic nationalism there developed an intense and far-reaching propaganda which was at once a stimulus to and a justification of the depredations of imperialism. The exploitation of native peoples in the so-called "backward" countries had to be explained on the ground of "benefits" conferred by the "advanced" powers. And the various cults of the "white man's burden," the responsibility towards the "little brown brothers," the advantages of "German *Kultur*," of the "French genius," of America's "manifest destiny" arose. Along with this came, of course, the vaunting of one national culture over another. Fervid patriots became convinced that their special brand of civilization surpassed all others in the noble things of life. Each nation had its nationalistic poets, its nationalistic historians to sing and recount its own praises; while ultra devotion to one's flag to the disparagement of all other flags became a falsely patriotic monomania which swept over the western world. As one

writer has declared, the real religion of Europe and America was not Christianity but the Idolatry of the National State. This national snobbishness led in turn to racial snobbishness and there arose the myth of "Nordic supremacy," of the unquestioned superiority of Anglo-Saxons as against Latin or Slav or Jew, a doctrine of racial intolerance which can lead to such shocking excesses as the Hitler movement with its insistence upon "Aryan" supremacy has recently demonstrated.

To this dangerous growth of a rampant nationalism the Great War gave a tremendous stimulus and the Peace Treaties have written its principles in letters of gold into international law. It was in the sacred name of nationalism that the Polish Corridor, that bone of contention between German and Pole, that menace to peace in Eastern Europe, was created; that Austria was shorn of its resources and markets, reduced to economic impotence and made a constant threat to world economic stability; that the Saar was placed anomalously under League control for fifteen years and constitutes one of the sorest spots in Europe today.

As a result of such stimulus, the post-war world has witnessed a display of selfish, individualistic nationalism, the like of which history has no record. A Mussolini has exalted the theory of the National State to the crushing out of all individual liberty; a Hitler has deified nationalist consciousness and national "co-ordination" to the point of a ruthless persecution of all who fail to conform. All countries have again sought to defend this economic nationalism by the erection of high tariff walls resembling the walls of feudal castles in the isolation and hostility they create. Thereby, world trade is paralyzed and the present economic impasse continues. Japan, well-schooled in a ruthless economic imperialism by her teachers, the Western Powers, has steadily and successfully pursued a course of relentless aggression against China which has resulted in the prying off of one province, Manchuria, and bids fair to detach others; while, at the same time, she is edging her former teachers out of the world markets. National movements in Ireland, China, Egypt, India and Palestine have shaken world peace during the post-war years; while

the world has rung with the cries of those national minorities in Poland, Italy, Rumania and Macedonia against the oppressions of those very states who signed the Minority Treaties to protect them. It is indeed the irony of history that, at the present writing, Poland, herself an oppressed nationality, rescued by the World War, is renouncing those Minority Treaties by which she pledged protection of the national minorities within her borders and has openly asserted that her renunciation is a matter of national pride and prestige.

Certainly as one contemplates the manifestations of an exaggerated nationalism in our contemporary world and all the havoc it has caused and is causing, one cannot agree that it constitutes a method of political control that is calculated to advance the welfare of a corporate humanity.

And how fares it with the second watchword, Democracy, equally a shibboleth of the nineteenth and twentieth centuries as an instrument of political and social organization. The ideas that "men are born free and equal," that "government rests upon the consent of the governed," that law is "the will of the sovereign people" constitute the heritage of the modern world from the hard-fought French and American Revolutions of the latter part of the eighteenth century. And if that heritage could have been equally shared by all groups and classes, then Democracy with its emphasis upon the worth and dignity of the individual might have proved to be an instrument of social and political government consonant with a corporate humanity. But who was it who wrested the rights and privileges of Democracy from the tyrants of the old régime; who framed the constitutions, extended the franchise, stabilized the parliamentary responsibility of the nineteenth century and secured the liberties of free speech and free assembly? It was the middle class, the capitalists placed in a position of power by the Industrial Revolution.

It is an historical axiom that whatever class controls the economic basis of wealth wields the political power. The opening of our era witnessed a transition from agriculture and land as the economic basis of wealth to trade and industry, hence the *bourgeois* capitalists became the rulers. In short, the birth of modern democracy coincided with

the birth of capitalism; therefore, the much vaunted democracy of our age became a capitalistic democracy in control of the business man.

These captains of big business wished, of course, to exercise political power not only because they were converted to liberalism but also to further their business interests. They regarded the state, however, as a necessary evil which should never be permitted to interfere with business nor with individual liberty and initiative.

When Henry Stanley, the African explorer, told the Manchester Chamber of Commerce that "There are 40,000,000 of people beyond the gateway of the Congo and the cotton spinners of Manchester are waiting to clothe them. . . . One Sunday dress for each native would mean 320,000,000 yards of cotton cloth from Manchester and in time the natives will learn to wear cotton dresses on weekdays,"—he was appealing to a class whom he knew were in a position to vote credits for the promotion of British imperialism in Africa—if they so willed. But, when social reformers sought to force a child labor law through Parliament which would limit the labor of little children of five years to nine hours a day, the cotton masters of Manchester fought its passage with all their might, arguing that such legislation trespassed upon the sacred right of individualism, upon the inherent privilege of even a five-year-old child to make a contract.

Today, big business has so exalted property rights over human rights that, as recent investigation has revealed, it has even sold munitions to the enemy to mow down its own youth with its own bullets in the enemy's hands. Dividends in armament companies soared, to be sure, but these companies have won for themselves the opprobrious title, "Merchants of Death."

To the constant and insistent demands of a down-trodden proletariat for social justice, the capitalist democrats responded with the palliatives of a delayed factory legislation. And when the evils of an unrestrained, *laissez-faire* capitalism resulted in the rise of socialism and its crystallization into a scientific program under Karl Marx, the ruling group fought it fiercely at first with repressive measures and then with inadequate social legislation. "To make the world safe for democracy" was a slogan of the World War; but labor, who

bore the brunt of that ghastly struggle, demanded ever more insistently, "Democracy for whom?"

It is not to be wondered at, therefore, that there has ensued a steady reaction against capitalistic democracy during the post-war years. Today, Fascist Italy and Nazi Germany have repudiated all democratic principles in their establishment of dictatorships whose power, especially in Germany, is complete. While Russia, where extreme oppression by the old régime and the example of the failure of western political democracy to bring social justice, has established the first socialist republic and has swept the capitalist system out of existence.

This contemporary attack on democracy is due, however, not alone to its identification with capital, its neglect of social justice nor to capital's failure even to provide prosperity any longer but to other contributing causes. The increasing complexity and technicality of government in the world today demands the trained and selected expert. The democratic principle that anybody can do anything does not work when highly specialized problems of currency, of exchange, of municipal engineering are at stake. Again, democratic institutions are not suited to cope with emergencies: debate and discussion cannot deal with major crises of which the post-war world is full. And finally, an atmosphere of despair and frustration induced by disillusionment with the results of the War on the part of both victors and victims, by the economic depression and by the injustices of the peace treaties, has led men to shift their responsibilities to a leader, good or bad. In Germany, for example, the people, stripped of territory and economic resource, smarting with a sense of humiliation, of inferiority, of injustice which the peace terms meant to them, have blindly followed a leader who promises them compensation and relief, no matter how fantastic those promises may be. As a contemporary writer has succinctly put it, Hitlerism was the gift of the Allies to Germany.

But democracy has not only been repudiated in Russia, Germany and Italy, it has been attacked elsewhere as well. Indeed, of all the Great Powers, only three, England, France and the United States are

its exponents today; and even among these signs of serious criticism of democratic principles are not lacking. England has her Fascist League organized by Sir Oswald Mosely. France must cope with growing discontent with the Republic recently brought to a head by the pinching of the depression and the revelations of corruption in the Stavinsky affair. While the United States, finally revolting against a system that diverted government funds to the aid of private capital while labor agonized in unemployment; against a system honeycombed by business and municipal corruption, has, through Congressional vote, curtailed "rugged individuals" and vested a far-reaching control over the economic life of the country in a central authority. To a certain degree, even American democracy has abdicated to an "alphabetocracy." The New Deal is a colossal experiment to control individualism in the interests of a square deal and yet preserve the democratic liberties inherent in our constitution.

Thus has capitalistic democracy suffered many casualties in the modern age and in the light of its record, it has not proved a method of social control adjusted to a corporate world.

Lastly, how has modern man met the challenge of a united world in his control of international relationships. The conviction that peace can be maintained by the preservation of a balance of power, the system in which pre-war statesmen put their trust, was irrevocably shattered by the Great War. The elaborate network of defensive alliances, composing the Triple Entente and Triple Alliance which had been constructed with such diplomatic skill during the late nineteenth and early twentieth centuries disastrously failed to hold the balance when the supreme test came in July 1914 and, instead, plunged humanity into the abyss of the World War. And it failed because the balance of power system of securing peace inherently contains the seeds of its own destruction: nationalistic rivalry and competition which breeds international crises; suspicion which results in secret diplomacy; fear which leads to the piling up of armaments which, in turn, causes war. Thus the horror of the Great War proved at once the climax and the condemnation of the "balance of power" method of maintaining peace. And corporate humanity having killed and wounded some

20,000,000 of its brothers called it a "war to end war" and turned its conflict-weary faces towards another system of international relations more in harmony with its corporate character, the League of Nations and the World Court.

But a thorough-going internationalism cannot be substituted for a rugged nationalism immediately, nor if all nations do not play the game. A chain is no stronger than its weakest link and hence those states who still remain outside the League and the World Court, as well as those powers who, while members, refuse to renounce their "national sovereignty," disastrously delay and obstruct the functioning of co-operative control and the securing of world peace. How can the League of Nations deal with a recalcitrant Japan, for example, when to apply its sanctions, the economic boycott especially, is literally impossible so long as there remain great powers like the United States, outside the League, unshackled by its international obligations and able to supply Japan with all the necessary food and munitions for the prosecution of her designs on China. Therefore, despite the sun spots of international co-operation afforded by the Locarno Treaties, by the work of Briand and Stressemann; and despite the lip service rendered the corporate principles by the Kellogg-Briand Pact, we are drifting today, nay, have already drifted back to the pre-war system of the balance of power—if, indeed, we have ever really renounced it.

Survey with me a moment the present international situation and observe its similarity to that of 1914. France, whose cry throughout the post-war years has been "security," has interpreted "security" in terms not of international co-operation but in the old terms of the balance of power. Consistently, she has pursued a policy of strengthening those states to whose interest it was to maintain the *status quo* of the Peace Settlements of 1919 with all their injustices, and of weakening those states who desired to revise them. Thus, Europe has been kept divided into two camps—the haves and the have-nots—which never makes for co-operation nor peace. It was in pursuance of this policy that France lent large sums to Poland and to the states of the Little Entente, Rumania, Czechoslovakia, and Jugo-

slavia, thus drawing them within her political orbit; and, unlike England, desiring an economically prostrate Germany, insisted upon reparations payments even to the invasion of the Ruhr in 1922; while, in 1931, she prevented the consummation of the Commercial Treaty between Austria and Germany, which a frantic republican and liberal administration in Germany proposed as one way out of the economic impasse of Central Europe; a policy, be it noted, which immeasurably strengthened the rise of Hitlerism. Today, with the victory of the Nazis and its subsequent terrors, France feels obliged to look for more allies to maintain the balance of power. She, therefore, approached even Soviet Russia and has just jockeyed her into the League.

At the same time, Italy, under Mussolini, fearful and jealous of France's growing hegemony, sought to redress the balance by strengthening Austria and—until just recently—Germany, as witness the late Hitler-Mussolini friendship and Mussolini's championship of Germany in the disarmament quarrel. Today, however, the menace of a too powerful Germany under Hitler has thrown Italy into the French camp along with her Balkan allies, Austria and Hungary. This line-up in the West is too much for Poland, supremely jealous and fearful of France's growing power. Hence, she is breaking with the French friendship and making friends with Nazi Germany as a counterweight against the alliances of the western states and its consequent threat to the balance of power. What is this if not a return to the old system of 1914?

Finally, to summarize the present world situation, it becomes apparent from the foregoing discussion that we are living in an epoch characterized by disorder, confusion and general uncertainty. The whole world is in fermentation. Economic autarchy and political nationalism, in some states carried to hysteria, perpetuate and augment the conflict between nations. The old, economic systems are being replaced by new, anti-liberal, corporative, governmental or other experiments. Political contests for dictatorship or for democracy continue and the diversity of régimes, particularly in Europe, increases international tension.

To cope with this increasing tension, international relationships are moving rapidly away from the corporate principle as symbolized by the League of Nations into a pattern of a new balance of power—Russia's recent entrance into the League compensates in some measure, perhaps, for the withdrawal of Germany and Japan—but it is patent that Soviet Russia is much less interested in the international character of the League than its value as an asset of protection against threatened German and Japanese aggression.

Meanwhile the League, recently described as having become a checkerboard for international intrigue, is flouted by Germany and Japan who have left it; and now by Poland who publicly renounces its authority in the Minorities Treaties and thus strikes a blow at the fundamental principles of international controls and the integrity of the co-operative system. Meanwhile, also, disarmament conferences meet and dissolve; armies, navies and military planes pile up; deadlier and deadlier instruments of annihilation and destruction are invented; Mussolini decrees the military training of boys to begin at eight years of age; Hitler revises the republican school curriculum to teach militarism and hate; and the United States is fairly riddled with a war and armament propaganda.

Again, let me reiterate, mankind's controls are out of gear with the actual situation. The crying need of the present is not for new machinery but for the infusion into the existing machinery of the conviction which the medieval Church possessed, namely, the essential oneness of humanity—how many times more applicable to this our modern world.

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THE RESOURCES OF THE CHURCH

*By*

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## SYLLABUS

Introduction: The Tragedy of Unrealized Resources.

- I. The Primary Resources—The Church's Endowment by her Master, of His twofold nature, both human and divine, and of His threefold attributes: (1) prophetic; (2) priestly; (3) royal.
- II. The Secondary Resources—in history, through experience. Three Fields.
  1. Man and man:
    - i Marriage, the Home, Sex.
    - ii Society and Social life.
    - iii Economic relationships.
    - iv Political life.
    - v Nationalism and Internationalism.
  2. Man and God: Faith, and theological restatement; the supremacy of God.
  3. Man and his soul: the moral life, problems of the personality.
- III. The relevance of the Church's (a) character, and of her (b) experience to our modern problems. The threefold task—prophesy, priesthood, royal rule.
- IV. The Three Fields.
  1. Man and man (i—v. as above).
  2. Man and God: His supremacy; intellect and faith.
  3. Man and himself—the New Psychology and the Science of Adjustment.
- V. Conclusion.

## THE RESOURCES OF THE CHURCH

**A** THEME for classical tragedy might easily be found in the story of a man who died in poverty not knowing that he was heir to vast riches. He may even have known, but not actually realized the fact; he may have been too timid to avail himself of what was his, too lazy to make the necessary efforts to lay hold of and release it, or too uncertain of his possible use of it to make the attempt to make good his claim. There are many situations which to alter constitutes a minatory deterrent to effort. For riches may rest in title only, or in actual wealth beneath the soil which requires diligent and painstaking effort to reveal them and make them available, or even in sums of money laid up in the bank.

The which I offer you as a parable for us all today. Many attitudes and states of feelings combine in varying proportions in paralyzing her children from entering into their possession for use of the Church's resources. Tragedy marks the course of the Church's history, not so much in regard to mistakes made as in respect of the failure of courage to make mistakes. Tragedy marks the stages of the Church's life, in that her children have refused to grow up into a full and mature appreciation of their heritage: too content with the tried and familiar, to dare to apply in new ways the old life-powers, to refresh the old truths, to have the temerity to believe and act.

I invite your attention then to a consideration of the Resources of the Church in the face of our present problems. Of the dimensions of these problems we have been hearing with rapt attention. May I suggest what I propose to consider: first, the primary resources of the Church; then, her secondary resources; and finally a consideration of their application to the needs of men today.

### I

**T**HE primary resources of the Church come from the fact that the Church is Christ in the world. This is no metaphor or mere figure of speech, however moving. When St. Paul asserts that "we are one Body in Christ, and every one members one of another" (Rom. 12:5);



that "just as the body is one and the members many, (though all the members are members of *one* body and are many while the body be one), so also is Christ. . . . And the body is not one member but many members . . . ye are Christ's body and members individually." (I Cor. 12:12, 14, 27), he is not indulging in oratory or in pious homiletics. The Incarnate Life is not a past but a present fact. The Church and the extension thereof are not equal to the sum of its human members. He (not men) is the constitutive principle of the Body, now as ever, through His Spirit. It is this axiomatic principle which first we must perceive: in considering the Church's resources, we can only begin by asking not what the Church *has*, but what she *is*. It is because of what she is that she has what she has. The Church equals Christ in the world.

Like Christ, the Church is both human and divine; both identified with creaturehood and yet aloof from it; both natural and supernatural; of both time and eternity; of both this world and of that. Ever to abrogate or obscure either aspect of her character is to violate her charter of incorporation: whether weakly to surrender her birth-right, to forget her true quality, and to accommodate herself to this world, or sharply to withdraw from it into inaccessible remoteness, are alike betrayals of her very own nature. To be so close as completely to identify herself with the world, or to be so aloof as not to live within it, are both tragedies of disloyalty.

In so far as the Church is Christ operating in His world, she partakes of His threefold character as Prophet, Priest, and King. Her function is triple: to speak forth the will of God to the world and to be His interpreter; to mediate between mankind not yet reconciled, and God; and in God's name and power, to rule over regenerate mankind, in all provinces of human life. She is the vehicle and means of the realization of the Kingdom of Heaven, the Eternal Priest on earth, and the enduring Prophet.

When we look about us there is apparent a grave discrepancy. Prophetic insight is not operative in any abounding measure. The priestly function of the Church in her ministry to individual souls has been revived in many quarters and parishes, but what of her

priestly ministry to society at large? And, the timorous tentativeness of the claim to rule men is the merest hint and weak suggestion of the breath-taking claim inherent in the Church's vivification as Christ's Body. In days when it was hazardous in the extreme to do so, some seventeen centuries ago Tertullian told the world that it was constituted chiefly of draft-dodgers and escapists: he called them in the semi-slang of his vivid vernacular, "pagans," which connoted just these indictments, for (said he) you have repudiated or avoided service with the King of kings, and Lord of lords.

It is not as if it were up to us to prove or make good the Church's claims. Nor is it up to us to acquire or seek to attain these things. They are already ours, or rather they do not belong to us half so much as we belong to them. We do not need to go forth to find this quality and character of our Church life: it is an endowment, gift, and present possession, if we but knew it. Weak and perverse we have been in the face of pressure to resign, to retract, conciliate, compromise, but it cannot be lost to mankind even where we may be unfaithful, for God gives it, and His gifts are always effective. We may lose, but Christ, never. Defeatism is treason. Lack of faith is loss to us. We may impede but we cannot defeat or destroy the power of God given unto men in His Church.

## II

THE Church's secondary resources consist of the accumulation of past experiences of the centuries. There is no problem of today—of man's relationship to others (in family, social, economic, political, racial or national life), or of his relationships to himself (his intellectual and emotional life), or of his relationships to God, which fails of having precedent and solution in the rich store of the Church's experience in history. Mere "experience," however, does not lead to wisdom: else my study-chair, which has heard much, would be wise in the accumulated experience of those who have sat and talked in it. It depends upon the experiencer—his capacities, awarenesses, power of assimilation and of growth—as to what is done with experience. A young man may be wise if he has truly assimilated what he has been

taught and what he has learned: when we can learn from what we are taught, and are well taught, there is the possibility of wisdom.

And the Church is wise; she has been taught of God and of men, and has not refused to learn. She had an original endowment, but like the faithful steward, she has put it out to interest. Her original endowment was her task, her mission to all mankind. To say it again in a different way: the full Faith of the Church is threefold in its compass; for *all of every man in all his relationships*, in the home, society, business, politics; for *all men*, of whatever clime, race, time, or nation; for *all of each man*, in his every level and part of life, his emotions and his will, his mind and his aspirations.

What then has the Church learned by experience that is of priceless value for the present? We should not for a moment imagine that "history repeats itself." It does not. But, adequately to cope with a new situation depends entirely on our past achievements in the art of meeting old situations. Let us look again at these three fields of relationships to understand what the Church has in the way of the resources of experience.

1. There is, first of all, the field of man's relationships to man: marriage and the home; social, economic, political, national, and international life. How in the past has the Church dealt with the problems developed in this field?

(i.) *Marriage and the Family.* The Church was born into a world in which the standards of marriage, sex, life, children, and the home, were utterly at variance with her ideals. While heathen ways of looking at and living these relationships gave way slowly, they did give way. To what? First of all, on matters of marriage and the home: the Church was uncompromisingly for (a) Christian marriage, that is, a relationship freely contracted by two baptized believers, which endured so long as life lasted, with (b) due reference (as was always the case) to the social organism, the Church. Very early in our history St. Polycarp spoke of the submission to the Church of the proposed betrothal before it came to pass. A few latent and implicit principles it may be well to state, as the governing causes of Christian behavior. The Body of Christ was, for example, deemed of far more importance

than the satisfactions and even the "happiness" of individuals. Again, for example, the Church was not afraid to be radically different. In fact, to an extent undreamed of today, the Christian's life was lived in a society apart. The Church did not abate one jot or tittle of its own ideals, demands, and standards. The new convert had to come out of and forsake his former manner of life, behavior, and standards, when he became a Christian. The whole attitude is about as different from that of modern Christianity as one can well conceive. Our modern discussions of the subject, with their remnants of prudery, their suffusions of mawkish sentimentality, their inordinate self-reference, and their deprecatory attitude to the clamor of men for self-satisfaction, "romance" and "happiness"—would then have been unthinkable. The Early Church had never heard of the pragmatic inquiry, Will it work? The Early Church demanded, rather than pleaded in a deprecatory fashion, for some modicum of obedience. Early Christian marriage ideals were very likely "successful" in practice, partly because so few people were concerned as to whether they would "work" or not. Marriage was thought to concern the whole Church, not solely the two persons involved. The contract was, like all others in the relations between man and man, based on the principle of respect for personality. This might be stated as: never to treat another as less than a person; or positively, always to treat every other human being as a person.

Again, take the intimately related question of sex. The world into which the Church was born, grew, and flourished was on the whole dualistic. That is, it opposed matter with the spiritual and thought in so doing it enhanced and advanced the spiritual. Not so the Christianity of the Catholic Church. There was no sign of prudery, or of the salacious degradation of the physical. "Your bodies are the members of Christ" says St. Paul (I Cor. 6:15), and the place of sex-love was fully recognized, not as a forbidden sweet necessary for the continuance of the race, nor as an overmastering animal instinct to be satisfied without reserve. Again, we find the social reference, and the reference is to the Body of Christ.

Undoubtedly St. Paul was not in feeling pro-feminine, yet the

very testimony that an obscure passage affords (viz. I Cor. 11:1-16), shows to what an extent Christianity liberated women and dignified their status. When St. Paul was exasperated with the ebullitions and unconventional extremes to which the long repressed sex gave expression, his very bewilderment (cf. vs. 16) demonstrates the fact that a new position for women had been already achieved. In principle St. Paul is stalwart for the mutual respect for personality which is the basic principle of all human relations according to Christianity.

(ii.) *Society* was in large measure transformed by the Church. Such an institution as slavery, for example, was first accepted as a fact in the real world (though denounced in principle), and then later condemned with effectiveness, and ultimately had to be given up. Never *within the Fellowship* did worldly standards and divisions gain admission. The only way this end could be secured was by the only means the Church adopted: to be aloof, different, and all-inclusive. I mean by the last to suggest a paradox: since the Church claimed the whole of man, it had to exclude all other loyalties. The organism called Christianity was in fact omniscient, and controlled all of life from the cradle to the grave. The Pagan Empire from its point of view rightly regarded the Church as a cancer in its own life, and did its best in vain to eradicate and destroy it. Then the time came when the Church had to take over the rule of that same secular society which had, in the days of heathenism, regarded it as a malignant growth threatening its very life.

The Church, as has been suggested, has never believed that a man can lift himself by his own bootstraps. In other words, to achieve change there must be leverage from without. To affect the world and to alter it, you cannot identify yourself with it. Even as our Lord, "thought equality with God a thing that He need not grasp for" (since it was His eternally and unalterably) "but humbled himself" and became man. "The Word made flesh" did not cease to be the Word. He remained what He had been in becoming other, and in so doing saved mankind. The Church had to keep herself uncontaminated, aloof, and apart; and having been so for centuries, when the time came could come closer to human society to reform and reprivi-

nate it. One effect of the Establishment of the Church by the State under Constantine and his successors was the setting up, apart from the ordinary life of the Church, of what is called The Religious Life. Society at large could only be regenerated by the Society of God. The society of mankind needed fertilization from the Society of Christ—His Church. Intimately in touch, yet aloof; related, yet detached; at one with, yet apart from—the Church gave her energies to the reprivatization of social ideals in the relations between man and man. One of the strange things is that social ideals, and to a great extent family ideals as well, were largely propagated by the Religious. From outside they could construe both aspects of life from the vantage ground of independent objectivity.

(iii.) So closely bound up with the social were the economic and political aspects of life, that all may really be considered together in a brief historical appraisal. From the earliest days, *economic sin*, i.e., covetousness and greed, was classed among the other mortal sins, like murder, adultery and idolatry. The Church's attention to economic matters, as well as to society at large, was as essential a part of her prophetic and royal function. As medieval life flowered under the Christian Empires of the East and the West, ecclesiastics were to the fore in the direction and control of economic principles and life. For example, there were the several important principles of the just price, the elimination of unjust competition, the condemnation of "usury," and the like.

(iv.) Likewise the regeneration of the *political* order, in regard to which the Church both spoke and acted in medieval as in earlier times, showed to what an extent political life was capable of perceiving the Christian ideal. Men as a whole never completely lived it out, for human nature has not been so different in the various stages of its history. Principles and a program did, however, exist in those days. John of Salisbury, in his *Polycraticus*; St. Thomas of Aquinas and his continuator, writing on *The Rule of Princes*; Dante on *the Divine Monarchy*, and a host of smaller fry, clarified the ideal at the same time that they held as definitely to the real. In the past few centuries,—since, in fact, that grave disruption of the unity of things, and distur-

tion of the place of the Church in the various aspects of man's life (which is one aspect of the Reformation),—a sinful and iniquitous self-abnegation and a vicious and false humility have exemplified the paralysis of the Church's function with reference to all these domains of life.

(v.) The earlier centuries of Christian life bred a true internationalism. This was in part an inheritance and in part an achievement. It is of the essence of genuine Christianity that it should transcend not only the barriers of time and circumstance, but also those of color, race, or nation. For the Church to abrogate her birthright of Pentecost to become the mouthpiece of a strident and assertive nationalism, or even the embodiment of a racial or national culture, constitutes a grave betrayal of her divine trust. Such actions (and all parts of the Church Catholic have been guilty) call for deepened penitence on our part. That penitence must elicit action: the proclamation of the truth that the full Faith of the Church is both inter- and super-racial, both inter- and super-national. Identification with the past must be compensated for by aloofness; too great intimacy, balanced by a new—because it is an old and achieved—freedom.

2. Christianity has always proclaimed the paramount obligation of one great allegiance—to God alone. Loyalty to Him is supreme over all other bonds and relationships. To compromise one iota of that independence from all beside Him, in utter dependence upon Him, is sacrilege and treason. For example, we have been gravely remiss in the realm of the restatement of the Christian Faith. Let us be clear and honest-minded, and let us call things by their right names. A theological "restatement," in common honesty, should be the stating over again of an old truth in new terms. To say something quite different from the old cannot by any stretch of the imagination be fairly called "restatement." It is absolutely necessary that there should be frequent restatement: be assured of that. But to disguise an entirely new statement as just another way of proclaiming an old truth is not honest.

It is important for us modern Christians to keep this principle clearly in view, no matter how keenly we realize the twofold quality

of the tradition of Christian Truth. This double-sided character appears most clearly in the matter of (a) the unchanging Truth, and (b) the changing apprehension of that Truth. What has been revealed is eternally *so*; *how* we perceive it, what "new" truths may be brought out of the treasury of the "old," may change, under the guidance of the Spirit, from generation to generation. We must always keep in mind, to put this in another way, that what is *given* is not what is *received*; nor, for that matter, is what is received the same as that which is *mediated*. The generations of believers do—yes, must, make their contribution to the "Faith . . . once delivered," under the guidance of the Spirit sent to guide them into all the Truth.

What we need today is what has been so marvelously evinced in generations of the past: the courage and fearlessness in reinvestigation and genuine restatement, which is consistently loyal to the Spirit's guidance of our forefathers. Where reason and the intellect are concerned, we have not been rationalistic and intellectual enough. Denials and repudiations, ready dismissals with an easy gesture, and the verdict of irrelevancy of what the past has held of value, are all so absurdly easy of achievement. As a balky mule can stubbornly refuse to go forward, the smallest-minded of us can easily say, "No." The real adventure, on the other hand, is the fearless quest of the orthodox believers' restatement of truth. The courage it takes to repudiate is very slight, as compared with his who says: "I believe."

3. Christianity in the past has concerned herself deeply with the problems of the individual. If at times the Church may have over-emphasized his social relationships, *i.e.*, his character and function as a member of The Society *par excellence*, she nevertheless has never failed to interest herself in him as an individual. When a young student today engages in preparation for legal, medical, or social work, he acquaints himself with the case system or method. This is, of course, nothing but the utilization under new disciplines and conditions of our much maligned old friend casuistry, which was the study of cases. It is a bit singular, and more than a bit ironic, that the ready verdict of frequent laxity, alleged by a more self-confident and ignorant generation, laid against some past decisions of casuists, is now being

borne out by the recent Science of the New Psychology. In short, the best resources of their contemporary knowledge were utilized in the past towards the discernment of man's spiritual, intellectual and emotional needs, towards their satisfaction according to and under the will of God for him. The Church of the past continually brought out of her treasures "things new and old."

## III

WE have been hearing of the complex and chaotic world in which we live, and I invite your attention now to a consideration of the Church's resources with reference to its needs and problems.

What have the primary and the secondary resources of the Church to offer to a confused world today? First of all, the lessons of the past. There is, for example, the paradox of Jesus Himself in His qualities of remoteness and intimacy; aloofness and immediacy; dispassionateness and compassionateness; without illusions yet not disillusionment; human yet divine, and divine yet human; God and Man. Whatever else the Church must show herself to be to a troubled world is *both* such qualities as these: she is not removed from men and their problems, not indifferent and careless, not confined to her own peculiar concrete preoccupations: she must be interested and aware, passionately interested and acutely aware. Yet to help and serve she must also preserve an intactness and uncontamination—a genuine aloofness, and apartness, viewing the problems of the moment as from without. The world cannot be helped by the Church if the Church sinks herself into or succumbs to the world. Her complete independence is the only warrant and guarantee of her assistance to the world.

As prophet the Church must speak with authority, definiteness and decision. The prophet is on God's side against the world of men. Small wonder then if prophets are seldom popular, especially in their own countries. The same dominical precept has special relevance whenever a nationalized Church dare to follow the Spirit's guidance and speak out. The storm of abuse and resentment is in direct proportion to the intimacy of that Church with the ways of its folk. The suppression of prophecy and the prophetic note in modern Christianity

is one of the most ominous signs of the day. The courageous protests of the minority in Germany today—the Roman, and especially the Lutheran and *Evangelisch* clergy—are of special moment. But more yet is demanded. Prophets speak with the authority of God's own leading, with definiteness, and finality, even if their decisiveness be embodied in a conditional sentence. Where has the world today found such prophetic insight that it, even if in its resentment, lending but a reluctant ear, be reassured in the conviction that "God hath not left himself without witness"—even in these our days? We may thank God that whatever sectarianism our own communion possesses has not obscured or precluded the leading that several of our distinguished hierarchy abroad have given the world. Thank God, and pray for more of the same!

As priest the Church exercises a mediatorial office in the world: as ambassador for Christ it begs man to be reconciled with God, (II. Cor. 5:20). Yet the Church should do still more. You to whom I now speak, share in the priesthood of Christ. Professional parsons *are* priests—yes, priests of the Body of Christ; but the basic priesthood resides in the whole of that Body, not in certain few individuals thereof. Realize and make effective that priesthood! A priest (a) has a sacrifice to offer, and (b) acts as a mediator between God and Man. The Sacrifice, once offered is ever being re-presented; the mediatorship once effected is ever being re-exerted. For to speak of Calvary in the past tense is to reduce our Lord's eternal act to the proportions of time; to re-enact it is to partake of its eternity. To act as if His mediatorial work were done and over is to fasten it to a past event in history. As has been well said of the Atonement: "What Christ did *for* us He must now do *in* us." Your and my act of faith in the atonement is manifested in our own share in that active atonement. Our dear Church must become alive to its privilege and obligation. The restoration of the Holy Sacrifice of the "Blessed Sacrament of the Body and Blood of Christ" (as the Holy Communion is described in the Book of Common Prayer) is an earnest of our share in the work of the priesthood. Further, read over the last paragraph of the Consecration Prayer of the Eucharist: "And *here* we offer and present unto thee,

O Lord, our selves," etc. We do have something to offer God—our dear Lord, whose members we are, and ourselves, as members of Him. We do penance for the sins of the world, which in part we share, and in part we are aloof from. The priestly office of the Church, exercised not nearly so much in fact as in theory, is a new act whereby reassurance may be given to mankind of an eternal and abiding fact in the relations between God and man.

The Church possesses also the Kingly office of Christ. "The kingdoms of this world," proclaimed the author of what one of its most recent commentators called the Statesman's Handbook, "are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). A far off is this consummation. But Christ has already purchased to Himself an universal Church. Wherever His Spirit is, there He already reigns. His Church is the evincement of His authority, a fellowship in which the Writ of the King of kings runs. By the conquest of His colossal humility all this world is His. By the joyful conquest of our own following of Him the cause of the King of kings will triumph. "And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11). The kingly conquest is yet to be achieved in our generation by us whom St. Peter calls "a spiritual house, an holy priesthood, to offer up spiritual sacrifices, . . . a royal priesthood" (I. Peter 2:5,9). What of the grave discrepancy between theory and fact, between alleged claim and possible achievement?

Bear with me, therefore, while I pass in review some of the problems of human relationships which we have received as of the past. We have distinguished three chief aspects of these relatednesses—of man to men; of man to God; of man to himself. It is true, of course, obviously enough to Churchwomen, that we may not exhaust the meaning of Christianity by describing it as if it were a unique relationship, and hence a way of behavior, as between God, on the one hand, and me, on the other. Bifocal Christianity is incomplete. Essential historic Christianity is trifocal. God to man; man to men; man to himself. Let us order our consideration in this series: the related-

ness of man to men; of man to God; of man to himself. What treasures new and old can be poured out to the poverty-stricken modern world?

## IV

FOR the modern family the Church proposes the ideal of the Christian household. Marriage is not a civil contract. It is not an experiment. It is to be contracted between two believers who have a common basis of faith and aspiration, and of that love which is spiritual maturity. "Love" will not mean only the passion of physical desire, though that should not be absent, nor the sentimental quality of enjoyment of emotions and feelings, as a satisfactory end in itself. *Love* will mean the freedom to and the achievement of a constant and consistent outgoing of the self to the loved one. It will not be self-seeking, or acquisitive. It joyously welcomes sacrifice. It has no fears. It will not be dictated to by any voice save God's.

For those to whom this knowledge has not come, who may have missed their way, violated conventions either in ignorance or in the ill-adjusted preparation for the home that characterizes so much of our life today, whether nominally Christian or not, there will be compassionate understanding, charity, and active help. The art of family life of the Christian home it is the peculiar office of the Church to impart.

May I inject a few comments and suggestions? (1) It is not fair to hold people to a contract that they had no intention of making. (2) It is not just to demand of men and women what, without grace in His Church, they are not able to perform. (3) It is not right to deny the opportunity for repentance and amendment to those who, whether in newborn repentance or knowledge, beg that privilege. (4) Every instance of the survival of Manichaeistic heresy on the matter of sex and sex relations demands understanding consideration. It is high time that the place of the art of love in marriage be no longer regarded as a kind of ecclesiastical pariah, but in frank recognition of the need of its dissemination, some specific teaching of the art of Christian marriage be made available. (5) Pursuant to the

measured weight of the Lambeth statement, our own Church should offer still further guidance in the matter of what is called "Birth Control." Neither the doctrinaire verdict of theorists whether celibate or otherwise, or the undisciplined hysteria of the hedonists offers proper guidance to modern-minded Christians.

Fear, as John assures us, is the opposite of "perfect love which casts out fear" (I. John 4:18). It is not hate but fear (which, as a matter of fact, begets hate) that blocks the free-running course of love between man and man, or men and God. Marriage in the Christian Sacrament should be a contract between equals: to marry solely out of need vitiates the quality of contribution to the fine art of effecting that Sacrament. When a man looks to his wife-to-be as a combining of the offices of economical housekeeper, hostess, mother of his children, and mistress; or when a woman looks to her husband-to-be as "provider," solver of domestic problems, satisfactory love-mate, and father-substitute, the whole relationship between the man and woman about to be married is vitiated and degraded. Why? Because each is taking the other at less than the Christian evaluation, which is, in sum, a relationship between personalities and a relationship between two *equal* personalities. Ever to treat any human being as less than a human person is of the essence of sin.

The like should hold for our attitude toward children. We have heard much of discipline in education, and rightly. It is vastly and utterly necessary, at least as a preparation to cope with the actual world in which, as a matter of fact, we must learn to want what we get rather than to get what we want. This is true. But in the selfish self-indulgence of many parents, who find it the easiest way to indulge the child and induce illusions which subsequent experience will inevitably discredit, whether in the matter of "spoiling" children, or in over-disciplining them, the same evil tendency becomes manifest: to deal with any human beings, even our own offspring, at less than the human level of respect for personality is to sin against God, against them, and against ourselves.

In the complicated social and economic chaos in which we live, what guidance can we expect from the Church? The same canon

must present, first of all: when employers think of their employees as "hands"; when social workers regard the people whom they try to help as "cases"; yes, when doctors, lawyers, and priests consider their clients as either "cases," "jobs," or "appointments," they are both showing and perpetuating a vicious degradation of the ideal of human relationships. Mind you, in innumerable instances it is utterly necessary to preserve that needed objectivity, without which emotion will be intermingled with judgment and feelings with wisdom, but to fail to deal with any human being as a unity is not only unscientific, not only futile and ineffective, but it is both invalid, untrue, void and vicious. Only the Church can restore balance: can inject the needed correctives to over-sympathy in inspiring objectivity; can balance the chilly aloofness of the scientific expert, in his dispassionateness, with the Compassion which is not of man but of God.

The Church must say, for no one else says it, to mankind: "Think with your head and not with your heart!" Stop emotionalizing your judgments: see the facts clearly, and without regard either to self-depreciation, self-vaunting, or self-reference. The ruthlessness of the procedure will prove inevitably unpopular. No other voice is being raised in these days to lodge an appeal to human intelligence, to investigate, examine, analyze, and estimate the factors and causes of our present situation. The Church is enthroned not in the earthlies but in the heavenlies; she is as much above Capitalism as above Socialism, Communism, or Fascism. Social, political, and economic questions she must urge mankind to face, not to dodge; to seek, not shirk their answers; to cope with, not to run away from them. The Church has outlived the heydays of many social and economic organizations of human life: the Pagan Roman omniscient State; the iniquitous slave society; the barbarisms of many a transition epoch; the feudalism of the Middle Ages; the ghastliness of the nascent nationalism and individualism of the Renaissance; the Revolution of the Reformation; also the Industrial, the American, the French and many another—"Revolution": these are incidents in the history of her experience. She has long since learned that when men fail to face facts they make futile the finest faculties they possess. She must see, and make us see,

that beyond the present facts are final truths, aims, motives, and mainsprings for endeavor, which she alone can proclaim. In the troublous times in which we live, equanimity, fearlessness, honest courage, and a high faith are the unique contributions she can make to the needs of men.

2. But, after all, men need God most of all. It is, as the Catechism puts it, "our duty to God" which is of supreme importance. As a deservedly popular preacher has put it, many modern Americans think of God as the "Cosmic Bell-hop." So long as men are allowed comfortably to rest in their tenderly-cherished notions that God exists for them and not that they exist for God, there will be fundamental maladjustment. What I may happen to think of God is not half so important as what God thinks of me. To get this idea home will involve a violent wrench. All the education you and I have been exposed to, makes, as the ancient Greek puts it, "man the measure of all things." This is utter nonsense. He is *not*. It is God who alone is the measure of all things, including man. This man-centered world, largely a world of delusion and self-illusion, must be told how wrongly centered it is. If is off-centered, which is another way of saying, eccentric.

When, for example, we with such plausibility claim the right to whittle down what God has revealed to us, to the dimensions of our present comprehension; when we try to assess God (think of the absurdity of it!) to pass Him under the bar of our own judgment; when we look at this Universe, *His* Universe, to the end of saying whether or not we can approve of it; when we reduce the terms of the *given* to the weakness of our present rational powers of *taking*, then, I say we are violently wrong. Life is not like that. God is not like that. Our experience is not like that! It is so utterly silly and futile, so completely wide of the mark!

As to the other side, faith is not credulity. There is no merit attached to blind obedience, to the servile act of self-abnegation whereby one abrogates, dis-esteems, disavows, and destroys a God-given attitude—that of right reason and clear thinking. As our Lord said in effect years ago to the Pharisees, you are not legal enough: "except

your righteousness shall *exceed* the righteousness of the scribes and Pharisees," etc., (St. Matt. 5:20), so He says to us: "You boast of reason, but you do not carry it far enough. You make much of your intellectual judgments, but you do not burst through the walls within which alone you allow them play." The best use of our reason, in short, is the least we can give to the service of our Faith: a free, fearless, and faith-inspired reason, independent and courageous and untrammelled—but, loyal and serene and secure at the same time. As Father Waggett once said, "An unreasoned gospel means an ungo-peled reason," so every resource of the mind of every believer must be brought to bear on the things of the Faith, not solely in the matter of defence—though that is needed—nor of offence—though that may be the more bitterly needed, but in the matter of re-appreciation and re-pristination the need for which, to our generation, surpasses both the others. God must be the center and organizing principle of all life, social, economic, political, and national, as well as spiritual and intellectual.

3. Not only is this principle true with regard to man's relationships in the twofold direction of his fellowmen, and his God, but its validity with reference to the complex world of man's own soul needs to be proclaimed by His Church. The symbols of our modern science may be found in two instruments, the telescope and the microscope. The former makes a far-off world small enough for its tremendous vastness to be known to us; the latter makes the minute world great enough for us to perceive it. It is even so with the soul of man. It is both a macrocosm and a microcosm: a world of relationships within the confines of a personality, and this personality in turn is a kind of summary of the whole spiritual and emotional history of the race. The New Psychology, rejecting the excesses of extremists and materialistic theorists, has much of great value to teach us about the problems of the personality, about its depressions, its maladjustments, its inner frictions which block efficient effort, and its capacities for attaining a conspicuously Christian ideal, that of spiritual maturity, and of the natural means of achieving it. When we break a leg, or develop an infection, we do not go to a priest but to a physician. So



now we are beginning to realize that affections may be broken and inhibited, and emotions can become infected, and we need psychiatric help. For the purely scientific investigation and removal of the causes of psychic and emotional disorders the believer needs the specialist; for, however, the motive and value ends of life, the aim and purpose side of effortfulness, the natural man needs religion—to give meaning and point to the adventure of living. Above all, the witness of the Church must repeatedly be borne to the truth—so clearly put by a distinguished woman writer on mysticism—that “life may be harmonized on too low a level.” Religion and the Church only can justify the claim that a harmonious adjustment of the personality to reality must ultimately—yes, fundamentally—include God, as the Ultimate Reality. All adjustments of any smaller caliber will fail of achieving harmony, for as St. Augustine put it, “Thou hast created us for Thee, and the heart of man remains ill at ease until it comes to rest in Thee.”

## V

I HAVE been talking to you frankly and possibly at too great length of the reflections I have been making on the matter of the Church's Resources in the face of our modern problems. I bid you then in conclusion, *first*, renew and deepen faith: the whole basis of our best and finest relatednesses, with God, man and self rest upon faith. Unless I can say, *I believe*, and venture, risk and hazard much, I impede and paralyze all fruitful and dynamic possibilities within these relationships. *Secondly*, I bespeak a new and deeper penitence, a creative penitence that makes possible a new vision, that sees with clearness, steadily and fearlessly, that is strong enough to be humble, not so tremblingly fearful that it must be proud. *Thirdly*, I bespeak the best efforts of intelligence, study, and the labor of the mind. So much of the modern expression of Christianity is intellectually contemptible, that a great work—as consecrated and as self-sacrificing as that of any other profoundly spiritual act—must be undertaken by the children of the Church, that her resources may be both revealed and made known, and then released in abundant measure. *Lastly*, in her treas-

ures there are things new and old. Neither the newness of the new must shock us, nor the oldness of the old be allowed to bore us. For the new, after all, is but a living unfolding of the old, and the old is eternally fresh and new. The glory of our Faith is its perennially fresh vitality. The spontaneous novelty of it comes from the wellsprings of eternal life in the age-long Heart of God.

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.  
1E. 8-4. 5M. JAA.

SATURDAY MORNING, OCTOBER 13, 1934:

The third business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the Presiding Officer, Miss Elizabeth Matthews, at 9:30 A. M. on Saturday, October the 13th.

Miss Matthews offered the opening prayers and the Executive Secretary read the Minutes of the last session which were approved as read.

The Chairman of the Committee on Credentials made the following up to date report: Number of delegates 432; number of alternates 107; number of Board members, not delegates, 5; number of dioceses and districts represented 107; number with full delegations 64.

The Chairman of the Committee on Dispatch of Business made the following report and moved its adoption:

Order of Procedure for the Day:

Minutes.

Report of Credential Committee.

Report of Dispatch of Business Committee.

Report of Committee on Memorials.

Address on the Church Mission of Help,

Mrs. John M. Glenn, President.

Report of Committee on Miscellaneous Resolutions.

Special Order for 11 A. M.

Address by Dr. Francis C. M. Wei

Noonday prayer.

Adjournment at 12:10.

The report was seconded by Pennsylvania and carried.

The Chair appointed Mrs. Frank W. Creighton, Diocese of Mexico, to serve on the Committee on Elections in place of Mrs. E. G. Harris.

Mrs. Edward Ashley, Chairman, and other members of the Committee on Memorials presented the following: Members of the House standing:

MEMORIAL TO THE RT. REV. HUGH LATIMER BURLESON D.D.

WHEREAS, it has pleased Almighty God to take unto Himself His servant, Hugh Latimer Burleson, we, the members of the Woman's Auxiliary to the National Council, in Triennial Meeting assembled, desire to record our sense of loss and our appreciation of his years of devoted service.

His whole life was devoted to the work of his Master. As Dean of the Cathedral at Fargo, Editor of the Spirit of Missions and Bishop of South Dakota he was greatly beloved, not only for his great statesmanship and his undoubted talents, but for his great love for mankind. His Dakota Indians said of him that "The Spirit of Bishop Hare had come back to them in Bishop Burleson." He was also Assessor to the last three Presiding Bishops.

Last year, at his beloved Camp Remington, he was called from the Church Militant to the Church Expectant, where he continues in growth of love and service.

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

Signed: Mrs. Edward Ashley  
Mrs. Harry Musson  
Mrs. J. N. Barnett

MEMORIAL TO THE REV. CARROLL M. DAVIS D.D.

The Woman's Auxiliary to the National Council, assembled in Atlantic City in Triennial Convention, wishes to express its appreciation of the faithful and devoted service of the Rev. Carroll M. Davis, D. D., as Secretary of Domestic Missions; for many years Assistant Secretary of the House of Deputies, and later Secretary of the House of Deputies.

For his unfailing sympathy and continued interest in all the works of the Woman's Auxiliary -

May his soul rest in peace and light perpetual shine upon him.

BE IT RESOLVED: That this Resolution be spread upon the minutes of this meeting and sent to his sister.

Signed - Mrs. John McEwen Ames.  
Mrs. E. J. Smith.

MEMORIAL TO RUDOLPH BOLLING TEUSLER M.D.

WHEREAS, The Woman's Auxiliary to the National Council in Triennial Meeting assembled, wishes to express its deep sorrow in the death of Dr. Rudolph Bolling Teusler, we record the following:

By his death the Church of God on earth and the cause of Missions have suffered an irreparable loss.

He was not only an eminent statesman, a skillful surgeon, the pioneer in Japan of preventive medicine, and the scientific training of nurses, but a valiant soldier and servant of his Lord and Master.

In the face of insuperable obstacles his glorious vision has been partially realized in St. Luke's International Medical Centre, Tokyo.

In loving memory of Dr. Teusler may we of the Woman's

Auxiliary hold fast the faith that overcometh all things, and may we pledge ourselves anew to keep bright the cross on St. Luke's Hospital - that cross which shines over the city of Tokyo and far out at sea as a symbol of the Christ of all mankind.

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

Signed: Mrs. C. B. Binney  
Mrs. C. S. Reifsnider

#### MEMORIAL TO CHARLES A. TOMPKINS

WHEREAS, it has pleased Almighty God to take unto Himself Charles A. Tompkins, the very able Assistant Treasurer of this Church, who died suddenly in August, the Woman's Auxiliary desires to put on record a tribute of gratitude and affection for this faithful servant.

Mr. Tompkins' excellent business judgment, combined with a rare genial personality, endeared him to the National Council and all with whom he came in contact. We shall always miss his devotion to the Church as well as to the Woman's Auxiliary.

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

Signed: Mrs. Thomas Jenkins  
Mrs. George L. Clift.

#### Committee on Memorials:

Mrs. Edward Ashley  
Mrs. Charles C. Binney  
Mrs. John McEwen Ames  
Mrs. J. N. Barnett  
Mrs. George L. Clift  
Mrs. Thomas Jenkins  
Mrs. Harry Musson  
Mrs. C. S. Reifsnider  
Mrs. E. J. Smith

On motion of the Chairman of the Committee on Memorials, seconded by Missouri, the foregoing Resolutions were adopted.

The House listened with interest to an address on the work of the Church Mission of Help, delivered by its President, Mrs. John M. Glenn.

The Presiding Officer named the members of the Executive Board as elected by the Provinces and informed the House of the length of service of each one. She stated that the Triennial would proceed to elect the following week eight women at large to serve on the Executive Board with the eight Provincial representatives.

#### Provincial Representatives

Province I	Miss Mary Louise Pardee	Connecticut	1st term.
Province II	Mrs. H. H. Pierce	New York	2nd term.
Province III	Miss Sallie C. Deane	Virginia	2nd term.
Province IV	Mrs. A. W. Thomas	W. No. Carolina	1st term.
Province V	Mrs. J. F. Morrison	Indianapolis	2nd term.
Province VI	Mrs. Julius E. Kinney	Colorado	2nd term.
Province VII	Mrs. Benjamin S. Brown	W. Missouri	2nd term.
Province VIII	Mrs. Charles Carver Jr.	Oregon	1st term.

Miss Anne W. Patton, Chairman of the Committee on Miscellaneous Resolutions, presented the following resolutions and moved their adoption:

WHEREAS, the National Council has requested General Convention to amend Canon 59 so that four women can be added to the National Council:

THEREFORE BE IT RESOLVED: That we, the delegates to the Triennial Meeting, express our gratification with this action. We hope that this General Convention will

grant this request to give membership to women on the National Council and thereby enable them to contribute more effectively to the Mission of the Church.

The motion was seconded by West Missouri, New York and Minnesota, and carried.

RESOLVED: That the Church Periodical Club be invited to place a representative on the Executive Board of the Woman's Auxiliary who shall occupy the same status as that accorded the representative of the Girls' Friendly Society and of the Church Mission of Help.

Motion seconded by Western New York and carried.

RESOLVED: That By-law II (c) shall be amended to read: "An appointed representative of the Girls' Friendly Society, an appointed representative of the Church Mission of Help and an appointed representative of the Church Periodical Club are ex-officio members of the Executive Board."

Motion seconded by Western New York and Chicago and carried.

RESOLVED: That Article III, Section 4 (g) be amended to read:

Members of the Executive Board shall be given the privilege of the floor and a vote upon all questions except those which call for a vote by dioceses,

and to this section shall be added:

(h) The Presidents of the Provincial branches of the Women's Auxiliary shall be given the privileges of the floor but no vote.

Section 4 (g) was seconded by Western North Carolina and debated on the floor. Speakers in favor were Miss Jennie Loomis, Connecticut; Mrs. James R. Cain, Upper South Carolina; Mrs. Harper Sibley, Rochester. Mrs. Eva D. Corey, Massachusetts, spoke against the amendment. A viva voce vote left the Chair in doubt of the decision of the House and a rising vote was called for. The amendment was carried.

The proposed section 4 (h) was seconded by Upper South Carolina and California. Mrs. Stebbins, Rochester, and Miss Winston, Kentucky, opposed its adoption. The motion was lost.

RESOLVED: That Article III, Section 5, be amended by striking out the words The Presiding Officer of and substituting the words, A Chairman and a Vice Chairman for each, and inserting the word said before the words The Triennial Meeting in the last phrase, so that Section 5 shall read:

A Chairman and a Vice-Chairman for each Triennial Meeting of the Woman's Auxiliary shall be nominated by the Executive Board and elected by the delegates at the said Triennial.

Resolution seconded by Massachusetts.

Miss Loomis, Connecticut, moved to amend the resolution by striking out the words Chairman and Vice-Chairman wherever they occur and substituting in their stead the words Presiding Officer and Assistant Presiding Officer. The amendment was seconded by Washington and Pittsburgh, and carried.



WHEREAS, one of the projects adopted at the Triennial of 1925 for the Corporate Gift was \$20,000 for St. Timothy's Hospital, Liberia, and

WHEREAS, at the Triennial of 1928, at the request of the Bishop of Liberia, and approved by the Executive Secretary of the Department of Foreign Missions, the designation was changed to St. Mark's Hospital, Cape Palmas, and

WHEREAS, the money has not yet been used,

THEREFORE BE IT RESOLVED: That the Executive Board, in consultation with the officers of the National Council be empowered to make changes in the designation of this amount if circumstances shall develop which shall make it advisable to do so.

Resolution seconded by Hankow. Miss Mary Wood McKenzie, Missionary to Cape Mount, Liberia, wished to be recorded as in favor of the resolution, stating that since St. Mark's Hospital has not been opened and St. Timothy's now has a resident doctor who has doubled the work in the past year, the matter should be reconsidered under the wise administration of the above named bodies. The resolution was adopted.

THE Executive Board recommends that in order that the practice of the Provinces may be uniform, each Province should give at least \$25 toward the hotel and living expenses of its Provincial representative at each meeting of the Executive Board.

Recommendation seconded by San Joaquin and adopted.

The Chairman of the Committee on the United Thank Offering was asked to report at this time one of the United Thank Offering resolutions offered by the Executive Board.

Miss Corey read the following resolution and moved its adoption:

WHEREAS, owing to the financial situation of the Church, the Executive Board at its April meeting decided that it would be unwise to designate any of the United Thank Offering for buildings unless the amount should exceed \$900,000,

BE IT RESOLVED: That the delegates assembled in this Triennial Meeting approve this action.

Resolution seconded by Upper South Carolina and Delaware and adopted.

The Chair introduced Dr. Francis Cho Min Wei, a member of the Chinese Holy Catholic Church and President of Hua Chung College in Wuchang, China.

Dr. Wei addressed the Triennial Meeting on the subject of Missions in This Age. At the close of his address he led the meeting in Noonday prayers, immediately after which the meeting adjourned.

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MISSIONS IN THIS AGE

*By*

FRANCIS C. M. WEI, PH. D.



Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY

### MISSIONS IN THIS AGE

I AM speaking not only as one from the Church in China with a profound sense of gratitude for what the Church in the United States has done for us with the assistance of the Woman's Auxiliary, but, also, as a student of the Christian Missionary Movement in the world now facing an unfinished task.

The motive of the Missionary Movement is obvious. As Christians we are all missionaries. Let me quote from the Christian Message of the Jerusalem Conference to which I subscribed when it was first passed on Olivet. "Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He has become life to us. We would share that life."

Such is our missionary obligation, our responsibility to proclaim the Christian Message to all the world.

But it has often been objected that Christians representing one type of culture have no right to impose their religion and culture upon other peoples with other cultural types, that these peoples would live more happily if let alone with their old religious beliefs and old ways of living which, good or bad, have sufficed for ages, and that missionaries in many places, particularly where the culture is simpler, have been the cause of cultural disintegration and consequently the cause of much social disorganization and conflict.

It is not my purpose here to justify the methods employed by all missionaries in all lands and at all times. Missionaries are human, and it is human to err. I would like to be quite sure, however, that such objections as mentioned above have not come from the desire to see all the colorful and picturesque races in different parts of the world preserved as living museum specimens, so to speak, or from the fear that when the simpler peoples get to know more about the

outside world it would be less profitable and mean more strenuous work to trade with them. I wish to ask myself and my fellow-Christians whether we, too, are not apt to hide ourselves behind objections like these when our faith in the universality of our religion becomes shaken and, therefore, our zeal for the missionary cause becomes dim. For one, I can speak as a representative of the Chinese nation who has watched the missionary at close range and takes to heart the great importance of conserving the best in the Chinese culture during this period of violent changes in the Orient.

China in her history has not been a nation unchanged all the time. The changes taking place at present are only more rapid and more far-reaching than usual. It would be twisting the facts to attribute all these changes to the work of the missionaries. The traders and the returned students contribute as much, if not more, to the present situation. Our doors were forced open to international trade in the middle of the 19th century. Commerce means contact, and in this case contact, particularly, with the material aspects of western civilization. One of our leading professors of sociology in a government university, a non-Christian educated abroad, writes as follows: "If the Christian missionaries tried in vain for more than a century to convert the nation to their religion, the industrial *entrepreneurs* and traders of countries with the European cultural complex have certainly succeeded with remarkable success in persuading the Chinese to adhere to their cult. It is in this sense that the conquest of the European culture may be said to be complete. What an irony it is that where religion failed, industry and commerce succeeded and that the gospel of profit and gain has a higher survival value than that of love."

The Christian missionaries have not tried in vain, nor has the gospel of profit and gain really a higher survival value in the last analysis. This quotation shows clearly, however, what an alarming impression a careful student of the social development in China gets of the general trend of things in the country. China is being modernized, and no one can stem the tide even if it is desirable to do so.

The circumstances under which China was brought into contact with the West during the last one hundred years have made China

desperate in her efforts to get the power and the skill of the West which western science and western political organization can bring. Modern schools are put up, the whole educational system has been completely revolutionized, students are sent abroad, and they are returning to the country by the hundreds every year, some of them to occupy important positions in politics, in industry, in education, and in commerce. Surely and steadily China's culture is being changed. We are getting western science which brings us power and skill. We are getting political organization along western lines which gives us solidarity and national strength. At the same time new ideas are being introduced through education in the schools and the colleges, through translated books and the press, all of which put a premium on individual initiative which means social changes and the weakening of traditions.

All this is very well. No one should deprecate changes if they are properly directed and are conducive to the best interest of China and her happy relations with other nations. But we have examples in the world which show that material development and the increase of power and skill mean only national aggrandizement, a menace to others.

Under the circumstances, it is futile to bemoan the changes in the social structure of a country like China. Social disintegration is inevitable. Whether it is a preliminary step to social re-integration or merely a destructive process depends upon whether the spiritual power in the nation is strong enough to direct and mold the material forces.

Is it, then, justifiable to attempt to let the Chinese alone by asking the Christian missionaries to stay away from them with the belief that their old culture and their religions will suffice? Whether Christianity has succeeded or not in the West to direct the forces of material development during the last century is a question that well deserves our attention, but we shall not go into it now. Christianity is, nevertheless, the one great force emphasizing human above material values, and calling attention to the importance of the relation between man and man rather than the relation of man and his natural environment.

Casual observation has led some of us in the East to believe that much of the restlessness in the West is due to the fact that during the last century your thinkers and leaders have given more of their energy and thought to problems of harnessing physical nature to human purpose, and not enough attention to the problems of adjusting human relationships to the new physical environment that is being opened up to you every day. Power and skill are developed. The individual is liberated from tradition and social sanction. A mighty political machinery is evolved. From this you have your social maladjustments and international conflicts.

At the threshold of material development in China we desire a program that is better under control. We need greater spirituality to keep us sober in the in-pouring of material power. Our people at present would welcome anything that has the key to the many social, political, and international problems which confront you now and will confront us. In fact, we are face to face with them already. In a state of desperateness the Chinese people are prepared to accept any panacea that promises to be a cure to our present national and social ailments and a preventive to the many troubles in store for us in the future. At one time we were ready to accept communism. Even now every "ism" has its advocates in China. Who has the right, then, to debar the Chinese from the privilege of getting from the missionaries the message which is not their own, but God's? The Chinese have the right to hear the Gospel and the missionary has the obligation to preach it to them. To maintain any other position would be gross injustice to the Chinese.

It would be injustice, also, to the Christian message that the Chinese should not be given a chance to receive it and give it expression according to their national genius and social heritage. Many people find fault with the Christian message owing to the inadequate expression hitherto given to it in human life and thought. The message has not found its complete expression yet, and it cannot have its complete expression until all the nations and races in the world have made their contribution. This thought makes us Chinese both humble and bold: humble, because we in the present generation have

inherited richly from the past and our history has taught us that as our fathers down the ages have molded our civilization by incorporating into our cultural stock every truth that works for social stability and the enrichment of social life, we have to assume the responsibility of improving upon it by following truth wherever it may lead us; and bold, because we are of the firm conviction that the survival of our culture and the long continuity of our national life through all the vicissitudes of history and circumstances have not been without a purpose and have not been possible without Divine guidance. Careful study of our own culture shows that our religious development in the past has been the best preparation for Christianity. Those who know the Chinese will know that they are the most natural Christians if they only know Christ as He deserves to be known. The Confucian system which has been the basis of the Chinese social structure seems to have exhausted its vitality and is waiting for the Christian religion to breathe into it the Spirit of God so as to have a new soul and be alive again. The Christian message is to be the fulfillment of the Chinese social heritage and its acceptance by the Chinese will give it a new expression which is sure to enable the world to understand it better. The Christian message is for universal application. To say that the Chinese should rest content with their own religions and not to have a chance of hearing the Christian Gospel is to deny Christianity its universality.

This makes me bold to assert finally that it would be doing the world injustice if the Chinese are not helped to understand the Christian message and to give it expression in terms of their own culture. The racial experience of a quarter of mankind with a history of 4,000 years ought to be too valuable to be taken lightly. Christianity has been a mighty force in human history. The world can only know its real power when the Chinese people begin to take the Christian religion more seriously. For us Chinese, religion is not singled out and put in a pigeon-hole for convenient reference. For this reason we did not even have a term for "religion" until one was coined for it in recent times. When Christianity is embraced by the Chinese the rest of the world may see how the Christian religion can penetrate

every department of life. The acceptance of the Christian religion by the Chinese is a matter that ought to concern the whole world.

That is the business of the Chinese, some people would, perhaps, say in this country. But it is your task as well. It is our joint task. The Christian work in China has been started by missionaries sent out from Churches in this country, Canada and Europe. The Church is planted there, but the task still remains unfinished.

One of the outstanding achievements of the Christian work in China is in the field of Christian education. The total enrollment in the secondary schools in the whole country is approximately 500,000; 6.6 per cent are in Christian schools. The enrollment in the universities and colleges is 44,000, and 13.8 per cent of these are in Christian colleges. Our schools are highly appreciated by the Chinese Government as well as by the Chinese public. For the first time in the history of modern education in China the Central Government this year makes an appropriation of \$720,000 as grants-in-aid for private institutions above the secondary grade. The grants made to Christian institutions amount to 43 per cent of the total appropriation.

Christian leaders, foreign or Chinese, are trusted everywhere. During the unprecedented flood of 1931, the government set aside huge sums of money for the relief of the refugees who had been rendered homeless and destitute. When the National Flood Relief Commission was appointed two of our missionaries in Central China were called to serve. The Communists are being dislodged from the Kiangsi Province, and \$1,900,000 is to be spent by the government for the rehabilitation of the district formerly occupied by them. It was proposed to the National Christian Council that the Christian Churches should take over the work.

Indeed, the influence of the Christians in China is far greater than their numerical strength. There are only 400,000 Protestant Christians and 1,500,000 Roman Catholics, making a total of approximately 2,000,000, which is only  $\frac{1}{2}$  of 1 per cent of China's population. But the number of Christians in leading positions in the government and in other walks of life is amazing. The most powerful General in the country and his wife are Christians. Take the Province

of Hupeh, where Central China College is with Boone College as a co-operating unit. The Governor is not a professed Christian but he is sympathetic. His wife is a Christian. The Commissioner of Education and his wife are Christians. So also are the Mayor of Hankow and his wife.

But we have to remember that 99 $\frac{1}{2}$  per cent of our population of 460,000,000 are yet to be brought into the fold of the Church. The Christian forces in the country are still too feeble to undertake the work without assistance from the older Churches in other countries. It is hardly fair to leave the young Church in China confronted by such an overwhelming situation without outside help. What is true of China is true of the other young Churches in the Far East.

The economic depression has, of course, created a situation in your own country which demands immediate attention. But it is only a passing phase, we hope. To prevent its recurrence the world has to be made more Christlike. You did not go to the mission fields in the past because you believed the people there were the worst of the world and they alone were then in need. You went because they were a part of the world and shared with you in the same human need. You sent your missionaries not because there was no need of Christian work in your land. You sent them because you could not bear the thought that men anywhere in the world should live without Christ. You have not lost that faith. The depression is a test to your Christian faith, a real challenge. I am sure you can meet it in spiritual triumph.

Yes, the mission in China as well as in other parts of the world where the younger Churches are not sufficiently strong in finance or personnel to carry on the work without outside aid, is the unfinished task which must be completed by our joint efforts. To call our joint responsibility the responsibility now of the young growing Churches because of financial difficulties in this country is a weakening step backward which may be interpreted as losing faith in a great cause, when you should look forward with us to sure victory in full confidence of the power of the Spirit.

The economic depression in America has made it necessary for the Church to cut down its budget for missionary work in all the fields. It has been cut to the bone. Work in China, as well as work in every other field, has been curtailed. We see the opportunity for great things, but our progress is hampered.

Let me take, for example, the China field again, which is the field in which I have first-hand experience about which I can speak with confidence. Political conditions are improving. Today we are nearer to the day of a united China under a strong central government than we have ever been for over two decades. The government is sympathetic. The anti-Christian movement about which so much was heard some years ago, has blown over. Many people are eager to hear the Gospel. The Christian schools and colleges are filled to the brim with students eager to learn. It is the time for our work to go forward. It is the time of all times for us to make an impression upon the national life of the Chinese by winning for the Christian movement a permanent place in the development of this country. But at this critical time we are handicapped by the thought of budget cut, retrenchment, thus letting our golden opportunity slip by.

It is the most cheering thing, however, to come to this country at this particular moment and find the laymen's movement of "Everyman's Offering," sending the bugle call "Hold the Line." I have had the pleasure of meeting some of the leaders of that movement. It does one's heart good to see their enthusiasm, their courage, their faith in God and in their fellow men. "Hold the Line," they call. Echoing to this call I hear the voices from all the mission fields, "March forward!" This is no time to retreat or even to stand still.

We in the foreign fields need your continued support not only in money but also in personnel. You represent the Church in America with older traditions and more mature experience. These traditions and experience are yours of course. We cannot take them over *en bloc*. But we have much to learn from you before we can build up our traditions and get deeper experiences. We, therefore, welcome your representatives whom you send as missionaries to us. The Church in China needs this help.

In the year 1919, I was a student in Cambridge, Massachusetts, and one evening I went to see an old friend in Lawrence Hall in the Episcopal Theological School, who was on furlough from China and was visiting the School. My missionary friend said to me in his usual clear, solemn voice, "Francis, ten years ago a Chinese student, now a Christian leader in China, said to me in this very hall, that in ten years' time China would need no more missionaries from America. Now, the ten years have passed by and missionaries are still going there. Suppose I give you ten years more, would you say that by 1929 you would still need American missionaries in China?" I was no prophet but I saw the signs of the times and I answered without the slightest hesitation in the affirmative. It was my feeling then and it is my feeling now that the Church in China will continue to need missionaries from America for many years yet to come.

We need missionaries from America not only to help us to face the tremendous task of finishing the work which the pioneers have started and which is yet unfinished, but we need your missionaries in order that we may share with you through them the traditions and experience you have had. Furthermore, it is dangerous to attempt to build up a national Church in China by ourselves, even though we had the resources and personnel of our own to do it without outside help. We want a Chinese indigenous Church, a Church which presents the life and teachings of Jesus through the cultural heritage of the Chinese people. But to have a Church that is exclusively Chinese and narrow-mindedly national is un-Christian.

Of course, we need missionaries of different kinds of training and experience, but we need particularly men and women from the older Churches who can help us to train Christians for leadership. The problems confronting the young Church in China are overwhelming and the task everywhere is tremendous. Especially in Christian education we need the very best men and women. Fifteen years I was trying to get a man with a Ph.D. degree to go to teach in a Christian college in China. He said almost in these words to me, "No, you don't need men of specialized training." He may have been right then, particularly in his case. But Christian education in China



today demands the very best the Church in America can give. We Chinese take education seriously and it is the scholar that has the respect of the people according to our age-long tradition.

In other fields of missionary activities, also, the Church in China expects the very best from the older Churches in the West. To help us to face the most perplexing problems, to enable us to see ahead, to guide us in formulating the program and in laying the foundation of the Church's work, we need men from you with the best training, deep sympathy, keen moral and spiritual insight.

Much has been said about the soundness of mission policy and the wisdom of mission methods. There is really no policy that applies to all mission fields and no methods that can produce results at all times. The important thing is to hold steadfastly to the vision of Christlike human relationships wherever men are found. The true missionary motive of the earnest missionary who has completely surrendered to God will have no difficulty in adapting his policy and his methods to the circumstances of the time and the needs of the people. Every policy, however good, is good only in a given situation.

Permit me to take our mission in China again as an illustration. The development of the Church in China may be divided roughly into four stages. The first is that of the lonely pioneer missionary, coming to a new field to break the ground. He has no policy, for he has yet to make the acquaintance of the people and to study the conditions of the situation. He has not even methods except the methods that have been tested in other fields by other workers. There burning in his heart is the motive to share with his fellow men the Christ he has known. He has the zeal to make known the God to whom he has dedicated his life. Maybe for years he makes no converts. His work seems to produce no result. But he is sure of his cause. Love is bound to win. God knows no defeat.

Then the second stage comes. Some people have been won. The work begins to develop. A policy has been formulated. Methods have been tried, modified, tried again, some successful and others not so. Slowly, property is acquired as the basis of mission operation. A church may have been erected for worship and as the center of mis-

sion activities. Natives are enlisted to help in the growing work. It is the stage of the mission compound.

In due course of time the third stage is reached. The Church has been planted. There is a native ministry. The laity are organized. One center of church activity is added to another. Organization is getting completed. The Church begins to take its place alongside of other "National" Churches. It is the stage of the young Church, fully grown, prepared to accept responsibility, ready to face the task, but not strong enough in personnel or in financial resources to undertake the challenging situation without assistance from the older Churches in other lands. At this stage the Church is not self-supporting. It cannot be. But it ought to be autonomous. Whether autonomy and self-support must necessarily go together is a question for the philosopher of missions. Personally I question the wisdom of those who answer this arbitrarily in the affirmative. The Church in China has decidedly reached this stage and it is a mistake to regard the work there as if it is still at the second stage; the stage of the mission compound when every American mail brings orders concerning mission policy and mission methods.

We work towards the fourth stage, which is still remote. In God's appointed time that stage will be reached when the Church in China will be completely self-supporting, when a Chinese leadership will be raised sufficiently strong to carry the Church's program and sufficiently numerous to staff the different departments of the Church's activities. Left alone the young struggling Church in China will reach this stage some day. But it will be a long dreary process. China is in a stage of desperateness. At this juncture of the development of the nation, it is a mistake to think that time in China is still measured in centuries. Every decade now sees radical changes. The Church must work while it is day and we need the assistance both in finance and in personnel which the Church in America can give us to carry on the work.

At this stage of our development the Churches in other lands must treat the Church in China as a younger brother—I prefer the term "brother Church" for it suggests masculinity even when I am

addressing the Womans Auxiliary,—the Church in other lands must treat the Church in China as a younger brother, fully grown but not strong enough to do the work of the family in a distant place without assistance in sympathy, in support, and in prayer from the other brothers. But he must be treated as a grown-up brother, not perpetually as a boy under tutelage.

May it be possible for the Church in America to catch the vision that the Church in China is commissioned as a "Church Missionary" to win for the Mother Church, the Church Universal, the teeming millions in China, to finish the great task started by the older Churches in America, in England, and in Canada but still unfinished. It is for the Church in China now to finish it. The older Churches are to help, but it must not be forgotten that the Church in China is a Church fully grown and must be treated as such. What I have said of the Church in China may well apply with any necessary modification to the Church in other lands.

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.  
1E. 8-4. 5M. JAA.

MONDAY, OCTOBER 15, 1934:

The fourth business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the Presiding Officer, Miss Elizabeth Matthews, at 10:30 A. M., on Monday, October the 15th.

After the opening prayers conducted by Miss Matthews, the Executive Secretary read the minutes of the Saturday session which were approved as read.

The Chairman of the Committee on Credentials made the following up to date report:

Number of delegates present 435; number of alternates present 104; number of Board members present not delegates 5; number of dioceses and districts represented 108; number with full delegations 65.

The Chairman of the Committee on the Dispatch of Business moved the following report; seconded by West Texas and adopted:

Order of Business for the Day:

Collects.  
Minutes.  
Report of Credentials Committee.  
Report of Committee on Dispatch of Business.  
Address, Miss Helen Brent, President, G. F. S.  
Address, the Hon. Mrs. Taylor.  
Report of Committee on Miscellaneous Resolutions.

Special Order for 11:30 A. M.

Report of the Committee on Nominations  
Noon-day Prayer and Meditation, led by Miss Lindley.

The Presiding Officer announced the appointment of Mrs. Percy Goodwin, North Dakota, and Mrs. J. D. Campbell, Northern Indiana, as timekeepers.

The Executive Secretary read the following greetings from the Secretary of the Women's Missionary Service League of China:

TO THE OFFICERS AND MEMBERS OF THE WOMAN'S AUXILIARY

The Women's Missionary Service League of the Chung Hua Sheng Hui sends warm greetings to their sisters across the Pacific on the happy occasion of their Triennial.

We are certainly grateful to the National and Diocesan Woman's Auxiliaries who remember us with words of prayer and encouragement during our fifth Triennial at Wuhu this spring. It makes us feel that, in spite of racial differences and geographical barriers, we are members of the same Household of Christ.

We are but infants in this world of struggles trying our best to follow you, our big sisters, who have taught us the Love of God. We look up to you and are greatly impressed by your faith and courage in face of difficulties and disappointments. We appreciate all that you have given us. Slowly but steadily we are growing but we will always need your constant guidance and generous help.

The League suffered a great loss in the passing away of Mrs. L. A. Chang, the first president, just before the Triennial. However, we take it as a challenge to work with greater zeal in her memory. Will you pray

for us that we may have stronger faith, greater courage and more enthusiastic workers for the extension of His Kingdom?

LANTSUNG LSU  
(Mrs. M. S. Lu)  
Secretary of the Women's Missionary  
Service League

September 5, 1934.  
Shanghai, China.

Appropriate greetings from this Triennial Meeting were ordered sent to the Chinese League through the Executive Secretary.

Miss Helen C. C. Brent, President of the National Girls' Friendly Society and member of the National Executive Board of the Woman's Auxiliary made an address.

The Hon. Mrs. Taylor, Honorary Treasurer of the Central Council for Women's Church Work in the English Church presented the following letter of introduction:

To the Women's Auxiliary of the Protestant Episcopal  
Church of America:

I am very glad that in response to your kind invitation the Central Council for Women's Church Work is able to send a representative to your Triennial Meeting at Atlantic City, New Jersey. The Hon. Mrs. Charles Taylor has from the beginning of the Council's existence taken the fullest share in its activities, and holds office as its Honorary Treasurer.

At the present moment, when Church life everywhere is increasingly drawing upon the services of women, the Council welcomes the opportunity of forging new links between woman's work in this country and overseas, and it is a satisfaction to the Council that

Mrs. Taylor will have the opportunity of meeting personally many of your members with whom our Overseas Secretary has long been in touch by correspondence.

The Council will be interested to hear from Mrs. Taylor, on her return, some account of your work, especially on the points where it touches our own, as we are conscious of the wonderful service which the Woman's Auxiliary renders to the Church in America.

Signed : Henry Southwell  
Chairman of the Central  
Council of Women's Work.

Following this formal introduction Mrs. Taylor made a most interesting address on the life and spirit of the work she represents.

The Chairman of the Committee on Miscellaneous Resolutions presented the following Resolution and moved its adoption:

RESOLUTION FROM THE DIOCESE OF MAINE

WHEREAS, The organization of our Church in this country falls into the division of parishes, dioceses, and the National Church, and

WHEREAS, Our contacts with the parish and the diocese are more evident and therefore more vital than our indirect contacts with the National Church and its Executive body, the National Council, and

WHEREAS, The National organization of our Church with an executive body, the National Council, and its departments is in a state of growth and adaptation to the present world conditions,

THEREFORE BE IT RESOLVED: That the delegates to this Triennial Meeting, in the parish and diocesan work

make a united effort to lay emphasis on the national development of our Church as the agency for carrying on its world-wide mission.

Signed: Edith L. Sills  
Katherine C. Pierce

Seconded by Kansas, Chicago and Duluth. Miss Corey of Massachusetts and Miss Ogden of Maine debated the resolution.

The hour set for the Report of the Committee on Nominations having arrived the Presiding Officer announced that Mrs. James H. Dyett, of Western New York, had withdrawn from the Nominating Committee. For the information of the House she read the By-laws relating to nominations and elections in the Triennial Meeting.

Mrs. William Partridge, Chairman of the Committee on Nominations, presented the following report and moved its acceptance:

REPORT OF THE NOMINATING COMMITTEE OF THE TRIENNIAL  
MEETING  
OF THE  
WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL.

Atlantic City

October 15, 1934.

Your committee presents to you for your nomination to the Presiding Bishop for the office of EXECUTIVE SECRETARY of the Woman's Auxiliary, the name of MISS GRACE LINDLEY, and wishes to report that no other name has been suggested.

For your choice of eight members at large of

the EXECUTIVE BOARD, we place in nomination the following names:

<u>Name</u>	<u>Diocese</u>	<u>Province</u>
Mrs. Paul H. Barbour	South Dakota	VI
Mrs. William T. Barbour	Michigan	V
Mrs. James R. Cain	Upper So. Carolina	IV
Mrs. Edward M. Cross	Spokane	VIII
Mrs. James H. Dyett	Western New York	II
Mrs. Isaac Hill	New Hampshire	I
Mrs. John E. Hill	Pennsylvania	III
Miss Mary Johnston	Southern Ohio	V
Mrs. Roger L. Kingsland	West Virginia	III
Miss Laura Revere Little	Massachusetts	I
Mrs. H. G. Lucas	Dallas	VII
Mrs. Beverly Ober	Maryland	III
Mrs. Kenneth C. M. Sills	Maine	I
Mrs. Walter S. Welch	Mississippi	IV
Mrs. Charles S. Williamson	Chicago	V
Mrs. Harold E. Woodward	Missouri	VII

Motion to receive the report of the Committee on Nominations was seconded by Upper South Carolina, Easton and Chicago and carried.



The Chair called for nominations from the floor for Executive Secretary.

It was moved and unanimously carried that the nominations for the Executive Secretary be closed.

Nominations from the floor for membership in the Executive Board were as follows:

Mrs. David R. West of Minnesota, Province VI, by Minnesota.

Mrs. Robert G. Happ of Northern Indiana, Province V, by Maryland.

Mrs. Ernest Biller of Duluth, Province VI, by Duluth.

Mrs. Lewis W. Francis of Long Island, Province II, by Long Island.

Mrs. William Partridge of Washington, Province III, by Missouri.

Ohio moved that the nominations be closed. The motion was seconded by Missouri and carried.

Noonday prayer and meditations were led by Miss Lindley.

The Presiding Officer announced adjournment at 12:15 o'clock.

TUESDAY, OCTOBER 16, 1934:

The fifth business session of the Woman's Auxiliary Triennial Meeting was called to order by the Presiding Officer at 10:30 on Tuesday morning, October the 16th.

After the opening prayers led by Miss Matthews, the Executive Secretary read the minutes of the Monday morning session which were approved as read.

The Credentials Committee made the following report:

Number of delegates present 438; number of alternates present 101; number of Board members present not delegates 6; total registration 545. Number of dioceses and districts having representation 108; number with full delegations 67.

The Chairman of the Dispatch of Business Committee offered the following report and moved its adoption:

Order of Business for the Day:

Collects.  
Minutes.  
Report of Committee on Credentials.  
Report of Committee on Dispatch of Business.

Special Order for 10:45 A. M.

Address by Miss Vida Scudder.  
Report of Committee on Miscellaneous Resolutions.

Special Order for 11:45 A. M.

The meeting will recess for a Joint Session of the General Convention.  
Reconvene at 4:45 P. M.  
Report of the Committee on the United Thank Offering.

Seconded by the Diocese of Hankow and carried.

The Presiding Officers announced the appointment of Mrs. Walter B. Slifer, Rochester, and Mrs. I. E. Baxter, Sacramento, as Timekeepers.

The Chair introduced Miss Vida Dutton Scudder, Professor Emeritus of English Literature, Wellesley College, Wellesley, Massachusetts. The House rose to greet Miss Scudder and listened with deep appreciation to her address on the subject of Christian Citizenship.

Immediately after this address the session recessed and the delegates repaired to Convention Hall to attend the Joint Session of the General Convention, held in honor of the Bishop of Aberdeen and Orkney.

CHRISTIAN CITIZENSHIP

By

VIDA D. SCUDDER



Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY

## CHRISTIAN CITIZENSHIP

THE Kingdoms of Our Lord! Such was the noble theme of your papers and discussions at the last Triennial Convention of 1931. The papers well reflected the distinctive Christian synthesis between the quest of the upward-looking soul for union with the Source of Being, and the concern of the soul looking outward into the world for right relations among men. When either aspect of Christianity is disregarded the life of the Church grows faint. Both found full recognition in those papers. Moreover, the papers and Findings united wise adherence to tradition, as in Mrs. Sibley's spirited defense of the ancient sanctities of family life, with fearless challenge to the future. The Church was called to confront the tremendous problems of property, of racial relations, of international life, seeking with keen analysis the answers offered to these problems by Him who is the Light of the world.

Have we yet read those answers aright? No, for they lie deeper than our plummetts can sound, they wait beyond the horizon of our vision. In their completeness, they would comprehend the fullness of Divine wisdom. But forever and forever we question and He speaks. Today, our questions focus in the theme, Christian Citizenship. What would such citizenship, perfectly realized, involve? How far can it be realized in the civilization we now share?

### I

LOOKING back three years, we can see that the present situation shows some signs of promise. Both in Church and State Christian forces are here and there astir. Our own Government has brought into the foreground sundry of the ideas for which Mr. Spencer Miller, Jr., so vigorously pleaded: that the first charge on industry should be adequate pay of the workers; that the evils of unemployment must be removed; that the justification of property rights depends on their contribution to the general welfare and to the development of person-

ality. We forget how recent a thing it is in the modern world for a government to recognize such matters as its vital and primary concern. Turning to the Church, we can certainly perceive a change of front. Those Bishops present at Lambeth in 1920 well recall the rejection of the earnest plea made by Bishop Gore of blessed memory, that the Church go on record as demanding a change not only in the spirit but in the structure of our economic order. But the Pastoral Letter of our own American Bishops last November goes beyond that plea, boldly proclaiming that no reestablishment of an old economic order will suffice, but that Christ "demands a new order in which there shall be more equitable distribution of material wealth." Again, this same Letter emphatically endorses the position taken here three years ago by Dr. McGregor, in regard to the War issue, that the Church, namely, should proclaim her supreme authority over the State, where conscience is involved. "Patriotism is subordinate to religion," say the Bishops. "The Cross is above the flag. In any issue between country and country, the clear duty of the Christian is to put obedience to God above every other loyalty." This position finds echo in many quarters. Of great significance, surely, are the replies offered by over twenty thousand clergymen of varied communions to a questionnaire issued by *The World Tomorrow*. Sixty-two per cent record themselves as definite pacifists, while 28 per cent advocate socialism. Among students in theological seminaries, these per cents increase; 73 per cent pacifists, 49 per cent advocates of socialism. The Church, so taken by surprise by the Great War that she cruelly disappointed many of her children, has been thinking hard for the last twenty years; she is now rising to a level of self-assertion new in modern times.

These are, to many of us at least, cheering facts. Yet, if we look at the whole situation, can we claim that the skies are brighter than three years ago? Alas, they are darker by far. In our own country, the Government policies, so promising at the outset, are checked and inhibited by vested interests at every turn; and the Government, hesitant, we dare not yet say helpless, seems too often to waver between two opinions. In matters international the Churches may say what

they will, brave words are cheap. But war clouds hover blacker and blacker, more and more threatening; the cynic has his right of way about defeated disarmament; and who shall say that if the storm should break, the Churches would maintain their new-found courage before the call of an alleged patriotism or of a supposed chivalry?

It is with sober hearts that we gather here. Perhaps Berdiaev is right—philosophic Voice of the Russian Church in exile—perhaps we have reached "The End of Our Time," the close of an historic epoch. "The old foundations of the West are trembling. Nowhere and in no single matter is solid earth felt underfoot. We are on volcanic ground, and any eruption is possible, material or spiritual. . . . The crisis in European history is today reaching its full manifestation." Ours is an age of profound dislocations, with revolutionary forces shaking the very ground on which we tread, and it may well be with catastrophe ahead. Let us not deceive ourselves with vain words; things may be worse before they are better. Not without bitter struggle, not without menace to all recognized values, does the end of an epoch come, does a culture die. It may be that we would-be quiet folk are privileged to live at the consummation of a great period in racial history. And there is no use expecting that either we or our children shall have an easy time. Sharp and sharper may be the birth-pangs of the New Order. Nor shall Christians be daunted by the prospect. It is in just such times as these, times of distress of nations, of wars and rumors of wars, times when men's hearts are failing them for fear, that we are bidden to lift up our heads, for our redemption draweth nigh. We in America are not likely to be called to the same test as our brothers in Germany. We are thanking God for those among them who remain faithful to the Lord of Love, even while Paganism unabashed rears its head astonishingly, confronting them in the glittering disguise of love of country. Our test will differ from theirs, but it will surely come.

Let us take refuge in Eternity, grateful that all visible things must at times be shaken, that the things which are not shaken may remain. But let us also be prepared, as behooves Jesus' disciples, rightly to meet the affairs of time. And let us take heart, remember-

ing that our Lord found in the gentle budding of the fig tree the analogue or parallel to historic change, thereby reminding us that the times of judgment are the recurrent springtime of the world.

It is in an epoch revolutionary, and if you will, terrifying, that we meet, looking alike for the far vision and for the present duty; seeking first to contemplate a perfect Christian citizenship in a perfect state; and next, considering how far and in what ways we may hope to approximate that perfection during the present period of distress.

## II

THE Far Vision first: Where in our search for it may we better turn than to the Seer of Patmos? From that little island he surveyed the great scene of the Roman Empire in its decline and disintegration, an epoch in some ways like our own. His book is the most political book in our canon; it is filled with allegories and veiled allusions treating the world situation of his time. Yet his vision, albeit suffused by the temporal, is able to transcend time and to rise into the sphere of eternity. And so perpetually his words lift Christian hearts to the Holy City, perpetually coming down from heaven to earth, an endless Becoming. We can glance at one or two features only of that Vision.

First, the Christian is to be a real citizen, he is to live in a city; therefore, he cannot be an anarchist. It has often been pointed out that history in Holy Writ begins in a garden but ends in a city; we do not look forward, à la Rousseau, or as certain discouraged people tend to do nowadays, toward a simplified and more primitive life, a Utopia of Escape, but rather to ever more complete organization, to civic existence, with all that is thereby implied of the difficult adjustments of fellowship. I am not at all sure that life in the Holy City will be easy or devoid of problems. The citizens will have to plan as they build those golden streets, as their artists work into the walls designs of precious jewels. Carefully they will tend the

Tree of Life, watering its roots, gathering month by month and wisely distributing the never failing fruit, and the blessed leaves for the healing of the nations. Love, of course, reigns unshadowed in those heavenly streets, but love functions through intelligence and the citizens of the Heavenly City will find scope for all their wits and wisdom in the development of the communal life. God made man in His own Image in Eden, and when the fullness of time was come, that Image was revealed to men as a society, the Ever-Blessed Trinity, wherein none is afore or after another, but Personality, whatever that mysterious word imply, finds itself fulfilled in a perfect unity of love. Mankind in the Heavenly City satisfies the intent of the Creator. Heaven is a Society mirroring the Life of God and those on earth whose citizenship is in heaven find in their worship of the Three in One the norm to which human relationships should return. For let us never forget that the Holy City is always descending to earth.

It is a walled city; it has confines and distinct limits. It is built on perfect equity, the length and breadth and height being equal, but the gates stand open forever, and the glory and honor of all the nations pour into it. Nothing throughout the whole Apocalypse is more striking than the reiterated international note, triumphantly enumerating every kindred and tongue and people and nation. But, most important of all, and in sharpest contrast with our poor old world, is the source of the light. On Mount Zion in the center of the city stands a Lamb as it had been slain. It is the Lamb who feeds those citizens, the Lamb who reads the book of human destiny, the Lamb who leads them to living fountains of water; and the Lamb was the Light thereof.

Love sacrificed the illumination of the Holy City! Pause a moment. Contemplate the thought. Then turn to the world we know, the business world, the political. Sacrificial love is hardly the light, the informing principle, of our political or industrial order. But it must be the light, the food, of all who follow the Lamb whithersoever He goeth, that is, of every Christian citizen, whether in his group activity or in his individual conduct.

Now, from that vision of a Christian society, a vision with all its high symbolism so definite, so concrete, turn for a brief moment to the Epistles. Here we see the Vision trying to realize itself, and it is encouraging to note how extremely imperfect those early Christians were. St. Paul told them they were called to be saints, but he had to rebuke them for the grossest sins. No need to enumerate the shocking picture he draws, of their impurity, their greed, their love of scandal, their failure to keep their bargains, their harsh judgments, their envious meanness toward one another. Yet, through all the sordid record, shines the intermittent radiance of such self-giving love as perhaps no other communal life has ever known. See how these Christians love one another! The exclamation can be understood as we listen to the apostles, John, Paul, Peter, exhorting them so tenderly to forgive insults, to share their goods, to prefer one another in honor, to be pitiful, courteous, humble, generous and tolerant. Love worketh no ill to its neighbor; therefore love is the fulfillment of the law. The Early Church, we know, developed, as the apostles intended it should, into an absolutely special community, differentiated from its surroundings not only by its spirit but by its discipline. Some of you may have read Father Gavin's study of a second century community, with its list of occupations which debarred from membership, among other things, serving as a soldier, pandering to vicious amusements, and even certain forms of political office. Lines were sharply and definitely drawn between the Church and the world. It would be hard to parallel this severity of standard in the modern Church, where, as Bishop Gore—to quote him once more—used to say, Christianity suffers from diffusion at the cost of intensity. One dreams sometimes of a possible restoration of such discipline, with modern applications, perhaps to employers who refuse to conform to the Codes of the N.R.A.! In any case we may be forced to close our ranks, if revolutions go on, becoming, as Dr. McGregor would like to see us, a unique International Force, marked with the Sign of the Cross.

Turn last to the Gospels, to the words of Very Truth. We need not repeat them. Note that Jesus practically never addresses a man

as an isolated person, His teaching in this respect differing surprisingly from that of many mystical schools, notably of the Orient. Jesus does not talk to His disciples about the development of psychic power, or the training of the soul. He has nothing to say concerning the flight of the alone to the Alone. His followers were later to develop a great science of the inner life. But He apparently had no time to expound such a science, such was the pressure on Him of enjoining on His hearers the laws of love in their relations with their fellowmen. How paradoxical are those laws we are well aware, how baffling to unregenerate human nature. Always we have evaded by pretending to ourselves that spirit and conduct were independent, that a man could keep the instinctive will to take the lowest place and to serve rather than to gain, even while forced by circumstance and the economic order to defend himself against competitors and carefully to safeguard his profits; that inner poverty could be preserved intact and riches prove no obstacle to entering the Kingdom of Heaven, even if a generous share of this world's goods had happened to fall to our lot. Far be it from me to deny that we may be justified sometimes in these comfortable assumptions. I believe that genuine love for God and man can triumph over all seeming inconsistencies and contradictions. But I observe that Jesus knows nothing of such distinctions between the inner spirit and the outward life. His teachings are alarmingly plain and direct and they drive, not at feeling or primarily at attitude, but at conduct. They have in view the way men behave objectively in society. And the effort we all make to maintain life on two distinct levels, dictated on the one level by circumstance and habit, on the other by those strange impulses of perfect love which are astir within us, seems to me to say the least, precarious.

Let us think straight, let us face facts. Our society, with its class divisions, its stress on the profit motive, and its amazingly unequal distribution of worldly goods, makes it desperately hard to live as Christian citizens without compromise, that is, to obey the Gospels. Outside of the family circle, or of very limited personal relations, the free play of Christian impulse is inhibited at every turn. I heard



a young clergyman with a prosperous middle-class congregation say intensely lately that the modern world did not allow people to be as good as they wanted to be. More than one of his men parishioners, said he, had come to him privately, complaining that he would like nothing better than to behave as if he loved his neighbor as himself, but that if he did so he would be ruined in business, which would be bad, not only for himself but for his neighbor. Lead us not into temptation! It is an aspiration contradicted flat by the social system in which we find ourselves. And if a good many of us middle-class Christians, not only "intellectuals" but plain folk, are turning against that system, it is often no more from pity for the poor than from pity for ourselves. I am so fast in prison that I cannot get out: that is the cry of the Christian privileged classes.

Now we face the question: How far can we behave as real Christian citizens within those prison walls? In a word, how far can our conduct in this practical world be regulated joyously and without compromise, by the law of sacrificial love? Day by day, season by season, with imaginations constantly expanding, it behooves each one of us to experiment audaciously in search of an answer to this question.

### III

WE have already turned from the Heavenly City to the world of fact and history. And sadly we recognize that never, except in small segregated communities, which have generally proved transient, has even an attempt been made perfectly to practice Christianity. Last spring, following study of William Morris and other Utopists, my Wellesley College students wrote Utopias for me. These Ideal States, with alarmingly near unanimity, threw on the scrap-heap two institutions of at least traditional value: the Family and the Church. But two notable exceptions allotted to religion a leading rôle. These were the papers of Roman Catholic girls, educated in convent schools; both said they had known a Utopia; each cited her convent. For, said both, "there people really loved one another; there," added the more

thoughtful girl, "is the only place where I have observed really happy people." It was a lovely tribute, I think. But we cannot turn civilization into a convent.

One thing, I think, is quite clear about the Christian citizen who does not separate himself from the common lot; he cannot be completely happy. Nobody out of a convent—or in it, for that matter—ought to be happy nowadays, though he may know St. Francis' "perfect joy." While the whole world anguishes, the real Christian must share the pain with his Lord. The light of the Holy City was a Lamb as it had been slain—suffering, sacrifice is forever the antecedent to the Risen Life; the law of the Cross is the law for the citizen, as for the private individual; in the corporate experience, as in the personal, life must be lost that it may be found.

So we are brought to the sharpest issue faced by Christian idealism today: that between political Communism and Christianity.

You will recall that Spencer Miller three years ago said toward the beginning of his stirring and instructive paper that there are two Christian attitudes possible toward money and property. The first is that of St. Francis, virtually holding that absolute Christianity cannot tolerate private ownership; the second is that of Stewardship. Mr. Miller chose to confine his discussion to the latter ideal; wisely no doubt, that was the practical thing to do. But in the last three years, the other possibility has pressed into the foreground. Not only the unexpected continuance of the Russian experiment, but symptoms in both thought and action in every country force questions concerning not only the use but the ultimate control of property upon us. And, as we watch the tenacity with which men hold to power over wealth, and the reluctance of our Government with all its good intentions to touch that quivering nerve center of our social system, unrestricted freedom in the pursuit of private profit, we become aware that our thinking must cut below Stewardship, just because Stewardship considers our attitude toward property from the angle of Use rather than of Power. We face a world shaken by threats of drastic change; and we must consider whether Christian thought will oppose or further this change, and if blank opposition be rejected, how far

willingness to further the change should go. This means studying the institution of private property at its roots. Dogmatism on the matter is impossible to the Christian. The Roman Church, and probably the majority of Christian people, hold that the principle of private ownership is essential to respect for the freedom and dignity of man; on the other hand, some great religious thinkers as well as a secular school rising in power, agree with the Blessed Thomas More when he said in his *Utopia*: "To speak plainly my real sentiments, I must freely own that as long as there is any property and while money is the standard of all other things, I cannot think that a nation can be governed either justly or happily. . . . I am persuaded that till property is taken away, there can be no equitable or just distribution of things."

The issue between these two positions is at present, however, largely academic. The most ardent defenders of private property are logically among the most stubborn opponents of a state of things in which, as now, ninety-odd per cent of the population can own no property at all. We may take it that all thoughtful Christians agree with our Bishops when they say as already quoted, that "Christ demands a new order in which there shall be more equal distribution of wealth."

This being the case, there need be little distinction for the present between Communist and Christian social aims. The difference between the Marxian vision and the Christian is less one of social ends than of means. We agree with Russia in seeing functional varieties, but not class distinctions based on wealth or birth, in the ideal city. As we have said, privilege unshared becomes increasingly a pain to sensitive people. We are on our way, and at this stage of the journey, Communism and Christianity have, as most reasonable thinkers agree, something in common.

But we are shocked by the materialism of Communist theory on the Continent; we are outraged by the violence, the cruelty, the suppression of freedom, it carries with it. Where the line of demarcation comes sharp and clear is between revolution of this type, and restriction of property and privilege inspired by deep movements of social compunction and disinterested passion for justice. Have revolutions

of the latter order ever been seen? Can we look for them? Marxism says "No." Is there any force in the world competent to refute the Marxian assumption, shared by many people, including some Christian thinkers, that the action of social groups is invariably determined by self-interest? Can the theory of economic determinism, which penetrates everywhere like poison, possibly be discredited?

If there is power anywhere to confute this plausible, this mortifying theory, it will be found in the Christian Church and in the ideal of citizenship she instills in her members.

Economic determinism is not confined to the Communists. I have read recently in a Republican paper a sneering arraignment of President Roosevelt, for the naïveté of his appeal to great manufacturers and financiers to accept policies to their own immediate disadvantage. Childish business, thinking that it was worth while asking people to subordinate their interests to the general welfare—just telling them to be good! Unluckily, the sneer is justified on the lower levels of experience. Combing history with a fine-tooth comb, it is pretty hard to discover examples of "self-denying ordinances." I wish the quest for such examples might be made the theme of a Ph.D. dissertation. That individuals are capable of subordinating their own advantage to that of others is blessedly obvious, but groups? Not proven. Yet it is perfectly clear to me that unless Christian principles can control group action, as well as individual conduct, Christianity is a failure.

So, many people think it. A basic assumption is fairly common, not only among Bolsheviks, that Christianity, socially speaking, is a negligible force. Religious defeatism is rampant among us. But what an opportunity for those who think otherwise, what a challenge to the Church, if indeed her corporate life be a reality! These might be her golden days. It is not without significance, I think, that she has become by and large, though with notable exceptions, a middle-class institution, no longer, as in the early days, drawing her membership from the lower social strata. Often one grieves that, except for the Roman Catholics, her appeal has so weakened toward the great mass of industrial workers. But the situation, lamentable though it be, affords her fresh chance to demonstrate her power. Picture the bread-

lines; picture the meetings of the unemployed; picture the average placid Sunday morning congregation. Then conceive our spiritual leaders exhorting us privately and publicly, in season and out of season, to a sacrificial ideal; pressing on all our membership personal and group action involving danger, probable loss, alliance with such political forces as shall put an end to privilege and perhaps, in the process, entail on that membership such a fate as those in the bread-lines know.

Preposterous? Yes, if the Church is merely a human institution. But she is more than that. We believe that her life is fed from Above, that she experiences a constant influx of supernatural power. What cannot the grace of God achieve, sacramentally bestowed within the Mystical Body? It could put to flight the armies of the aliens; it could confute once for all that sad contemptuous sneer, that allegation which is at the root of the Russian cruelty liquidating privileged groups, and of proletarian revolution anywhere; the allegation that it is impossible to conceive of any group, any social class, ever legislating to the disadvantage of its members.

The Church is, of course, not drawn from one social group alone. She cuts across many groups, and she cannot act as a unit, being rather a pervading element than a separate body. But she can inspire her members with unity of spirit and purpose which they shall carry into their several posts in the secular world. The proposal of the English sociologist, Maurice Reckitt, for a Christian bloc in Parliament, including members of all parties, but bound in each issue to seek and promote a Christian solution, is hardly practicable; imagine such a bloc in Congress! But it may be hoped that some such organization of opinion, informal, invisible, may come into being. The Church is not the Kingdom of God, but she foreshadows that Kingdom and it is her business to train its subjects in their civic as in their personal duties. In proportion as she does this, and only so, she will realize visibly and actually the vision of Dr. McGregor, a great international community transcending all earthly kingdoms, and uniting in sacrificial love those who follow the Lamb as it had been slain.

I do not expect the modern Church to reproduce the disciplines in that second century community described by Father Gavin. But I do think she should have in every age a definite standard, embodied in her formularies, preached in her pulpits, to meet the special exigencies of that age. Such she had in the Middle Ages; such she has not, now. She has made a beginning, in such statements about war as those quoted at the beginning of this paper. I should like to see standards equally clear, or clearer, demanding that no Christian communicant in the conduct of his business seek for profits at the expense of either his competitors or his employees, or impede the right of his workers to any type of representation they might choose; enjoining on women such principles of consumption in regard, for instance, to the scrutiny of dividends, as were suggested in the Findings of three years ago following Mr. Miller's paper. I should like to see it preached in season and out of season that Christian behavior in business or finance is quite likely to be at the expense of profit, must almost surely be at cost; that as we move toward the more brotherly social organization we desire, those comfortably installed in the present system, with no personal reason to quarrel with it, must be prepared to take risks and conceivably to face disaster.

Surely, now is the time to press such teachings, now when the Church for once need not in our country be in opposition to the State, now when the policies of Government, confronted by obstacles ever more menacing and intricate, sorely need the support of all right-minded people. The power of organized religion, with its myriads of at least nominal adherents, is literally past computation. The best hope of international peace is not in a League of Nations or treaties or governments, but in the firmer and firmer attitude of the Churches toward war. The best hope for industrial justice, reached without violent revolution, is that the Churches should come out into the open, forming their own codes, if you please, codes based on the explicit initiatory statements found, let us say, in the fifth chapter of Matthew. Practical applications to contemporary life are really not so difficult to make. Let the Churches be as uncompromising as Jesus was when He talked to the scribes and Pharisees, and as specific.

Of course, the Churches might lose in membership by such procedure. They would certainly lose in money and endowments. As compensation, I think they would draw nearer together. The best chance for Church unity is found, I am convinced, less in careful debate concerning Orders, important though that be, than in the fading of distinctions and the closing of the ranks of Christian fellowship, as this fellowship faces hostility from the strongly entrenched forces of this world; a hostility which God grant that we may more and more encounter, for unless we incur it we are distinctly in a position of danger. It has been quite too easy, these many centuries past, to confuse the Church with the world, boundaries being far from clear cut. "If any man be in Christ, he is a new creature!" Let us urge the Church to make us much more uncomfortable than we are. Let her initiate us into the full meaning of our citizenship.

Does this mean that I want the Church to preach politics or economics to the neglect of purely spiritual teaching? No, it does not. But it means that such principles as I have mentioned should be more stressed as inferences from a changed life; at least that the clergy in every parish should be calling their people to study and discussion on the great issues of Christian social ethics; and above all, that they should offer frequent services of intercession for social justice and should encourage with all the inspiration they possess the habit of prayer for great social ends. It is as they sing the song of Moses and the Lamb, of justice and of love, that the citizens of the Holy City gain strength to follow the Lamb wheresoever He goeth.

In these anxious days when western civilization trembles in the balance the Church could turn the scales. She might be the determining factor in achieving that Revolution by Consent, to quote Burke's fine phrase, which seems to many of us the one alternative to either continued chaos or revolution by violence. The Church might deliver us from both perils. But she would have to enter more deeply than she has yet done into the meaning of the Cross.

## IV

ARE you perhaps thinking that I deal too much in generalities concerning Church and nation? Do you say that you seek to know how you, the would-be Christian citizen, should regulate your days? Yes, you are right. But let me remind you that you are the Church, you, and you, and I. What we ask of our spiritual leaders, they will give. I believe the clergy are on the whole ahead of the laity in their vision of Christian citizenship, and that they often wait to be sure we are ready to receive what they have to offer. One might say that a primary duty for us is to demand more severe and concrete social guidance from them.

But let us turn from the Church to the individual, to the immediate personal duty of the woman who believes, as the Epistle to the Hebrews tells us, that we are already come to Mount Zion, to the city of the Living God, and who wishes to shape her conduct in accordance.

The first thing incumbent on each of us is the socializing of the inner life. "Be ye transformed by the renewing of your mind"! No easy task, no light adventure. The quality and permanence of the great changes that we foresee depend on a profound and widely spread psychological transformation. As the Bolsheviks expend rather fearsome energy in educating their children in Communist thinking, so let us Christians use equal energy in preparation of our spirits and our habits of thought for the new day. We cannot, as I said a little while ago, be entirely happy nowadays, if we have any bowels of compassion in us. But let us accept and cultivate our pain, avoiding private-mindedness. Let us train our social imagination. Let us try to be sure that every vestige of self-seeking is purged away, that our intellectual faculties are alert and busy with the world's needs, that all those evils which in the large we perceive to be wrecking the peace of nations be exiled from the narrow battlefield of our own heart. Let public antagonisms and cruelties be an increasing

distress to us as we recognize the germ of them in the unexpressed impulses of distaste, suspicion, envy, or greed, found as we look within. The new order can be greatly accelerated by the social disciplines which we administer to ourselves.

From the acquisitiveness of the affections,  
*Good Lord, deliver us;*  
 From all power to enjoy what we cannot share,  
*Good Lord, deliver us.*

OUR most imperative business as Christian citizens is to carry out in our own hearts and to express in our personal relations this inward change. Those people are right who say that social justice depends on individual virtue; only, how silly they are when they assume this to be the end of the matter, as if the converted individual could endure the way the world behaves without trying to change it, and without seeking to live more nearly as he prays by removing temptation from his brother's path and his own. In our kitchens, our families, our friendships let us banish such impulses of suspicion, sensitiveness or fear as are, when one gets down to it, the source of world wars. Let us watch for chances to cultivate relations with persons of other races or of social backgrounds differing from our own. After all, that small commonwealth, the family, offers in miniature every problem that society offers in the large. Being distressed over the scorn for it shown by some of my young students, I waked one night murmuring to myself: "Definition of the Family: a Disciplinary Area." Not such a bad definition of any community, collegiate, parochial, social. The parish, the bridge club (possibly), the Woman's Auxiliary, present in miniature all those problems of adjustment encountered in the relations of nations, in the affairs of the great world.

As to wider relations, we cannot avoid profiting by the bad system under which we live. We are a part of it, and no communal wrong can be set right by individual action alone. But we can refrain from countenancing exploitation of the workers just as much as we possibly can, by the use of labeled goods, etc. I presume that none of us would retain stock in munition factories. Our conscience will

show us various tiresome ways in which we can make ourselves uncomfortable. Meanwhile, we can help to expiate that communal guilt, in which we all share, by prayer and penitence.

All this means that we shall at least naturally bear in mind those duties involved in Stewardship so well presented by Mr. Miller and so carefully worked out in the Findings of three years ago. I wish we knew how operative those Findings have been in determining the behavior of Churchwomen. Have we gained further light, as we should have done, in the intervening years? Some of us have come to feel, as was earlier suggested, that Stewardship faithfully practiced leads beyond itself. We may long to lay aside the responsibility inherent in ownership, at all events beyond the limit of our need, and be moved to ally ourselves with policies seeking through the common will to establish limitations on wealth privately owned. It becomes increasingly evident that no New Deal will suffice unless it advance beyond its first demands; that the process of curbing profits and equalizing resources must be carried further if we are to create a social order in which the Christian need not feel inhibited. But here we enter on controversial ground.

Indeed, the full program for a Christian citizen is not easy to determine. One perceives readily enough certain duties beyond current practice. Then one enters an uncertain and cloudy region, where opinions necessarily differ and where tolerance—one essential virtue of the Christian citizen—is much in order. The slant of one's private thinking will decide the choice of the secular societies with which one allies herself. And here comes indecision about our duty toward those group movements of reform so characteristic of our time. That anyone in earnest about social righteousness should join some of them, I am sure. We wish the Church were omniscient, but at present she isn't. We long to see her the great international force of Dr. McGregor's dream, but the way to help her to that is not to remain aloof from secular activities and groups. Partly because if enough of us joined those groups they would be Christianized, partly because the wind bloweth where it listeth, and the Spirit is not confined even to the Mystical Body.

To look at all the reform organizations sending out appeals makes one dizzy and renders one's morning mail a torture. Quite literally, "you pays your money and you takes your choice." From local charities, through the whole range of accredited philanthropies and reforms, through innumerable causes, to the farther confines of radicalism, to the Socialist or even the Communist party, runs the range of selection. Careful scrutiny and prayer will lead each of us where she belongs; I do not speak of support due the missions and good works of the Church, for that is taken for granted. It may seem futile enough, in regard to these secular movements, to give one's dollar and one's name. But it is not futile. By building up such groups and mass movements, pressing toward world peace, toward industrial justice, toward wider and wiser education, slowly the whole complexion of our national life will be changed and its direction determined.

Issues crowd the mind, on which Christian thinking—and feminine thinking—should be busy. For Christian citizenship is no static thing; it demands in every age fresh alignments and adjustments. The Christian citizen can never allow his mind to lie fallow, resting on past ideals. We might in conclusion mention two or three of the questions specially before us in this year, 1934.

How, for instance, is the much heralded Age of Plenty going to affect our ethic of spending? A good many of us cannot be said as yet to experience the dangerous yet not unwelcome change from an economy of scarcity to an economy of abundance, but it is surely coming; already the problem is one of distribution rather than of production. We women are the great consumers of the world. Shall our standards be altered? Has St. Francis still anything to say to us? Yes, or no?

Those ideas of progressive education, so rapidly and in many ways so wholesomely spreading; how will the fundamental concept of untrammled self-expression, as the first necessity, be reconciled with the Christian ideal of a disciplined morale of self-effacing or at least self-giving love? A question primarily for teachers and mothers.

International relations! Peace Movements! Here the way might seem plain, for nothing is more certain, as Jane Addams saw years ago, than that women should form a solid front against war; and more than one excellent association to further this end, claims our allegiance. But there are problems of great difficulty involved or allied. The question as to the legitimate use of force is always before us. This year, as some of you know, considerable sections of the Christian world have been shaken and sadly divided by a specific phase of that question: Can we discriminate between our attitude toward class war and political war? Can we identify ourselves with the struggle of the workers toward freedom, even when we know that violence is likely to result? And, to analyse further in a matter where many hairs can be split, should one associate himself, even provisionally or passively, with movements in which one approves the end but may at any moment be called on to deprecate the means?

One or two of these issues may perhaps be considered in your discussions; others, perhaps of more interest, will occur to you. We shall all wait with keen interest for your findings. May we be guided by the Spirit of Truth in our enquiries concerning the Holy Will for the citizens of the Kingdom. "Here we have no continuing city, but we seek one to come." Perfect Christian citizenship, like perfect sanctity, is an ever-receding goal. Yet, even while we grope and stumble on our way, as tests multiply and the nations agonize, and earthly skies grow dark and threatening, we take brave heart of grace; for we can lift our eyes to that Light shining in the Holy City, knowing ourselves citizens in very truth of that Jerusalem which is Above, the Mother of us all.

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.  
1E. 8-4. 5M. JAA.

October 12, 1904

letter

to

of

part

with the report of the new mission station of the  
Woman's Auxiliary

TUESDAY, October 16, 1934:

The Presiding Officer called the House to order at 3:45 P. M., and after prayers announced that Mrs. Walter B. Slifer and Mrs. M. V. Burlingame would be Timekeepers for the afternoon.

Miss Eva D. Corey of Massachusetts, Chairman of the Committee on the United Thank Offering came to the platform.

Before presenting the Resolutions of the Committee she stated that in response to queries received by her, she wished to announce that the Resolution on the United Thank Offering adopted by the House yesterday, namely: that none of the United Thank Offering would be appropriated to buildings unless it exceeded the sum of \$900,000 applied to the 1934 offering. She then presented the following Resolutions and moved their adoption:

UNITED THANK OFFERING OF 1937

WHEREAS, A Resolution was passed in 1931 governing the United Thank Offering presented at this Triennial.

WHEREAS, Times and conditions are changing so rapidly and so radically that it is impossible to plan wisely for a situation three years from now.

BE IT RESOLVED, That this Triennial shall not pass a Resolution governing the United Thank Offering of 1937, but shall leave this matter for the consideration and action of the next Triennial Meeting of the Woman's Auxiliary.



BE IT FURTHER RESOLVED That in these next three years the United Thank Offering be held before the women of the Church with more zeal than ever before as an ideal expression of their personal devotion and gratitude to the living Christ; and as a means of forwarding the missionary work of the Church through well equipped women.

First Resolution seconded by Lexington, Long Island, Easton and Georgia, and carried.

Second Resolution seconded by Newark, Los Angeles, New York and Virginia, and carried.

#### ROTATION OF DIOCESAN CUSTODIANS

WHEREAS, The National Executive Board recommends that there be rotation in office of the Diocesan United Thank Offering Custodians,

BE IT RESOLVED, That the delegates of this Triennial Meeting approve the suggestion that Diocesan United Thank Offering Custodians serve not more than two consecutive terms of three years each.

Resolution seconded by Maryland, Kansas, Hankow and Chicago, and carried.

#### PRESENTATION SERVICE

WHEREAS, The feeling has been expressed that the Triennial Presentation Service of the United Thank Offering would be more significant if the Custodians personally presented their offerings:-

BE IT RESOLVED: That, in the future, Diocesan Custodians or their representatives shall place their Diocesan Offerings in the Golden Alms Basin, and that individual offerings of the congregation be taken in the usual manner.

Resolution seconded by Rochester, Vermont and New York, and carried.

MISSIONARY MASS MEETING

WHEREAS, at the Missionary Mass Meeting held on October 11th of the 1934 Triennial, the Missionaries of our Church were urged to take their places on the platform, and

WHEREAS, they made the effort to attend the General Convention,

WHEREAS, many delegates were disappointed at not having the privileges of having them presented to them by name:

THEREFORE BE IT RESOLVED: That the Woman's Auxiliary in Convention assembled request that at the next Triennial the Missionaries be presented to them by name and District and that if the meeting be cut in time, that it not be at the expense of the Missionaries or the Missionary Speaker of the evening.

Resolution seconded by Mississippi, Newark and Virginia.

Discussion on the proposed Resolution followed. Speakers seeking to clarify the issue were the Chairman of the Dispatch of Business Committee, delegates from Long Island, Honolulu, Pennsylvania and Easton. The Executive Secretary suggested that the Resolution be referred to the Executive Board for consideration and action.

New Jersey moved an amendment to the resolution whereby the word "request" in paragraph three should be changed to read "recommend to the National Executive Board." The amendment, accepted by the Chairman of the Committee, seconded by Lexington, and carried.

The amended resolution was carried.

RESOLUTION ON TRAINING UNDER THE U. T. O.

WHEREAS, the Resolution governing the United Thank Offering of 1934 does not mention a definite sum to be reserved for training as was the case in 1931;

BE IT RESOLVED: That we, the delegates in Triennial Meeting assembled, express to the National Council our conviction that in spite of deficits the training of women workers is an important factor in the future progress of the Church's Mission; and that it is our hope that not less than the amount spent in the last triennium will be appropriated for this purpose in the coming three years.

BE IT FURTHER RESOLVED: That we recommend to the National Council that our two training centers, the Bishop Tuttle School in Raleigh and Windham House in New York, will receive from the United Thank Offering sufficient support for them to carry on in a reasonable manner during this triennium.

Resolution seconded by New Jersey and Upper South Carolina.

Upon request of Pennsylvania, the Executive Secretary stated that \$21,571.34 had been expended on the above objectives during the past triennium and that this amount would probably cover the same in the current triennium. The Chair called on the Deans of the two Training Schools to tell something of the work being done. Miss Bertha Richards spoke for the Bishop Tuttle School and Miss Mary E. Ladd for Windham House.

The Resolution was carried.

TRAINING OF ORIENTAL WOMEN UNDER THE U. T. O.

WHEREAS, the United Thank Offering has never been available for Oriental women workers, and

WHEREAS, after consultation with Dr. Wood and four Bishops in the Orient, it has been found that a change in this ruling would be desirable,

BE IT RESOLVED: That the delegates of this Triennial Meeting approve of making the United Thank Offering available for the training and employment of qualified women nationals in highly specialized positions, upon the application of the foreign Missionary Bishops concerned:

BE IT FURTHER RESOLVED: That the members of this Triennial Meeting request the National Council to make the present Thank Offering of 1934 available for this purpose during the next three years.

Resolution seconded by Rochester, Spokane, New York, Chicago and Long Island, and carried.

UNITED THANK OFFERING USAGE

WHEREAS, it is desirable that the United Thank Offering should be used for the purposes to which it is designated in the resolution with which it is presented to the Church,

WHEREAS, there is a full appreciation of the present financial emergency and the necessity of having had to use some part of the offering to help meet the deficit, nevertheless:-

BE IT RESOLVED: That the delegates to this Triennial meeting assembled recommend to the National Council that, in the future, any part of the United Thank Offering fund not used for designated purposes be carried over each year as a balance to be applied later, either to the object originally designated or used to increase the permanent trust fund for women's pensions.

Resolution seconded by New York and Rhode Island, discussed by Rhode Island, Lexington and Kentucky, and carried.

### CLOSER RELATIONS BETWEEN HOME DIOCESE AND MISSIONARIES

WHEREAS, it has been found that there is a wide difference in the methods of maintaining a personal touch with the missionaries who have gone out from the several dioceses, and

WHEREAS, some missionaries seem to receive much more personal attention than others,

BE IT RESOLVED: That this Triennial Meeting Assembled recommend to the diocesan officers of the Woman's Auxiliary that the name of each Missionary who has gone out from the diocese, together with that of her home parish and her address in the Missionary District where she is serving, with her occupation and United Thank Offering designation, if that be the case, be printed in the Annual Report, or given suitable publicity, in order that the women of the diocese may establish friendly relations with them and,

BE IT FURTHER RESOLVED: That it is recommended to these same officers that the dates of furlough and vacation of such Missionaries be secured through definite correspondence with them, in order that plans may be made to make their return to their home diocese a pleasant<sup>and</sup> profitable holiday.

If special training is desired, we recommend that information and advice be secured from the Church Missions House in order that they may be guided without loss of time as to the best ways of advancing in their profession or work.

Resolution seconded by Mississippi, West Texas, Virginia, Washington and Florida, and carried.

### STUDY OF UNITED THANK OFFERING

WHEREAS, the world in which we live is passing through a period of rapid and radical reconstruction, demanding constant survey and reconsideration of all the factors that go to make up our common life, and

WHEREAS, in order to bring to bear on the world the full values of our life and work in the Church, it is important to weigh with careful thought our goals and methods of the past,

BE IT RESOLVED: That this Triennial Meeting assembled recommend to diocesan officers that during the next three years a study be made of the purpose and possible use of the United Thank Offering, and that the National Executive Board be requested to prepare suggestions for consideration in order that the next Triennial may be prepared for wise and constructive action.

Seconded by Hankow, Southern Ohio and Maryland and carried.

Announcements regarding the possible election of women to the National Council, the proposed Joint Session to consider the budget of the Church, and election of Board Members were made by the Chair.

Miss Mary E. Johnston, Chairman of the United Thank Offering Committee of the Executive Board made the following report:

I beg leave to submit the following report of the expenditure of the \$42,000 which reverted to the building fund from the United Thank Offerings of 1928 and 1931:

#### DOMESTIC FIELD

- \$ 3,000 for a Chapel at Little Eagle Station on the Standing Rock Reservation, South Dakota.
- \$ 3,000 for a combined Chapel and Guild Hall at Walshville, North Dakota (rural field), provided that the additional \$1,000 which is to be raised locally shall be secured within the first year.
- \$ 4,000 for a Chapel for one of the Mexican missions in Arizona.

\$10,000 for a Chapel at Voorhees Normal and Industrial School at Denmark, South Carolina.

FOREIGN FIELD

\$20,000 for the Girls' Dormitory at Bontoc, Philippine Islands.

The remaining \$2,000 plus accrued interest, is to be left for the action of the new Executive Board.

Signed: Mary E. Johnston, Chairman  
United Thank Offering Committee,  
Executive Board Woman's Auxiliary.

Seconded by Rhode Island, Milwaukee and South Carolina, and carried.

The Presiding Officer announced the afternoon session adjourned.

WEDNESDAY MORNING, OCTOBER 17, 1934:

The sixth business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the presiding Officer at 10:30 A. M. on Wednesday, October the 17th.

After the opening prayers led by Miss Matthews, the Executive Secretary read the minutes of the Tuesday session which were approved as read.

The report of the Committee on Credentials showed: Number of delegates 439; number of alternates 98; number of Board members not delegates 6; total registration 534. Number of dioceses and districts represented 108; number with full delegations 68.

The Chairman of the Committee on Dispatch of Business read the following report and moved its adoption:

Order of Business for the Day:

Collects  
Minutes  
Report of Credentials Committee  
Report of Committee on Dispatch of Business.  
Address, Mrs. Gilbert Farrabee.  
Presentation of Nominees for the Executive Board.  
Report of Committee on Miscellaneous Resolutions.

Special Order for 12:00 Noon

Meditation led by Miss Grace Lindley  
Recess until 2 P. M.



Special Order for 2:00 P. M.

First ballot for elections.  
During the counting of the ballots the following  
will be heard:

Presentation of Mrs. Otto Heinigke  
Address, Mrs. W. J. Loaring-Clark.  
Explanation of the work of the Central Council  
for Woman's Church Work.  
Other miscellaneous matters.  
Report of the Committee on Miscellaneous Resolutions.  
Adjournment.

Report of the Committee on Dispatch of Business was  
seconded by Hankow and adopted.

Mrs. Gilbert Farrabee, President of the Dominion  
Board of the Woman's Auxiliary in Canada addressed the House.

The Presiding Officer appointed Mrs. Thomas E.  
Kilby, Alabama, and Mrs. Fred N. Furber, Minnesota, as time-  
keepers.

The Nominees for the Executive Board who were pre-  
sent were introduced to the House.

The Chairman of the Committee on Miscellaneous Re-  
solutions again presented the resolution urging greater em-  
phasis on the work of the National Church, offering an amend-  
ment as follows:

BE IT FURTHER RESOLVED: That the Executive Board be re-  
quested to give this Resolution careful consideration.

BE IT ALSO RESOLVED: That the word GENERAL be substituted  
for the word NATIONAL in the two clauses in which the  
term NATIONAL CHURCH appears.

Seconded by West Texas, Pennsylvania, Oklahoma, Rochester and  
Massachusetts, and carried.

RESOLUTION CONCERNING YOUNGER WOMEN

WHEREAS, many women in the Woman's Auxiliary feel that there is a real need to train and interest recruits for the Woman's Auxiliary, and

WHEREAS, many young women become actively engaged in other organizations and thus are lost to us through lack of early training in the mission work of the Church,

BE IT THEREFORE RESOLVED: That more Junion Groups be formed to carry on work along missionary lines, thus preparing them for future usefulness and membership in the Woman's Auxiliary.

Seconded by Anking and by the Chairman of the Dispatch of Business Committee and by West Texas and Virginia.

After discussion Chicago moved the following sub-  
stitute resolution:

WHEREAS, we, as members of the Woman's Auxiliary, are agreed that there is vital need to arouse the interest of the young people and to enlist them in the service of the Church, and

WHEREAS, the only desire in our minds is to use the most effective means, without duplication:

THEREFORE BE IT RESOLVED: That during the next triennium the Woman's Auxiliary give earnest and sympathetic cooperation to those agencies which are specifically equipped to work with the young people and children, namely; the Girls' Friendly Society, the Department of Religious Education and the Young People's Fellowship, working with them to unify the missionary education throughout the Church, provided that this shall not be construed to prevent junior groups being formed to carry out the Auxiliary program in such parishes as that method may seem most effective.

Substitute motion seconded by Rochester, Indianapolis, Newark, Easton and Maine.

After debate Pennsylvania moved the following amendment:

WHEREAS, we, as members of the Woman's Auxiliary are agreed that there is vital need to arouse the interest of the young people and to enlist them in the service of the Church, and

WHEREAS, the only desire in our minds is to use the most effective means,

BE IT RESOLVED: That during the next triennium the Woman's Auxiliary give earnest and sympathetic help to the formation of Junior Groups to carry out the Auxiliary program but that we give sympathy to the other organizations such as the Girls' Friendly Society, the Department of Religious Education and the Young People's Fellowship wherever such junior Groups would be a duplication.

Motion on the amendment seconded and lost.

The vote was called for on the substitute resolution offered by Chicago and carried.

The noonday hour having arrived, Miss Lindley led the House in prayer and meditation.

The session recessed at 12:15 P. M.

WEDNESDAY AFTERNOON, October 17, 1934:

The Wednesday afternoon session was called to order by the Presiding Officer at 2:10 P. M.

After the opening prayer Miss Matthews announced the timekeepers for the afternoon: Mrs. F. W. Telford, Michigan, and Mrs. James F. Bullitt, Pennsylvania.

The Committee on Elections distributed the ballots to the delegations. The Chair announced that the vote would be by dioceses and read the By-laws pertaining to the elections. Ballot boxes were brought to the platform and the rollof delegations called. After all votes were cast, the Chair announced the Polls closed.

Literature pertaining to Brent House, in Chicago, was distributed.

The President of the New Jersey branch announced that any missionaries desiring them might secure souvenir pins of the Convention, at the registration desk.

Mrs. W. J. Loaring Clark made a most interesting report of the work of the National Committee for the Blind.

Miss Lindley explained the membership and functions of the Central Council of Women's Church Work, as represented by Mrs. Charles Taylor.

The Chair announced that the new Executive Board

would come into being immediately after their election to office.

The Chairman of the Committee on Miscellaneous Resolutions moved the following resolutions:

ON THE MOVING PICTURES

WHEREAS, numerous memorials and resolutions concerning the social control of motion pictures have been offered in General Convention, and

WHEREAS, it is obvious that the motion picture industry either cannot or will not respect the wishes of large groups of motion picture patrons who are opposed to salacious and indecent pictures, and

WHEREAS, the members of this Triennial are convinced that each community should have the right to control the character of pictures shown therein,

THEREFORE BE IT RESOLVED: That this Triennial of the Woman's Auxiliary expresses its hope that the House of Bishops will take steps to organize an Episcopal League of Decency to parallel and cooperate with the Legion of Decency of the Roman Catholic Church, and

FURTHER BE IT RESOLVED: That this Triennial expresses the further hope that the House of Bishops will vote to urge immediate legislation to abolish block booking and blind selling in the motion picture industry, thus enabling the community to support the decent exhibits, and

BE IT FURTHER RESOLVED: That a copy of this Resolution be sent from the Woman's Auxiliary to the House of Bishops.

From the Miscellaneous Resolutions Committee.

Anne W. Patton  
Mrs. Barclay S. Trippe  
Mrs. A. Cotsworth Jr.  
Mrs. J. Culmer  
Mrs. E. N. Schmuck  
Mrs. C. L. Slattery  
Miss C. L. Stevens  
Mrs. Henry Waller  
Mrs. Harold Woodward

Motion seconded by West Texas, South Florida, Georgia and New Mexico.

After discussion it was moved and seconded that action on this Resolution be deferred until authoritative information could <sup>be</sup> secured from the House of Bishops as to its actions in this connection. Motion carried.

Long Island moved a

RESOLUTION ON THE DEFICIT IN THE NATIONAL CHURCH

WHEREAS, the members of the Church find that we are still overshadowed by a deficit; we cannot go on successfully "if we are to be His disciples" until this is relieved:

BE IT THEREFORE RESOLVED: That it be urged that the Woman's Auxiliary call upon every woman of our Church, young and old, to join with them in a gift of Thanksgiving of \$1 or more to be sent to the National Council before November 30th that the year may close with our debt lifted.

Thus may our Christmas Season be one of radiant joy and we may start the New Year down the road ahead truly flooded with light.

Eleanor Sibley Riley  
Maude H. Creighton

Diocese of Long Island.

Motion seconded by Hankow. Southern Ohio moved to defer action on the resolution until tomorrow's session. Seconded and lost.

The debate was closed by Miss Winston of Kentucky who opposed the Resolution and urged the women to go back

to their dioceses and seek to have their quotas paid before the close of the year.

Motion to adopt the resolution was lost.

Mrs. Otto Heinigke, former president of the Long Island branch and President of the Church Periodical Club, was presented, the Chair reading the following tribute:

We are proud to honor Mrs. Otto Heinigke of the Diocese of Long Island, not only for the remarkable record of her glorious achievement of past years and her present responsibilities which she carries so nobly, but because of her purity of spirit and steadfast faith.

She has held the torch of high endeavor ever before us through her work for the Church, her country and the world, and has won the deep love and esteem of countless numbers of people through the persuasive power of her sweet and gentle nature, shown forth in her un-failing patience and unselfish thought of others.

Truly our hearts thrill with the privilege of doing homage to "Christ's faithful soldier and servant," Mrs. Heinigke.

Signed: Diocese of Long Island.

Miss Lindley read the following greetings to the Triennial which were afterwards referred to the Committee on Courtesy.

THE NIOBRARA DEANERY  
Aberdeen, South Dakota.

To our Sisters:-

At this time you are engaged in a great undertaking. We believe that we have had some part in the United

Thank Offering. During our meetings in the Niobrara Deanery Convocation we are remembering you, and we know and realize the honor of shaking hands, therefore, when Mrs. Roberts arrives at your meeting, and shakes hands with the President, please remember that she is shaking hands for us.

Your sisters of the Niobrara Deanery Woman's Auxiliary.

Mrs. Annie Lambert  
Mrs. Nancy American Horse.

TELEGRAM FROM OSAKA, JAPAN

LINDLEY, Atlantic City, N. J.

We sent greeting

UTA HAYASHI  
Pres. W. A. in Japan.

The Chair announced that the Committee on Elections had reported the casting of two more ballots than the roll call indicated. It was found that Newark and Kyoto were not present when the roll was called but had cast their ballots.

Announcements were made concerning the Field Department teams soon to visit every diocese and district in the Church and also the Quiet Day of Prayer to be observed the day after Armistice Day, November 12th; cooperation of the Auxiliary in these undertakings was urged.

Miss Lindley stated that Bishop Lloyd would celebrate the 25th anniversary of his consecration the day



after tomorrow and said she believed he would especially appreciate the attendance of the Auxiliary women at the tea given for the Kuling School this afternoon.

The Executive Secretary read the following letter:

299th Infantry  
Wauluku, Maui.  
September 21, 1934.

Miss Grace Lindley,  
c/o Bishop Matthews,  
Gen. Convention of the Episcopal Church,  
Atlantic City, New Jersey.

My dear Miss Lindley:

I am writing this letter from the encampment of the 299th Infantry, Hawaiian National Guard, Paukukalo, Maui, where this regiment is on a short encampment. I was made Chaplain of this regiment a short time ago, transferring from the Officers Reserve Corps.

Our wonderful new home was completed about the middle of August, and we were able to move in and get more or less settled before the opening of school. You can't imagine how thrilled we are to be in a home of our own at last, after three years of living in a crowded dormitory. And what a comfortable, livable, home-like house it is! We owe the U. T. O. such a debt of gratitude, and I shall appreciate it very much if you will be kind enough to express to the representatives of this group of fine spirited women at the convention Mrs. Stone's and my thanks for the generous gift which has enabled us to be in such a lovely home and again to enjoy a real family life which we have not had the opportunity to enjoy in the intimate way to which we were formerly accustomed. I feel that we shall be able to do better work in every way.

The house is lovely. It is well constructed and convenient in every way, and there is not an essential

Your report over detail which we should want to alter. We had great fun unpacking, for many of our things had not been unpacked since we arrived from China. It was like opening Christmas boxes, for we had forgot many of the things which we had stored away during these years. And I can't tell you what a pleasure it is to have a real study, and all my books unpacked and on the shelves where I can get at them. And besides the three bedrooms which we require for our family, we have a lovely guest room. So when you come out to Honolulu, as we hope you will some time, you know where you will be most welcome.

The School is going on wonderfully, and with the biggest enrollment it has had for years--235 boys. And of this number, 72 are boarders! That is over a 300% increase in three years. It seems almost too good to be true, but true it is. We shall have to have additional facilities for boarders next year. I have felt discouraged here at times, but I now feel that we are at last beginning to accomplish things.

With deep appreciation of the generosity which the U. T. O. has shown Iolani School, and with kind regards, I am

Very sincerely yours,

(signed) Albert H. Stone.

The Committee on Elections, Miss Elsie C. Hutton, Chairman, reported as follows:

Your Committee on Elections begs leave to submit the following report:

Number of votes cast 100, necessary for election 1 over half, 51 of which for Executive Secretary:

Miss Grace Lindley received 99 votes.

Mrs. Frank Creighton,  
Mrs. W. C. Chaffee  
Emma J. Hall  
Mrs. Sidney Wray  
Mrs. Charles McAllister  
Mrs. R. T. Barton  
Mrs. Bruce McClelland Jr.  
Mrs. W. W. Hoagland,  
Elsie C. Hutton,  
Chairman.

Your Committee on Elections begs leave to submit the following report. Number of votes cast 100, necessary for election 1 over one half, 51, of which for Executive Board member:

Mrs. Paul Barbour received 50  
Mrs. W. T. Barbour received 82  
Mrs. James R. Cain received 92  
Mrs. Edward M. Cross received 91  
Mrs. James H. Dyett received 35  
Mrs. Isaac Hill received 7  
Mrs. John E. Hill received 26  
Miss Mary Johnston received 93  
Mrs. R. L. Kingsland received 12  
Miss Laura R. Little received 23  
Mrs. H. G. Lucas received 46  
Mrs. Beverly Ober received 49  
Mrs. K. M. C. Sills received 27  
Mrs. W. S. Welch received 4  
Mrs. C. S. Williamson received 19  
Mrs. H. E. Woodward received 25  
Mrs. Ernest Biller received 10  
Mrs. Lewis W. Francis received 17  
Mrs. R. G. Happ received 41  
Mrs. William Partridge received 39  
Mrs. D. R. West received 11

Respectfully submitted,

COMMITTEE ON ELECTIONS.

The Chair announced that the following had been elected to the Executive Board on the first ballot:

Mrs. Wm. T. Barbour	Michigan	Province V
Mrs. James R. Cain	Upper So. Carolina	Province IV
Mrs. Edward M. Cross	Spokane	Province VIII
Miss Mary Johnston	Southern Ohio	Province V

A second ballot was cast for the remaining four Executive Board members, the Executive Secretary calling the roll of the dioceses as the votes were cast.

The Chair declared the polls closed.

Miss Lindley expressed herself as happy to serve the Church and to serve with the new Executive Board, and her joy in working with her fellow secretaries.

Mrs. P. A. Smith, missionary in the District of Kyoto, addressed the House.

The Chair announced that authoritative information had reached her that the House of Bishops had passed a resolution regarding improvements in the motion picture industry and cooperation with the Legion of Decency. She stated that same is now in the hands of a committee of the House of Deputies and asked that the Committee on Miscellaneous Resolutions again present the Auxiliary resolution on this subject.

Miss Patton read the resolution already seconded by West Texas, South Florida, Georgia and New Mexico.

Rochester moved the following substitute resolution: Seconded by Newark, South Carolina Colored, and Western Michigan.

Substitute RESOLUTION ON MOVING PICTURES

WHEREAS, numerous memorials and resolutions concerning the social control of motion pictures have been offered in General Convention, and

WHEREAS, it is obvious that the motion picture industry either cannot or will not respect the wishes of large groups of motion picture patrons who are op-

posed to salacious and indecent pictures, and

WHEREAS, the members of this Triennial are convinced that each community should have the right to control the character of pictures shown therein,

THEREFORE BE IT RESOLVED: That the members of the Woman's Auxiliary in Triennial Meeting assembled express their hope that the Episcopal Church in every community will cooperate with all organizations which are working towards the control and improvement of moving pictures, and

BE IT FURTHER RESOLVED: That this Triennial Meeting expresses the hope that this General Convention will vote to urge immediate legislation to abolish block-booking and blind selling in the motion picture industry, thus enabling the community to support decent pictures, and

BE IT FURTHER RESOLVED: That a copy of this resolution be sent from the Woman's Auxiliary to the House of Bishops and to the House of Deputies.

Mrs. Harper Sibley,  
Rochester, Western New York.

The preamble and three resolutions were adopted separately and the Chair declared the substitute motion carried.

The Committee on Elections presented the following report: Number of votes cast 91. Necessary for election 1 over half, 47 of which for Executive Board member:

Mrs. Paul Barbour received 64  
Mrs. James H. Dyett received 26  
Mrs. R. G. Happ received 50  
Mrs. John E. Hill received 10  
Mrs. Roger L. Kingsland received 2  
Miss Laura R. Little received 8  
Mrs. H. G. Lucas received 70  
Mrs. Beverly Ober received 72  
Mrs. K. C. M. Sills received 15

Mrs. C. S. Williamson received 5  
Mrs. William Partridge received 34  
Mrs. H. E. Woodward received 7  
Mrs. L. W. Francis received 3  
Mrs. D. S. West received 2.

Signed by the Committee on Elections.

The Chair declared the following elected to the Executive Board on the second ballot:

Mrs. Paul Barber	South Dakota	Province VI
Mrs. R. G. Happ	Northern Indiana	Province V
Mrs. H. G. Lucas	Dallas	Province VII
Mrs. Beverly Ober	Maryland	Province III

Los Angeles moved adjournment. Anking seconded the motion and the session adjourned at 5 P. M.

The Committee on Miscellaneous Resolutions moved  
the adoption of the following resolution:

THURSDAY, OCTOBER 18, 1934:

The Seventh Business Session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the Presiding Officer at 10:30 A.M., on Thursday, October the 18th.

After the opening prayers conducted by the Chair, the minutes of yesterday's session were read by the Executive Secretary and with minor corrections approved.

The Chairman of the Committee on Dispatch of Business moved the adoption of the following report:

Order of Business for the Day:

Collects.  
Minutes.  
Report of Committee on Credentials.  
Report of Committee on Dispatch of Business.  
Report of Committee on Miscellaneous Resolutions.  
Address, the Rev. Howard C. Robbins, D. D.

Special Order for 12:00 Noon:

Meditation, Miss Grace Lindley.  
Recess at 12:15 P. M.

Reconvene 2:00 P.M. for the Afternoon Session.  
The Order being as printed on the Program with the addition of the singing of Spirituals by the Sextette of the American Church Institute for Negroes.  
And an address by Miss Margaret Wrong.

The Chair announced the appointment of the following as timekeepers for the morning session: Mrs. F. A. Holladay, Southern Virginia; and Mrs. L. D. Hopkins, Fond du Lac.

The Committee on Miscellaneous Resolutions moved the adoption of the following resolution:

THE KULING SCHOOL

WHEREAS, the Kuling American School was established to relieve our missionary families in Central China of the greivous necessity for prolonged separations between parents and children, and

WHEREAS, the record of the School through the past sixteen years has afforded effective demonstration of its usefulness, and

WHEREAS, the difficult conditions of missionary life today make the need for such a school more than ever acute, and

WHEREAS, the necessary reduction of appropriations and other income makes the school increasingly dependent upon the solicitude and goodwill of its friends in this country;

BE IT RESOLVED: That the Woman's Auxiliary in Triennial Session assembled would recommend the formation in each diocese of a small group to be known as Kuling Associates, who will make it their business to enlist the active interest of individuals in the school's maintenance; so supplementing the amounts pledged by diocesan branches of the Auxiliary towards the yearly budget.

The Resolution was seconded by Ohio and Anking.

Massachusetts moved the adoption of the following substitute resolution; the preamble to the original resolution remaining as presented:

BE IT RESOLVED: That this Triennial Meeting assembled register its belief in the value and importance of the service the Kuling School is rendering to our



missionaries, and

BE IT FURTHER RESOLVED: That we do everything possible to increase the interest and support of the school among the men, women and young people of our dioceses and parishes.

Seconded by Honolulu, Lexington, Newark and Washington, the substitute resolution was carried.

The Executive Secretary reminded the House that the following day would be the 25th anniversary of the consecration of the Rt. Rev. Arthur Selden Lloyd, D.D.

Massachusetts moved that a wire of greeting and affectionate regards be sent to Bishop Lloyd on this occasion, and that he also be sent a copy of the preamble and resolutions just adopted.

Motion seconded by Delaware, Rochester and New York, and carried.

The Chair referred the resolution to the Committee on Courtesy.

The Chair introduced the Rev. Howard Chandler Robbins D.D., Professor of Pastoral Theology, General Theological Seminary, New York. Dr. Robbins addressed the House on the subject of The Life of the Spirit.

The Chair urged the delegates to remain throughout the Triennial Sessions since important and unprecedented legislation would come before the House if the General Convention should act favorably on the election of women on the

National Council.

Miss Lindley led the noonday prayers and meditation.

The Chair declared the House recessed from 12:18 to 2:00 P. M.



THE LIFE OF THE SPIRIT

*By*

HOWARD CHANDLER ROBBINS, D. D.



Presented at the Triennial Meeting of  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
ATLANTIC CITY, NEW JERSEY

### THE LIFE OF THE SPIRIT

**H**AS the time come when, after more than a hundred generations, belief in the life of the Spirit, a life of conscious fellowship with God, must be abandoned by educated men and women?

The question is not academic. Two great religions are today in competition for the allegiance of the western world. One of them is the religion of revelation in which God is recognized as seeking man. The other is the religion of human reason unaided by divine revelation. It is known by various names. Sometimes it is called Neo-Positivism because of its similarity to the system of philosophy set forth a century ago by Auguste Comte under the title *Philosophie Positive*. Sometimes it is called Rationalism because of its distaste for metaphysics. Sometimes it is called Scientific Humanism because of its preference for the scientific method in the approach to reality and because of its confidence in humanitarian sentiments. It is a real religion, because in it there is a place for God. It is incompatible with Christianity, because in it man discovers God for himself. Christianity is a religion which man cannot conceivably discover for himself and which he can possess only as the recipient of God's gift to him, the recipient of grace. On the other hand, Scientific Humanism holds with Julian Huxley that "the human spirit, now in its individual, now in its corporate aspects, is the source of all values and the highest reality we know."

It is probable that at the present time Scientific Humanism is the religion of the majority of American scientists. That is plainly enough indicated in an article by a former Professor of Psychology in Bryn Mawr College, in which he provides statistical information gathered in 1933 regarding the attitude of American men of science toward what he calls "the two central beliefs of the Christian religion: a God influenced by worship, and immortality." Some of us would at once take exception to the form in which the questionnaire was phrased. We do not believe that God is "influenced by worship" to act otherwise than in accordance with His own laws: what we do believe is

that prayer is one of the laws by which His eternal good will becomes effective. Be that as it may, the answers to the questionnaire do indicate quite plainly that the majority of those to whom it was sent do not believe in a God who hears and answers prayer, and that they do not believe in immortality; consequently they cannot believe in the possibility of the life of the Spirit as Christians define it. Upon the basis of these answers, supplemented by a very limited inquiry into the religious beliefs of college students, the author of the article in question concludes that "unless a reversal of the movement revealed by the statistics should take place, the Churches will continue to lose" what he calls "their already diminished influence."

You will agree with me that because we live in the modern world, and because in this modern world science has a part so influential and so commanding, the facts indicated by these statistics must be taken into account before we proceed any farther in our consideration of the life of the Spirit. "He that cometh to God must believe that he is," says the author of the Epistle to the Hebrews, "and that he is a rewarder of them that diligently seek him." This all Christians hold as essential to religion. This, Scientific Humanism explicitly denies. Reversing the affirmation of the psalmist and contradicting the experiences of untold ages it sets up instead a great negation, "O thou who dost not hear prayer, unto thee shall no flesh come." The life of the Spirit is impossible without prayer, and prayer is impossible unless it is believed that in some sense or other God hears and answers it.

You will think of many things that might be said in reply to the conclusions which have been quoted. An obvious reply is to answer statistics by statistics. In these days of universal education has the influence of the Churches "already diminished"? Statistics do not indicate it. Census reports covering the entire population indicate that the total church membership in the United States was larger by more than 1,500,000 at the close of 1933 than it was at the close of 1931, and that the percentage has also risen from 47.70 in 1931 to 48.37 in 1933; the highest figure, we are informed, that has been reached in this country during the 157 years of our national existence. Add to these figures the immense but unascertained number of non-

churchgoers who listen to religious messages on the radio and the total becomes even more significant.

Another form of reply might be this. Generally speaking, it takes at least a generation for the strong and original thought of creative minds to filter down through mediating or imitative minds and to become common property. A generation or two ago the creative minds in the field of science were for the most part materialistic and deterministic. They regarded the universe as "a closed system, a continually changing matrix of events, embracing the celestial bodies, man, and his social system." That is no longer the case. The creative minds in the field of science have moved to higher ground; the camp followers have not yet caught up with them. Einstein with his theory of relativity and Heisenberg with his principle of indeterminacy gave a jolt to the old Newtonian Physics with its fixed universe and its unchangeable laws, displacing it with new and different concepts of space-time relations. Whitehead in his "Adventure of Ideas," Eddington in his "Nature of the Physical Universe," Pupin in his "The New Reformation," and now Jeans in his presidential address to the British Society for the Advancement of Science, all stand on that higher ground where spiritual principles are acknowledged, where freedom has a place, and where in consequence religion finds itself at home. "In the new universe," says Jeans, "we can . . . mold events to our desire, and live lives of emotion, intellect and endeavor." It has become a "dwelling place for men, not a mere shelter for brutes." What these men are now thinking is probably what scientists generally will be thinking in 1964.

Still another form of reply might be this. Science is only one of several approaches to reality, and it is by no means the most important approach. Certainly the ethical approach, which asks what is good, the æsthetic approach, which asks what is beautiful, and the philosophical approach, which endeavors to relate and synthesize scattered little fragments of knowledge acquired in many fields, are more important than the scientific approach, which is limited to what can be ascertained by analysis, description, classification and generalization. The truth is that science knows nothing of values. Science

is not concerned with values; it is concerned with weights and measures and calculations, and values lie in a different field. You can weigh a baby, but you cannot weigh the parents' love for the baby. Physically estimated, in terms of facts, sugar, salts, magnesium, etc., a man is worth seventy-three cents; but is that the value of Shakespeare to us, or Pasteur, or Abraham Lincoln; if not, how is it to be scientifically determined? You can measure a horizon, but you cannot measure the beauty of a sunset. You can calculate the orbit of a planet, but you cannot tell in advance what your next-door neighbor will do or say tomorrow: the principle of indeterminacy rules there. Religion belongs to that free and undetermined world of values to which science in the nature of the case cannot possess the key.

So, to know the meaning of the life of the Spirit we look elsewhere, and first of all we look as deeply as we can into the mystery of a well-nigh universal human experience, into the soul of the race. One of our New England theologians has described religion as a kind of tidal interest in God, an unreturning, endless, Godward sweep of the soul. Religion at its simplest is instinctive rather than reflective. Religion at its deepest and highest never quite loses this elemental quality. Education and culture can refine it, but they cannot produce it. It is a given thing, just as life itself is a given thing. Religion is life, the life of the soul. It is a form of consciousness, consciousness of the soul's relation to the infinite. It is a spiritual gravitation, a tidal interest in God, a movement of life returning upon its source. Tennyson's words perfectly express it,

"When that which drew from out the boundless deep  
Turns again home."

This deep, deep sense of God, this immediate awareness, this questing rather than questioning interest in God, this profoundly interesting, profoundly mysterious movement of the Spirit toward Him, are part and parcel of our ordinary human inheritance. They do not come to us because we are unusual. They do not come to us because we are gifted. They do not come to us because we are "of the elect," or because we are better endowed spiritually than our fellows. They come to us because we are normal. They belong to our equipment as

ordinary human beings, just as eyes and ears, hands and feet, belong to our equipment as ordinary human beings. We do not create our religious equipment; we find it. We do not produce it; we either develop it or neglect it and let it atrophy. We do not reason our way into religious faith, although reason can and does find massive confirmations of it. It is a direct perception, an immediate awareness. We are conscious of God because it is our nature to be conscious of Him. We possess religious instincts because we were made that way.

For evidence of this, turn to the childhood of the human race, to the time when instinct rather than reason is predominant. We study the earliest records that we can find of the processes of human thought, or we study savage races in whose customs and traditions we can still observe the working of primitive mentality. Now, what we find here, the fact to which anthropologists and ethnologists and archæologists quite generally bear witness, is the universality of this God-consciousness. What we are impressed with is the prevalence of this instinctive recognition of the divine. Take it in its lowest form, that of animism. The savage chances upon a curious stone and greets it with the exclamation, "Art *thou* there?" Then he takes it home and makes a fetish of it. But the impressive thing is not that he is a fetish worshiper; the impressive thing is the expectation disclosed in his question, "Art *thou* there?" He is groping for a god when he lays hold upon a stone.

And then, at the other end of the scale, think of the consciousness of God as it finds expression in the noblest minds of our race, in the great, glowing, fruitful maturity of human thought and its expression, in the minds of our poets, our artists, our prophets, our philosophers, our "seers" of every race and in every age! Here indeed God is the dwelling place of men in all generations; here we find in its sublimest form the surge, the onset, the passionate exploration, the tidal sweep of the soul's interest in God. We have only to name the names of the world's most noble thinkers to realize how beyond all question this is true. Socrates, drinking the fatal cup of hemlock, conscious that no evil can befall a good man whether he live or die, conscious of it because the inner Counselor has so assured him. Plato, greatest

of a race supremely gifted with the power of clear and sustained and penetrating thought,—God dwells at the center of Plato's universe. There God dwells, and in unbounded benignity and might "sends forth eternal tides of life upon all orders of created being." The Hebrew prophets—we know their absorption with the thought of God. Hebrew prophecy begins with the poignant cry, "My soul is athirst for God, yea, even for the living God." "Oh that I knew where I might find him!" Hebrew prophecy wrestles its way through deep, heart-searching perplexities, sorrows of men and sorrows of the nation, until it has won its way through to the unalterable, unshakable conviction that God can be known and that man can enter into fellowship with Him. "He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

We go to the physicist to learn the laws of physics. We go to the artist to learn the principles of æsthetics. We go to the expert in any art or craft or calling to learn the technique of which we are in search. When will we learn that the life of the Spirit has its own technique and that we must learn it; that we can make no progress until we do learn it; that religious instincts are given us as a natural endowment, but that to know how to cultivate them we must again turn to the specialists, to the men and women in whose lives religion has been no incidental matter but the major concern of their lives?

A Chinese proverb says that he who would climb a hill must begin at the foot. Very often the cause of our failure to ascend to a more spiritual plane of life and thought is that we think of it as a feat of flying rather than of hill climbing. We look about for wings, instead of relying upon our feet. We imagine that the way to become spiritual is to let ourselves drift off upon a vague and pleasurable cloud of religious emotion. But the Hebrew prophets, experts in religion, are realists. They are as stern as science itself in the demand that religion be moralized and made conformable to law. "What doth the LORD require of thee, but to do justly." It is a simple, commonplace beginning for the life of the Spirit, but it is the bedrock from which progress must make its start.

But justice alone is not enough, and if there is to be a progress in the life of the Spirit the second stage of it must seek a higher altitude and continue the ascent from there. The religion of the Old Testament prophets was based upon the perception of God as merciful, and as requiring mercy of men in their dealings with one another. Hebrew legislation was humane legislation. It guarded property rights, but it put personal rights ahead of property rights. The man who owned a field was forbidden to glean it too closely. He was to leave something behind for his poor neighbors. The very cattle that labored in the threshing-floor were to have their humble share; they were never to be muzzled.

When one turns from the Old Testament to the New, the quality of mercy receives new emphasis and value. "Blessed are the merciful," said Jesus. It was one of His great beatitudes or felicitations to those who were entering His kingdom. His deeds were deeds of mercy. His two loveliest parables, those of the Good Samaritan and of the Prodigal Son, were both of them parables of mercy. In His stern foreshadowing of the Last Judgment men are divided by this criterion, the merciful from the merciless, and are dealt with accordingly. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

Probably what we need most in order to awaken and to keep awake in us a merciful disposition is the power of imagination, and the ability through the exercise of the imagination to put ourselves in the place of other people. For example, most of us have dealings with foreigners, but how seldom we take the trouble to inform ourselves about their antecedents! Do we know, in the case of immigrants, the names of the little foreign villages out of which they have come to us; have we taken the trouble to look them up on the map? Have we formed any picture in our minds of the life and customs they have left behind them or of the impression that our new life and different customs are making upon their minds? We talk much about democracy but most of us are a thousand miles from realizing its first and fundamental implication of sympathy, of fellow feeling. Reading will help, but reading does not take the place of acting. Sympathy

for some poignant human experience depicted by Tolstoi or Dostoevski will not comfort the forlorn little foreign seamstress who has brought her loneliness into our sitting room, or the cobbler around the corner who has just received word of the death of one of his sons.

The third qualification for the life of the Spirit brings us from the sphere of ethics into the sphere of religion. To become spiritual means holiness of living, and holiness is attained only through repentance.

In the world's sight it is easy enough to pass muster. The world's requirements are not high. It requires of us, to be sure, a certain amount of positive as well as of negative goodness. We must avoid infringing upon the rights of our neighbors, and beyond that we must be kindly, well-intentioned, more or less public-spirited, and able to get on with other people; "clubable" is a favorite description of the character required. So, measuring his individual morals against the standards set by society, a man can make out a pretty good case for himself, and in consequence feels little if any sense of sin. "I am as good as my neighbors," he says. "I admit that I am not perfect, or making any serious effort after perfection; but I am as decent as the people about me." Naturally we find in such a person no sense of sin. There is no realization of contrast. The standard is unexacting, and gauged by an unexacting standard, the shortcomings are few and trifling.

But, suppose one's conduct to be measured not by human standards but by divine requirements. Suppose one's justice to be measured by the justice of Him who sifts the hearts of men before His judgment seat. Suppose one's mercy to be measured by the mercy of Him who from the Cross forgave those who nailed him to the Cross and made intercession for them; or one's holiness to be measured with God's holiness, that is a different matter. That is why the prophets of the Old Testament, and the Apostles of the New, and the saints of Christian history, use expressions of penitence so strong that when we use them we feel that we are insincere. *They* were not insincere. They had what we lack: they had the vision of the eternal. They saw in the light of God's eternal holiness the evil in their own

hearts. They saw in the light of God's eternal truth the falseness of many of the words and deeds of men. They came and stood by the side of God and saw with the eyes of God: with the eyes of God they looked down into the dark places in their own lives. And out of that splendid, exalted, terrifying contrast came their penitence, their consciousness of falling short of what the Lord required. And through the gateway of that penitence they entered upon a new and different type of life, the life that is "hid with Christ in God."

Here the supernatural element enters. Here the grace of God is needed. Here men and women can do nothing for themselves, but must wait upon Him for that which He and He alone can give; here, in the tremendous metaphor of Jesus, "Except a man be born from above, he cannot see the kingdom of God." And here, because science will not tolerate the supernatural, and does not know the meaning of grace, and cannot receive the doctrine of the second birth, science and religion part company and go their different ways, each occupied with a different hemisphere of the sum total of reality.

Having said this, there is another thing to be said. Religious men go astray when they fail to moralize religion, when they neglect the cardinal virtues of justice and of mercy and seek to substitute ritual observances for ethical conduct, religious incantations for obedience to the moral law. But men of science equally go astray, and quite as disastrously, when they fail to perceive that there are in this world spiritual laws, wonderful in their nature, and potent in their operation, which must be taken into the reckoning. There is no room for magic in this modern world. There is no longer any place for pious incantations. But there is still room for wonder. There is still room for mystery. There is still room for sudden, bright incursions of the higher powers, the more spiritual forms of energy which, for want of fuller knowledge of the laws which govern them, we designate as supernatural. What are laws of nature? We mean by them, I suppose, nothing more than the sum total of our experience of nature, analysed and classified by scientific methods. But the coming of the Blessed One into our human life, His taking our nature upon Him, His offering Himself in love upon the Cross, His bringing down



within the reach of men God's boundless grace—that, too, is part of the sum total of our experience. "Even upon the plane of observed fact," says a modern theologian, "we are bound to take Jesus and His creative relationship to man as that in which the forces which made this natural order find their completed expression. Science, being mainly preoccupied with the study of nature at non-personal levels, a study in itself abstract and limited to results within its own field, has no accurate language with which to describe the significance of Jesus as revealing the true character of the cosmic forces for which it seeks."

In other words, the Gospel of Jesus does not come to destroy the law or the prophets of science and of sociology but to fulfill them. It comes to introduce into human life a new and quite incalculable element. It comes to sow deep in the ploughed and harrowed ruts of the brain comfortable words of a divine renewal, a second and more blessed springtide. In the strength of it, and in the vitality of it, the penitent soul "dies daily" unto sin, day by day lives down the past, day by day eradicates its vicious inclinations. It is not possible to begin life again. But it is possible on any day to begin a new life of prayer, of hope, and of moral endeavor, a veritable life of the Spirit.

The characteristics of this new life are unmistakable. They are humility, simplicity, and spiritual audacity, making possible new things. Humility, of course, first. That goes without saying. The very way in which this life of the Spirit comes, as a gift of God instead of a deserving of men, as the reward of penitence rather than of merit, ensures that the possessor of it will be humble. "What hast thou," he asks himself, "that thou didst not receive?" One accepts with reserve the Calvinistic doctrine of election, but this much at least one does accept, acknowledging the eternal truth of it, that in our spiritual life God is all and man apart from God is nothing. *Non nobis, Domine!* is the exclamation of every life that has found itself redeemed in this great fashion,—not unto us, O Lord, but unto Thee the praise! But how far it is from a weak humility, an inferiority complex! The man or woman upon whom God has laid His hand of

grace is free with respect to others and their standards, and moves among them with divine credentials, an ambassador of God.

There is another characteristic of the new life which one might term naïveté, or childlike simplicity. "I thank thee, O Father," said Jesus, "that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." When Jesus uttered this thanksgiving, it could not have been with any thought of commending imprudence or unwisdom. The whole tenor of His Gospel, as well as specific teaching like the parables of stewardship, or of the wise and foolish virgins, make that point clear. It is not, of course, the truly wise or the really prudent who are shut out from the kingdom of God. It is those who are wise in their own eyes and prudent in their own conceit. True wisdom is always characterized by humility. The wise man sits like a little child at the feet of reality, and is filled with wonder at the richness, the complexity, the bewildering immensity of the universe which he is called upon to explore. In the presence of vastness he himself cannot be conceited; he cannot be overbearing; he dare not be disdainful and unkind. As for prudence, real prudence is often characterized by supreme audacity. Washington was prudent when he crossed the Delaware. Cortes was prudent when he burned his ships and left his men no choice but to press forward. Real prudence is not timid. There is no vacillation in it, and there is no cowardice.

What our Lord meant, I suppose, was that the things of God are revealed to us only if we approach them as a child approaches life, and that is by way of experience rather than by way of argument. A child becomes acquainted with the facts of life by living with them, not by theorizing about them. He does not need a textbook on anatomy to teach him how to walk, or later, how to swim. So, too, a Christian becomes acquainted with the truths of his religion by applying them, not by debating them. In life, in feeling, in purposeful action, he finds the unfolding of religious truth.

"Revealed unto babes." I wonder whether we realize—teachers and parents do, perhaps—how largely the life of very little children is made up of adventurous experiment. Everything is new for them,

therefore every move they make is more or less experimental. Life as it is revealed unto babes is one long, sustained, exciting summons to novel enterprises. This was made plain to me in reading Hugh Walpole's *Golden Scarecrow*. The young hero has many notable adventures awaiting him in after life, for he comes of a gallant stock. But the greatest adventure of all, the most splendid letting go and taking the plunge, is when at the age of fourteen months he dauntlessly lets go of chair and table and staggers unaided across the tremendous open spaces of the nursery, his little heart bursting with pride.

Is there not prudence in this recklessness? Would it be more prudent to stay on the floor, creeping and safe, when the time has come to walk? But unless we children of an older growth let go, when the time comes, of metaphorical chairs and tables, how are we going to learn to walk? And unless we let go, as time goes on, of all sorts of worldly props, customs, conventions, traditions of men, and trust the things of the Spirit and the wings of the Spirit, how are we going to learn to fly?

Every age must express in its own way its faith in God and its will to advance His kingdom. In the first centuries this faith and this purpose found expression in missionary enterprise which resulted in the conquest of the Mediterranean world: the Cross supplanted the Roman eagles. In the Middle Ages they found expression in institutionalism. Cathedrals were built, and the Papacy gave rules for kings and for their kingdoms to obey. In our own age the primary interests are political and social. Our tasks are to reconstruct the social order in accordance with Christian principles, and to improve international relationships until war becomes unthinkable for civilized man. There are those who tell us that human nature does not change. Our answer is, Christ came to change it. He is still the Way, the Truth, and the Life. Without Him our civilization is destitute of security, bereft of promise, and barren of hope. With Him we stand on the confines of His advancing kingdom. The task before us is to follow the guiding of His Spirit into more vital forms of human fellowship, and into truer, nobler and more generous social and politi-

cal relationships. To trust Him is our only wisdom. To obey Him is our final prudence. And if there is hope today for us and for our world, it is because over the fragments of our shattered self-confidence there sounds His redeeming and triumphant promise, "If any man be in Christ, there is a new creation." "Behold, I make all things new."

Copies of this pamphlet may be obtained at five cents each from the Woman's Auxiliary, Church Missions House, 281 Fourth Avenue, New York, N. Y.  
1E. 8-4. 5M. JAA.

THURSDAY AFTERNOON, OCTOBER 18, 1934:

The Thursday afternoon business session convened at 2:00 P. M.

The Presiding Officer opened the meeting with prayer.

The Chair announced Mrs. E. L. Herndon, Bethlehem and Mrs. Oscar de W. Randolph, Southwestern Virginia, as timekeepers for the afternoon.

The Chair expressed her regret that Bishop Cook had been prevented by his most deplorable accident from presiding at this session.

Miss Margaret Wrong, Secretary of the International Committee of Christian Literature for Africa, made a most interesting address.

The Rt. Rev. Frederick B. Bartlett D. D., Executive Secretary of the Department of Domestic Missions, and Bishop of North Dakota, spoke on the American Indian.

The Ven. Wyley Roy Mason, Associate Archdeacon of Mountain Work in the Diocese of Virginia, addressed the House on the people of the Southern Mountains.

The Sextette of the American Church Institute for Negroes, led by Professor J. E. Blanton of the Voorhees Nor-

mal and Industrial School, Denmark, South Carolina, sang two beautiful Spirituals.

Mr. H. A. Hunt, Principal, Fort Valley Normal and Industrial School, Fort Valley, Georgia, delivered an address on the Negro race.

Hymn No. 487 was sung.

The Rev. Canon Charles T. Bridgeman, Collegiate Church of St. George the Martyr, Jerusalem, and representative of the Episcopal Church in the United States in educational work in Palestine, delivered an address on the Church's work in the Near East.

Miss Anne Lamberton, Secretary of St. Luke's Hospital, Shanghai, China, told of the work in that institution.

The Chair announced the receipt of a communication addressed to THE PRESIDENT OF THE WOMAN'S AUXILIARY TO THE NATIONAL COUNCIL and signed by F. J. CLARK, Secretary of the GENERAL CONVENTION. She stated that as there is no President of the Woman's Auxiliary, the Chair would presume that the communication is intended for the Presiding Officer of the Triennial.

The communication read as follows:

May I advise you that the General Convention has today adopted amendments to Canon 59 which provide for the nomination by the Triennial meeting of the Woman's Auxiliary of four women of the Auxiliary to serve as

members of the National Council. Nominations must be acted upon by General Convention before election is consummated.

Attest F. J. CLARK

The Chair announced that unless she heard objections from the House she would appoint special committees to handle the nominations and election of the four women whose names will be presented to the General Convention for their election on the National Council.

There being no objection, the Chair stated that she would appoint on each committee one woman from each Province and one woman from the mission field, making nine members on each committee.

The Chairman of the Committee on Dispatch of Business announced that the Report of the special Committee on Nominations would be received in the House at 2:30 P. M. on Friday, and that the election would be held at 9:00 A. M. on Saturday.

The Chair announced that nominations must be in the hands of the Committee on Nominations early Friday morning.

The House asked if women must be members of the Triennial to be eligible to nomination as National Council members. The Presiding Officer asked the Executive Secretary to speak on this question. Miss Lindley stated that it was her understanding that no restrictions are placed on the nominations and that any four women from the Church at large

may be nominated to the General Convention.

The Presiding Officer stated that the Committee on Nominations would be instructed to bring in from 8 to 12 names of women from which group the House would elect four to be nominated to the General Convention.

The Chair appointed the following Committees:

ON NOMINATIONS:

Mrs. H. M. Sherman, Chairman	California	Province VIII
Mrs. Albert S. Wilson	Alabama	Province IV
Mrs. John S. Conover	Albany	Province II
Mrs. Howard Moore	Colorado	Province VI
Mrs. P. A. Smith	Kyoto	
Mrs. S. M. Shoemaker	Maryland	Province III
Mrs. Rupert Holland	Ohio	Province V
Mrs. Harris Masterson Jr.	Texas	Province VII
Mrs. Leigh Urban	W. Mass.	Province I

ON ELECTIONS:

Mrs. D. W. Roberts, Chairman	Missouri	Province VII
Mrs. Frederic W. Baker	Delaware	Province III
Mrs. Victor Hoag	Eau Claire	Province V
Mrs. Rice Cowan	Lexington	Province IV
Mrs. Irving Hudson	Minnesota	Province VI
Mrs. Walter B. Slifer	Rochester	Province II
Mrs. Irving E. Baxter	Sacramento	Province VIII
Mrs. H. A. McNulty	Shanghai	
Mrs. J. E. McKee	Vermont	Province I

The Chair announced the House adjourned at 5:10 P.M.

FRIDAY, OCTOBER 19, 1934:

The eighth business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the Presiding Officer at 10:45 A. M. on Friday, October 19th.

The Chair conducted the opening devotions.

The Executive Secretary read the minutes of the Thursday session, which were adopted as read.

After miscellaneous announcements the Chairman of the Dispatch of Business Committee made the following report:

Order of Business for the Day:

Collects  
Minutes  
Report of Dispatch of Business Committee  
Report of Committee on Missions in This Age.  
Report of Committee on Miscellaneous Resolutions.

Special Order for 12:00 Noon:

Noonday Prayer and Meditation led by Miss Lindley.

Recess.

2:00 P. M. Reconvene.

Report of Committee on Miscellaneous Resolutions.

Special Order for 2:30 P. M.

Report of Committee on Nominations.  
Report of Committee on Christian Citizenship.

5:00 P. M. Adjourn.

The Chairman of the Committee moved the adoption of the report; seconded by Hankow and carried.

The Chair announced the following timekeepers: Mrs. Roger Kingsland, West Virginia, and Mrs. Henry Mattocks, Philippine Islands.

The Chair announced that no more resolutions would be received by the Committee on Miscellaneous Resolutions after noon.

In response to inquiry the Chair explained to the House that the Executive Secretary was ineligible to nomination as a member of the National Council since in her position of Executive Secretary of the Woman's Auxiliary she already had a seat and a voice, but not a vote.

Mrs. Paul H. Barbour presented the report of the Committee on Missions in This Age and moved its adoption. Motion seconded by Mississippi, Lexington, Los Angeles, Rhode Island and Newark.

The Presiding Officer stated that the Reports of these special committees would be printed and distributed to the delegates within the next few weeks.

Chicago moved that the privilege of the floor be extended to Mrs. James H. George, of Missouri, one of the group leaders on the subject under discussion; motion seconded by Washington and carried.



Mrs. George suggested that Section 8:

That Dr. Wei's address, with the report of this committee, be used as a study course in all parish branches of the Woman's Auxiliary

be amended to read:

That Dr. Wei's address, with the report of this committee, be studied in all parish branches of the Woman's Auxiliary.

Seconded by Florida, and carried.

Section 1 of the Committee's report, with its preamble, was read as follows:

Looking toward our parishes we recommend:

1. A parish-wide program of missionary education, in which the rector, the vestry, and all parish organizations shall cooperate, presenting the social point of view in Missions, and Missions as a world problem in relation to world peace.

Massachusetts moved an amendment to Section 1; Louisiana seconded the motion, and discussion followed. No vote was taken.

Massachusetts then moved that the Report be referred back to the Committee to be brought back to the House in the afternoon; seconded by Honolulu, and carried.

United Thank Offering Reports were distributed to the House.

The Chairman of the Committee on Miscellaneous Resolutions moved the adoption of the following resolution presented by the Southern Ohio delegation:

WHEREAS, the offering known as the Good Friday Offering is the only means of support for our share of the Anglican work in Jerusalem and the Near East, and

WHEREAS, the Woman's Auxiliary has at its last two Triennials pledged its support in promoting interest and in establishing the custom of devoting an offering taken on Good Friday to this cause, and

WHEREAS, as yet only one-fourth of our parishes are cooperating,

THEREFORE BE IT RESOLVED: That Diocesan officers of the Woman's Auxiliary increase their efforts, making definite plans to give publicity in diocese and parish to the purpose of this Offering; and endeavor to increase the number of parishes contributing.

Presented by the Delegates from Southern Ohio.

Elizabeth Matthews  
Mabel C. Baggott  
Kathleen R. Worman  
Mary E. Johnston  
Mary E. Anderson

Seconded by Rhode Island, West Texas, New Hampshire, Chicago and Maine, and carried.

The Committee on Miscellaneous Resolutions presented the following resolution and moved its adoption:

WHEREAS, the meditations led by Miss Grace Lindley during previous Triennials have been a source of help and of inspiration to the women of the Church,

THEREFORE BE IT RESOLVED: That the members of the Woman's Auxiliary in Triennial Meeting assembled request the National Executive Board to arrange for the printing of those being given during this meeting of 1934, and

BE IT FURTHER RESOLVED: That as many as possible of the meditations given in the Group Conferences held on the morning of Friday, October the 19th, be printed also.

(signed) Isabelle L. Cain  
Upper South Carolina.

Jeannie O. M. Cornell  
Florida.

Seconded by Washington, Long Island, and West Texas, and carried.

Miss Lindley led the noonday Meditations.

The morning session recessed at 12:25 o'clock.

FRIDAY AFTERNOON, OCTOBER 19, 1934:

The Friday afternoon session was called to order by the Presiding Officer at 2:05 P. M.

The Chair offered the opening prayers, after which she appointed Miss S. Ashurst, Cuba, and Mrs. B. Talbot Hyde, New Mexico, timekeepers for the afternoon.

The Committee on Missions in This Age moved the adoption of Section 1 of its report on the following revised form:

Looking toward our parishes we recommend:  
A parish-wide program of missionary education in which we look to the rector, the vestry, and all parish organizations for full cooperation, presenting with the spiritual, the social point of view in missions and the relation of world peace to the missionary enterprise.

Motion seconded by Louisiana and Honolulu, and carried.

The Chair announced that no objections had been raised to Sections 2, 3, and 4, as presented by the Committee and that these would not be further discussed unless such discussion was called for.

The Chairman of the Committee read the revised Section 5 as follows, and moved its adoption:

That we stretch our vision of Church work to give the disinterested woman something to do, and that for the isolated woman a plan be provided, by which she may have part in regular intercessions for definite missionary projects.

West Missouri seconded the motion, which, after discussion, was lost.

The Committee read Section 5 as originally presented by the Committee and moved its adoption:

That we stretch our vision of Church work to give the disinterested or the isolated woman something to do. This more comprehensive view of the function of the Women's Auxiliary should be more widely accepted by the women of the Church.

Motion seconded by Los Angeles and Vermont.

Chicago moved that the word stretch be changed to enlarge and Western North Carolina asked Chicago to include in the amendment the changing of the word disinterested to uninterested. Chicago accepted this further amendment. Seconded by Honolulu and carried.

The Chair announced that Sections 6 and 7 had met with no objections and would not be discussed unless such discussion were called for.

The amended report of the Committee follows.

REPORT OF THE COMMITTEE ON MISSIONS IN THIS AGE.

As loyal followers of our Master we are impelled to evaluate and reconsider our efforts to spread His Gospel in all the world. Are we facing the challenge of this age as His disciples? Dare we say with the Church of old, "It seemed good to the Holy Spirit and to us....."?

The Committee has endeavored to reflect the trend of discussion in the several groups, facing frankly our responsibility toward Missions in this Age, grateful for the inspiring leadership of Dr. Francis Wei, by whose very presence we were strengthened, as he stood before us, a living proof of the universality of our common Christian faith.

Once again we affirm our loyalty to the Mission of the Church:

"Our message is Jesus Christ. He is the revelation of what God is and of what men through Him may become..... Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethern is unsatisfied.

"Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Savior, and through corporate sharing of life in a divine society." \*

We recognize that our support of the Church's Mission in the past few years has fallen short both of the need and of our ability to give; and we know that, "it is time to get down on our knees and search our hearts" for the true cause of this failure.

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\* Quoted from the report of the Jerusalem Meeting of the International Missionary Council.

These we find to be chiefly:

1. The indifference and apathy of Church people, as well as the complex interests of today, and a misunderstanding of the word "missions."
2. A failure to educate the whole membership of the Church in the world significance of the Christian mission, the bigness of the venture, and the joy of sharing in it.
3. A failure to bring our missionaries and our congregations together, so that they may have a personal interest in each other.

We do not believe these evidences of failure to be a result of spiritual collapse, but rather, an opportunity for "sure victory in full confidence of the power of the spirit."

In the missionary enterprise we find the permanent elements to be:

The Message

The Motive

The World's Need.

We consider certain elements to be changing:

The Concept of the mission field.

(We now conceive of missions as a world-wide opportunity to minister to the whole man and to help create the life abundant, not only in distant lands but in our own community; not only for the future but for the present.)

The approach to other religions.

The methods to meet new world conditions.

In the light of this discussion:

Looking toward the Mission Field, we recommend that:

1. The training of future missionaries be related specifically to the particular field to which they expect to go.
2. We learn to look on the younger Churches as "grown-up brothers, not perpetually boys under tutelage."
3. We stand loyally by these brother Churches in carrying out our joint, unfinished task, so long as they shall want our help.

Looking toward our parishes we recommend:

1. A parish-wide program of missionary education, in which we look to the rector, the vestry, and all parish organizations for full cooperation; the presentation of the social point of view in missions, with the spiritual; and the relating of world peace to the missionary enterprise.
2. A revival of the spirit of joyful adventure for God. We suggest that this might be accomplished by hearing more of the romance of missions in sermons; by personal contact, correspondence, and prayer partnerships with missionaries; and by pilgrimages to mission stations within our reach.
3. In our educational work, the training of leaders not only for study groups, but for parish and diocesan activities.



4. The appointment in all dioceses and missionary districts of recruiting officers or committees to act as liaison officers between volunteers and the various Departments of the National Council.
5. The enlargement of our vision of Church work in order definitely to reach the uninterested or the isolated woman. This more comprehensive view of the function of the Woman's Auxiliary should be more widely accepted by the women of the Church.
6. Greater faith in the young people of the Church, expressed by a willingness to share our vital tasks. We should expect them to question, and be ready to answer and to learn from them.
7. The training of children in our homes and Church schools to understand the Christian joy of sharing, that their Lenten Offering may develop a true love of free-will missionary giving.
8. The study in all parish branches of the Woman's Auxiliary of Dr. Wei's address, and the report of this committee.

Looking at ourselves we think that:

Far too many of us support missions because of our membership in the Woman's Auxiliary and not from sincere conviction, or in obedience to our Lord's command. We need a deepening of our spiritual lives, a vitalized personal religion, and a renewed sense of self-consecration,

If We Be His Disciples".

RESOLVED: That this statement reflecting the discussion in the group conferences, be recommended to dioceses and parishes for consideration and action during the coming Triennium.

The report was accepted as presented.

The Presiding Officer announced that the Committee on Nominations was ready to report. In this connection she stated that according to Roberts' Rules of Order no nominee is allowed to withdraw her name, but that, because of the necessarily brief time in which the Committee had been forced to do its work, it had been impossible to approach the candidates and ask their consent to nomination, she would allow such candidates as might feel it impossible to serve, to so state that the delegations might thereby be guided in their election ballot.

The Committee on Nominations reported the following twelve women nominated to the four seats provided for women, through amendment to Canon 59, on the National Council, stating that the report was unanimous:

Miss Helen C. C. Brent	Rochester	Province II
Mrs. James R. Cain	Upper So. Carolina	Province IV
Miss Eva D. Corey	Massachusetts	Province I
Mrs. John M. Glenn	New York	Province II
Miss Rebekah L. Hibbard	Los Angeles	Province VIII
Miss Elizabeth Matthews	Southern Ohio	Province V
Miss Marguerite Ogden	Maine	Province I
Mrs. Henry H. Pierce	New York	Province II
Mrs. Oscar de W. Randolph	So. Virginia	Province III
Mrs. Harper Sibley	Rochester	Province II
Mrs. Edwin A. Stebbins	Rochester	Province II
Miss Nannie Hite Winston	Kentucky	Province IV

Nominations were made from the floor as follows:

Long Island nominated Mrs. Frank W. Creighton, of Mexico.

Milwaukee nominated Miss Frances Bussey, of Milwaukee, Province V.

Mrs. Harper Sibley and Miss Marguerite Ogden stated that they would be unable to serve if elected.

Washington moved that the nominations be closed; seconded by Alabama, Georgia, and Hankow, and carried.

Mrs. Lucas, Chairman of the Committee on Christian Citizenship, presented its report and moved its adoption as a basis for study and action in the various dioceses and parishes during the coming triennium; motion seconded by West Missouri, North Carolina, Newark, and Upper South Carolina.

With the consent of the Committee the word self was changed to individual in the ninth paragraph, and the words such as maids and other employees eliminated in the fifth paragraph.

With these changes the report was read. Michigan moved that the final recommendation:

That this report be used as a basis for study and action in the various dioceses and parishes during the coming Triennium

be amended by the insertion of the words together with the address of Miss Scudder after the word report. Seconded by New Jersey and carried.

The amended report follows:

## REPORT OF THE COMMITTEE ON CHRISTIAN CITIZENSHIP

If we be His disciples, what responsibility rests upon us as individual Church women in developing Christian citizenship? Such citizenship is based upon the commandment of Jesus, "Love thy neighbor," which in turn is derived from His unique conception of the supreme worth of the self. Jesus charges us to be concerned not only with our own selves, but with all selves, each member of society being of ultimate value. He came to demonstrate man's proper relation not only to God, but to man.

The discussions represented an endeavor to discover the implications of Christian citizenship. The groups thought that the first emphasis should always be placed on a real and deep study of the mind of Christ, with a constant recourse to Him in prayer and sacrament, realizing the power of God to give strength to meet the difficult situations which are daily faced by His disciples.

The subjects involved so many controversial problems that further study on the part of all the women of the church was recognized as necessary. Such study must be undertaken with an openminded search for facts, in order to prevent that loose thinking so common in the approach to intricate social problems. Among the subjects considered were capitalism, socialism, redistribution of wealth, strikes, unemployment, industrial and agricultural conditions, welfare work, housing conditions, manufacture of munitions, rights of employees and employers, communism, birth control, N.R.A., fellowship of all classes and races, psychology of the new leisure, sources of income, war and peace, child labor, and divorce.

The discussions indicated a conviction that:

1. A responsibility of a Christian citizen generally overlooked, is to be Christ-like in attitude and conduct toward all those with whom he is in closest personal contact. It is all too plain that many unChristian attitudes in the field of race, international, and interchurch relations are due

to thoughtless and disparaging conversation carried on before children and young people. It is futile to expect boys and girls in school and college to retain their interest in a Church, the basic principles of which are so constantly violated by those who are its representatives. As one of our speakers said, "That small commonwealth, the family, offers in miniature every problem that society offers in the large".

2. We are under obligation in our local communities to align ourselves with all other communions and agencies working toward the betterment of social conditions. One method by which cooperation can be made effective is through the free community use of our parish houses for leisure-time activities. Suggestions were made that we cooperate fully with our National Council's Department of Christian Social Service and that as individuals we ally ourselves with various national organizations working for social justice.
3. As citizens, we must display an active interest in the field of legislation, bringing our individual and group weight to bear on legislative bodies responsible for the enactment of measures for the common good, in accord with the principles of Jesus.
4. The proper attitude toward war can be found only by a constant reference to Jesus's basis principle of the supreme worth of the individual. Every alleged value in mass murder dissolves in the face of that principle.

If Christian women once become fired with determination to do their part in bringing to bear on our social order the principles of Jesus there is no limit to the reach of their influence in building the Kingdom of God. No individual who is genuinely transformed into Christ-likeness can fail to see with the eyes of Christ this paramount obligation to transform society. The Reign of God can be established only by God-like people in action. Let us say constantly to ourselves,

From all power to enjoy what we cannot share,  
Good Lord, deliver us.

RESOLVED: That this report, together with the address of Miss Scudder, be used as a basis for study and action in the various dioceses and parishes during the coming triennium.

The report was accepted as presented.

Mrs. Lucas moved the following resolution:

WHEREAS, we, the women of the Church, recognize the many evils resulting from the rising divorce rate, and

WHEREAS, we realize that divorce can be eliminated only by removing the causes,

THEREFORE BE IT RESOLVED: That it becomes our responsibility to make sure that young people receive adequate instruction in preparation for marriage, both in the home and in the Church, to make them realize its sacredness and permanence.

The motion was seconded by Hankow and Duluth. Rochester moved to amend by striking out the second whereas. Florida, Oregon, and Albany seconded the amendment and the amended motion was carried.

Mrs. Lucas moved the following resolution:

WHEREAS, we believe that social injustice, selfishness, greed, suspicion, fear and hate, lead directly to war between classes and peoples, and

WHEREAS, we also believe that the power to overcome evil with good lies in Jesus Christ and with His followers,

THEREFORE BE IT RESOLVED: That "If We Be His Disciples" we guard ourselves daily from destructive habits of thought and life and that we overcome them in the world by seeking the truth wherever it may lead; by believing in the unlimited possibilities of all men for good; by making love the active principle of our relationships, to the end that private and social living, being rooted and grounded in love, faith and courage may yield up the fruits of justice, goodwill and peace.

The motion was seconded by Upper South Carolina, Kentucky, Atlanta and Missouri.

Mrs. Sibley moved the following as <sup>a</sup> substitute:

WHEREAS, we, the members of the Woman's Auxiliary in Triennial Meeting assembled, believe that Christ stands unequivocally for the way of love as against the way of violence, and

WHEREAS, we believe that our participation in any future war would be a denial of Him and would not be keeping faith with those who fought in the last war to end war,

THEREFORE BE IT RESOLVED: That we would urge vigorously the principle that the settlement or solution of all disputes or conflicts of whatever origin shall be sought by peaceful means.

We would interpret this as applying to all disputes, not alone to international controversies.

FURTHER BE IT RESOLVED: That we would urge the Church henceforward to withdraw her cooperation from all war and war-making agencies.

Seconded by Hankow, Florida, Chicago, and Delaware.

Mrs. Sibley read the following resolution which had been presented to the Committee but rejected by the same:

WHEREAS, the House of Bishops in its Pastoral Letter, issued from Davenport, indicated that it is the duty of Christians to put the Cross above the flag, and in any conflict of loyalties unhesitatingly to follow Christ,

THEREFORE BE IT RESOLVED: That we desire that all Christian people who, though willing to risk their lives in non-combatant service, are unwilling for conscience sake to take human life in war, and shall have signified their intention

by placing themselves on record at the National Headquarters of their respective Churches, be accorded by the United States Government the status heretofore unofficially accorded members of the Society of Friends as respects military service.

Mrs. Sibley was ruled out of order.

The original resolution was put and carried.

Mrs. Sibley again moved her first resolution.

Northern Indiana moved to amend by striking out the last section beginning with "Further Be It Resolved." Amendment seconded by Florida and West Missouri and carried.

Motion to adopt as amended moved by Chicago, seconded by Delaware and Hankow and carried.

The Committee on Christian Citizenship presented the following suggestion for further study by the women of the Auxiliary, but stated that it was not presented in the form of a resolution:

SINCE we recognize the moral and spiritual values inherent in and arising from the relation of marriage, and the institution of the Home, we believe the Church has an important inescapable responsibility for the creation and support of intelligent high-minded and Christian standards for these fundamental human values,

We believe in the right of children to be wanted and the right of husbands and wives to assume parenthood when physically and economically able.

The Committee suggests that, as members of the Church, concerned with the problem of welfare



and citizenship, we shall study amendments to existing laws which would thereby enable physicians, hospitals and medically supervised clinics to make scientific birth control information available to women who, for physical or economic reasons are in need of this information.

The Chair explained that as this suggestion had been presented to the Committee in the form of a resolution and refused full sanction, it would be in order for it to be presented to the House as a resolution upon call of the same.

Mrs. Sherman of California moved that the suggestion of the Committee be definitely placed before the House as a resolution as follows:

WHEREAS, we recognize the moral and spiritual values inherent in and arising from the relation of marriage and the institution of the home and believe that the Church has an important and inescapable responsibility for the creation and support of intelligent high-minded and Christian standards for these fundamental human values, and

WHEREAS, we believe in the right of children to be wanted and the right of husbands and wives to assume parenthood when physically and economically able,

THEREFORE BE IT RESOLVED: That as members of the Church, concerned with the problems of welfare and citizenship, we study amendments to existing laws which would thereby enable physicians, hospitals and medically supervised clinics to make scientific birth control information available to women who, for physical or economic reasons, are in need of this information.

Seconded by Texas, West Missouri and Massachusetts and carried.

West Missouri called for the re-reading of the Resolution on Conscientious Objectors, already read by Mrs. Sibley of Rochester in connection with her substitute resolution on Peace.

Mrs. Sibley therefore moved the adoption of the resolution. Seconded by Southern Ohio, Pennsylvania and New Jersey and carried.

The Committee on Miscellaneous Resolutions presented a resolution concerning St. Margaret's, Berkeley, California, and moved its adoption.

The Chair ruled the resolution out of order, stating that she believed the information contained therein incorrect.

Maine moved to recommit the resolution for further study and for later presentation to the House. Seconded by Rhode Island and carried.

The Committee moved the following resolution:

WHEREAS, boarding schools under the management of the Episcopal Church not only offer to our youth exceptional advantages of carefully supervised academic training, but at the same time afford instruction in the history and teaching of the Church and of the efforts of the Church to spread Christ's Kingdom throughout the world, and

WHEREAS, many of our Church families fail to realize the fuller opportunities offered by these schools in training for Christian Citizenship, and

WHEREAS, many of these schools are maintaining their existence with great difficulty, or have been obliged to close their doors,

BE IT RESOLVED: That the women of the Church make the welfare of these schools their peculiar responsibility, constantly bearing them in their thought and prayers and sending their children to them whenever possible.

(signed) Portia Mathieu,

Milwaukee.

Seconded by Fourth Florida Colored, Southwestern Virginia, Lexington and Georgia, and carried.

On request of the Chair the Executive Secretary named the following characteristics of the type of women she believed to be needed on the National Council: ability to see the whole Church; ability to think clearly; trusted by the women of the Church; well-read in the Church; and above all, absolutely dedicated to the service of the Church. She also stated that she believed the women already nominated could qualify in these requisites.

The Executive Secretary announced that, because of a miscalculation in the amount of the United Thank Offering from Virginia, the Offering was now reported as \$788,977.73.

The Executive Secretary announced the appointment by the Church Periodical Club of Mrs. James Keeley of Newark, Province II, as their representative on the National Executive Board.

The meeting adjourned at 4:30 P. M.

Note: Due to later correction of figures, the final amount of the United Thank Offering was \$789,561.13.

SATURDAY, OCTOBER 20, 1934:

The ninth business session of the Triennial Meeting of the Woman's Auxiliary to the National Council was called to order by the Presiding Officer at 9:00 A. M. Saturday, October 20th.

After the opening prayers conducted by Miss Matthews, the Chairman of the Dispatch of Business Committee made the following report and moved its adoption:

Order of business for the day:

Collects

Report of the Dispatch of Business Committee.

Special order for 9:00 A.M.

Elections.

Reading of Minutes of Friday's Sessions.

Presentation of the new Executive Board.

Report of Committee on Miscellaneous Resolutions.

Report of Committee on Courtesy.

New business.

Special order for 11:00 A.M.

Closing service and address, the Rt. Rev.

Robert N. Spencer, D. D., Bishop of West Missouri.

Adjournment.

The Committee on Elections instructed the tellers to distribute the ballots.

Miss Ogden, of Maine, again stated her inability to serve if elected, and Mrs. Bloomer, of Rochester, made a similar statement about Mrs. Sibley, of Rochester.

The Roll of the dioceses and districts was called by the Executive Secretary, the ballots cast and the Chair declared the polls closed.

The minutes of the morning and afternoon sessions on Friday were read by the Executive Secretary.

Corrections were made by the Chairman on Dispatch of Business in regard to the procedure of the House on the Report of the Committee on Christian Citizenship, by the Presiding Officer in regard to the time of convening and adjourning, and by Texas in regard to a change of wording in the resolution on birth control.

The minutes as corrected were approved.

The Committee on Credentials made a last report as follows:

Number of delegates present.....	439
Number of Board members not delegates.....	6
Number of dioceses and districts represented	95

Highest figures for registration:

Delegates.....	439
Alternates.....	107
Board members not delegates.....	6

Total.....552

Number of dioceses and districts represented 108  
Number with full delegations..... 68

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Total replacements among delegates 81  
Total replacements among alternates 23  
104

The Chairman stated as interesting information that comparison with the registration figures at Denver showed that registrations recorded at the two Triennials were the same number, though somewhat differently distributed.

The Chair stated that she understood that the term for the women members on the Council would be three years, as is that of the Provincial Representatives, and that the National Council elections go into effect the first of the year, while Auxiliary officers take office immediately upon election. Because of this difference in procedure, the four women nominated to General Convention for membership on the National Council would not be seated until after January 1, 1935.

The Chairman of the Committee on Dispatch of Business moved that

The Presiding Officer, the Executive Secretary and the Chairman of the Dispatch of Business Committee be authorized to approve the minutes of today's session and that they be empowered to make such corrections in English and construction as may be necessary in the cause of clarity and dignity.

Motion seconded by Missouri and Newark, and carried.

The Committee on Miscellaneous Resolutions announced that the Resolution presented on St. Margaret's Training School, Berkeley, California, had been withdrawn by its movers, and that the Committee had no further resolutions to bring before the House.

Deaconess Newell, Dean of St. Margaret's, was accorded the privilege of the floor on motion of Rochester, seconded by New York and carried.

Deaconess Newell spoke on the work being done by this Church Center on the Pacific Coast. She was asked to yield the floor to the Chairman of the Elections Committee, who made the following report:

Total number of votes cast, 91; necessary for election, one-half - 46.

Miss Helen Brent	29
Miss Frances Bussey	2
Mrs. James R. Cain	34
Miss Eva D. Coréy	58



Mrs. Frank W. Creighton	5
Mrs. John M. Glenn	22
Miss Rebekah Hibbard	31
Miss Elizabeth Matthews	81
Miss Marguerite Ogden	2
Mrs. Henry H. Pierce	32
Mrs. Oscar de Wolf Randolph	11
Mrs. Harper Sibley	0
Mrs. Edwin A. Stebbins	26
Miss Nannie Hite Winston	31

The Chair declared two women elected for nomination to the National Council on the first ballot:

Miss Elizabeth Matthews  
and  
Miss Eva D. Corey

The roll was called and the House cast a second ballot for two additional women to serve on the National Council. The polls were declared closed.

Deaconess Newell finished her address.

The Committee on Courtesy, Mrs. C. S. Williamson, Chairman, presented the following and moved its adoption: Motion seconded by West Texas, Lexington, Virginia, Honolulu, and many others, and carried, with a rising vote of the House.

#### REPORT OF COMMITTEE ON COURTESY

BE IT RESOLVED, by the Woman's Auxiliary to the National Council in Triennial Convention assembled, that:

We express to the Rt. Rev. Philip Cook, D. D., Bishop of Delaware, and Mrs. Cook our deep sympathy with them in their great sorrow and our hopes and prayers for the Bishop's speedy recovery.

RESOLVED: That we extend to the Rt. Rev. Hiram R. Hulse, D. D., Bishop of Cuba, and Mrs. Hulse, our sympathy for the shocking experience which they underwent, and our thanksgiving for their deliverance, and our wishes and prayers for their full recovery.

RESOLVED: That we extend to the Rt. Rev. Logan H. Roots, D. D., Missionary Bishop of Hankow, our deep understanding sympathy in the loss of his noble wife, and that we share his sorrow.

RESOLVED: That we send greetings and felicitations to the Rt. Rev. Arthur S. Lloyd, D. D., Bishop Suffragen of New York, upon the twenty-fifth anniversary of his consecration to the Episcopate, and express our gratitude for the great service he has rendered the Church and the assurance of our prayers for richest blessings on his life and work.

RESOLVED: That we assure the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, the General Convention Committee and members of the Diocese of New Jersey, of our gratitude and appreciation for the hall and committee rooms provided for our use, the delicious luncheon at which we were guests, the most delightful Historical Pilgrimages which we have enjoyed, the provision and projection of the film "The New World," as well as many other courtesies and provisions for our pleasure and comfort.

RESOLVED: That we express to Mrs. Franklin S. Chambers, of the Diocese of New Jersey, and her Committee, our appreciation of the generous hospitality extended to us and the efficient business organization which has eliminated confusion.

RESOLVED: That we assure the members of the Girls Friendly Society who took up the United Thank Offering of our appreciation of their assistance and our pleasure in having them share in the great service of the women of the Church.

RESOLVED: That we extend to the young women who have assisted us as pages during the business sessions our thanks for their quiet and efficient service.

RESOLVED: That we express to the clergy of the Atlantic City churches, through Bishop Matthews, our thanks for their ministrations and the spiritual privileges they have accorded us.

RESOLVED: That we convey to the Morehouse Publishing Company our thanks and appreciation for the daily edition of "The Living Church" which has been of great value to us during this Convention.

RESOLVED: That we thank Miss Uta Hayashi and the National Woman's Auxiliary of Japan for their words of greeting which we greatly appreciate and warmly reciprocate.

RESOLVED: That we send greetings to the members of the Woman's Missionary Service League of China and extend to them our heartfelt sympathy in the loss of their valued member and officer, Mrs. L. A. Chang.

RESOLVED: That we thank Mrs. Annie Lambert, Mrs. Nancy American Horse, and the Woman's Auxiliary of the Niobrara Deanery for their message of greeting and for their fellowship which strengthens us.

RESOLVED: That we extend to the Central Council for Women's Church Work in England, through the Hon. Mrs. Taylor, our appreciation of the presence of a representative from their organization at our meetings, which should bring a better and clearer understanding between the members of the Church of the English-speaking people.

RESOLVED: That we esteem it a privilege to have had a clearer concept of the work of the Woman's Auxiliary of the Dominion of Canada which should further cement the bond between us and our Sister Church, and extend to Mrs. Gilbert Farrabee our thanks for her presentation and for her presence at this Triennial.

RESOLVED: That we here record our deep appreciation of the efficient and gracious service of our Presiding Officer, Miss Elizabeth Matthews, which has been accomplished with unflinching good humor, and offer her our grateful thanks.

RESOLVED: That we here express our appreciation to Miss Grace Lindley for her very helpful meditations which have contributed in large measure to the fine spirit which has characterized our meetings.

(signed) Mrs. Peter Arioli  
Mrs. N. W. Campbell  
Mrs. Homer S. Dill  
Mrs. Edward N. Fleming  
Mrs. Winthrop E. Fiske  
Mrs. Henry D. Rodgers  
Mrs. Deane Turner  
Mrs. G. F. Mosher, Vice-Chairman  
Mrs. C. S. Williamson, Chairman

Additional expressions of courtesy were expressed by the House to:

The Assistant Secretary for her work in the Triennial Meeting,

Group leaders,

All speakers, special mention being made of Bishop Spencer and Miss Wrong,

Mrs. Chambers, of New Jersey, and the Chairmen of the Pages.

The National Department of Publicity and its representative at these meetings, Miss Gladys Barnes.

The newly elected Executive Board were called to the platform and introduced to the House by the presiding officer. She announced at the same time that at a meeting of the Board held the night before, the following had been elected to serve as officers of the Board:

<u>Chairman</u>	Mrs. James R. Cain	Upper So. Carolina	Province IV
<u>Vice-Chairman</u>	Mrs. Edward Cross	Spokane	Province VIII
<u>Secretary</u>	Mrs. Paul Barbour	South Dakota	Province VI

Mrs. Roland Baggott, President of the Southern Ohio branch, announced that the Southern Ohio delegation had invited the next General Convention to meet in that Diocese. She expressed the hope of her entire delegation that the invitation would be accepted and that they might have the pleasure of being hostesses to the Triennial of the Woman's Auxiliary.

The Chair heartily echoed all that the President of the Southern Ohio branch had said.

Miss Johnston, of Southern Ohio, moved the following resolution which had been sent to the Committee on Missions but not reported by them:

WHEREAS, We consider it valuable for a woman before going to the Mission Field to have some previous experience of the life and discipline involved in

Church work, in order that she may discover to some extent her aptitude for such work, and

WHEREAS, it would be valuable to the Church to have observation made of the fitness of candidates, and

WHEREAS, it is of help for women preparing for Church work to have association with people already engaged in the Church's work,

THEREFORE BE IT RESOLVED: That we recommend to the National Council that every woman going to the mission field in any capacity shall spend some period of time at one of our Church Training Centers.

Seconded by Massachusetts. Discussion was postponed so that the Chairman of Elections should have the floor.

Mrs. Roberts made the following report on the second ballot:

Number of votes cast - 91; necessary for election - 46:

Miss Brent	22	Miss Ogden	0
Miss Bussey	0	Mrs. Pierce	32
Mrs. Cain	39	Mrs. Randolph	2
Mrs. Creighton	1	Mrs. Sibley	0
Mrs. Glenn	9	Mrs. Stebbins	13
Miss Hibbard	35	Miss Winston	27

The Chair declared that there had been no election on the second ballot.

The roll was called and a third ballot cast. The presiding officer declared the polls closed.

The Rt. Rev. Robert N. Spencer, D. D., Bishop of West Missouri, was introduced to the House by the presiding officer and conducted the closing service of the Triennial.

The Presiding Officer returned to the Chair. At her suggestion Miss Mary Johnston, Southern Ohio, moved her resolution on training as a recommendation to the Executive Board. Seconded by Maine, and carried.

The Chairman of Elections, Mrs. D. W. Roberts, announced that the elections were completed and submitted the following report: Number of votes cast, 84; necessary for election, 1 over one-half - 43:

Miss Helen C. C. Brent	8
Miss Frances F. Bussey	1
Mrs. James R. Cain	47
Miss Rebekah L. Hibbard	53
Mrs. Henry Hill Pierce	37
Mrs. Oscar de Wolf Randolph	1
Mrs. E. A. Stebbins	3
Miss Nannie Hite Winston	17

The Chair declared Mrs. Cain and Miss Hibbard nominated.

The Executive Secretary said that the first "general" meeting of the Woman's Auxiliary was held in the parish house of Calvary Church, New York, October 14, 1874, with sixty-six delegates present from five dioceses, and that the present meeting was therefore the Twenty-first Triennial.

The Chair then presented the newly nominated members of the National Council. Miss Corey spoke of her feeling of great humility as she faced the task before her. Miss Hibbard said she felt deeply the great responsibility placed on them, and had a sense of awe not only at the thought of being on the National Council, but also because of the company in which she found herself. Mrs. Cain said she realized that to be one of the four first chosen for this task was a great honor. Deeper, however, than the sense of privilege was the sense of humility at the thought of the responsibility this group faced. She asked that at each meeting of the National Council the Auxiliary have in mind the group they had nominated. Miss Matthews said that she hoped that as we went from this meeting we would feel that we had been led by the Holy Spirit.

The General Thanksgiving was said in unison.

The motion to adjourn was made by North Carolina and New Jersey, and /seconded by Sacramento and Oregon. It was put to vote and carried, and at 12:30 P. M. the Chair declared the Twenty-first Triennial Meeting of the Woman's Auxiliary to the National Council adjourned.

Respectfully submitted,

*Grace Lindley*

Executive Secretary.



# TRIENNIAL REPORT

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

1931-1934

THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL  
CHURCH MISSIONS HOUSE  
281 FOURTH AVENUE, NEW YORK

IN MEMORIAM

THE Secretaries desire to bear testimony to the privilege of having served with three of God's servants who have been called into greater service in His nearer presence,

THE RT. REV. HUGH L. BURLERSON, D.D.

THE REV. CARROLL M. DAVIS, LL.D.

MR. CHARLES A. TOMPKINS

That we knew them through little things as well as big, through details as well as in large affairs, is cause of deep gratitude.

Of one who served in the foreign field we record the inspiration of knowing him and the joy of witnessing his great service and we thank God for the beloved physician,

RUDOLPH B. TEUSLER, M.D.

*Grace Lindley  
Edna B. Beardsley  
Adelaide Case  
Margaret I. Marston  
Theodora K. Wade  
Ellen I. Flanders*

TRIENNIAL REPORT  
OF THE  
EXECUTIVE SECRETARY OF  
THE WOMAN'S AUXILIARY  
TO THE NATIONAL COUNCIL

1931-1934

T O D A Y

A SALVATION ARMY lassie standing before a group of people on a New York street last winter glanced up at a big sign which gives the exact time and began her talk by saying, "That sign says THE TIME IS NOW." What a now it is in the world's history! The centuries have rolled into today, a day of tragic difficulties and appalling problems. If ever there were a time when the Woman's Auxiliary to the National Council should measure itself against needs and opportunities it is now. What is it worth today? Is it of use to the Head of the Church at this time? If we care what happens to the world, if we believe that God works through history and will work through it, if we believe that He uses the Christian Church in working out His will for the world, then our one concern is whether the Woman's Auxiliary is fitted to do what must be done by a group of disciples calling themselves by His name.

The Report of the Executive Board made by its inspiring and efficient Chairman, Miss Hibbard, reflects the work of the Auxiliary as well as that of the Board and this being so, provides an opportunity to attempt instead of a further report something like a measuring of the Auxiliary against today's background. And as preface we recall the picture so vividly drawn by Daniel of old when before the eyes of the seemingly successful King Belshazzar stood the sentence, "Thou art weighed in the balances, and art found wanting." The first words may stand, too, for us. At such a time we are weighed in the balances and found—What? We must measure the Auxiliary of today and would do so under five points: unity, co-operation, training, gifts, and spiritual development.

U N I T Y

WE are seeing more clearly than ever before the great underlying principle of unity and this in four directions, the fundamental unity of the Church itself, the unity of Church work, the unity of parish organization and the unity of all service to humanity.

There is among us an ever-growing realization of the unity of the Church or to use another expression, a realization of the Church in its wholeness. Dioceses and parishes are useful units and the Auxiliary works through them, but

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#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

it works for the Church whose concern is with problems in the nation and in the world as well as in the home and the parish. If boasting ill becomes us at any time it is entirely out of place in the seriousness of present conditions, but it is fair to believe that the Auxiliary has tried to stand against narrow parochialism and selfish personal safety and has sought to understand something of God's care for His creation.

Closely related to this is an increasing appreciation of the unity of Church work. While the undertaking voted for in Detroit in 1919, that the Auxiliary should add social service and religious education to its work for missions, has grown slowly though steadily during the fifteen years since then, it is developing more rapidly at the present time. This is evident not only in work done but, more important still, in growing and deepening realization that social service and religious education are not extras added to missions but that each one of the three is a part of the Mission of the Church.

Unity in organization is shown not only by approval of it but also by actual obtainment of that unity. More parishes are organizing their entire womanhood to care for the work of the Church in all fields, seeking as Southern Virginia puts it, "to unify all organizations under the Woman's Auxiliary without causing antagonism that the vision of all the women may be brought to the whole work of the Church."

Most important of all is the fact that a new appreciation of the unity of all service is appearing in our thinking about Church and secular work so that the very expression, "Church work" is taking on a larger meaning. What is done in parish organizations is part of that work, but we are coming to recognize all service rendered humanity by members of the Church as Church work. While, therefore, we welcome into our organizations women of many interests and many professions, both for what they will mean to us and for their own refreshment, we would go beyond that and crave the inspiration of sharing in their professional aspirations and accomplishments and if possible the privilege of helping them to know the Church's love and sympathy with and for them.

It is probable that this underlying unity has been a principal factor in gaining the interest of young women, since they have little patience with small undertakings. In any case, it is a significant fact that an increasing number of young women are active in the work of the Church. As far as organization goes this is generally in one of two ways: (a) through already existing parish branches—in the case of business and professional women in evening branches—and in parishes grouping the whole womanhood together; or (b) in B branches or branches of the Junior Woman's Auxiliary. Not only, however, in parishes and dioceses but in the general Church these younger women are

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#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

taking their place and we should encourage this development, for if the past gives satisfaction the future holds hope.

At its last meeting the Foreign Missions Conference of North America called "the attention of the boards to the great importance, where necessary, of bringing more younger men and women into the membership of the boards and their committees and into the secretarial staff, and of giving them full opportunity to share in policy making, that the boards may give more effective service in these days." It is somewhat disappointing, therefore, that not more young women were sent as delegates to this Triennial Meeting and it is desirable that they shall be represented by election on the new Board.

Looking ahead we should prepare for the time when in the Church as already in the secular world women will have more authority and more responsibility. The organization of the general work in the Church is adequate and satisfactory. An Auxiliary gives large freedom and scope and we suggest no change in the organization of the Woman's Auxiliary to the National Council. But we believe that there should be change in the status of women in conventions, synods and boards, and that not for the sake of their work and certainly not for their rights but for the help that might accrue to the Church's work if it were guided and developed by men and women thinking out together plans and policies and working together to bring them to pass. If, therefore, General Convention amends the canon so that women shall be eligible to membership on the National Council we shall be offered another means of service, its responsibility outweighing its honor.

#### CO-OPERATION

GROWTH in co-operation with others is both within and without our own ranks. Miss Hibbard's emphasis on our relation to the Departments of the National Council makes it unnecessary to stress our co-operation there, except that we should do much more as Auxiliary to the Department of Religious Education for the children and young people of the Church.

From 1889 to 1919 there was a Junior Department of the Woman's Auxiliary, but largely because its leaders realized the necessity of enlisting boys as well as girls if in the future the work of the Church was to be carried on by all its members, the Auxiliary itself asked that this work for children and young people should be taken over by the National Council and it was, therefore, placed under the care of the Department of Religious Education where it developed, not as a part of a Woman's Auxiliary but as a part of the Church schools, so that instead of the 1,803 branches of the Junior Department reported in 1917, the Department of Religious Education reaches 6,033 Church schools. Now and then there are expressions of regret over the change

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#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

made in 1919, but they cease when we remember that we can reach not only the same number of children but many more through these Church schools than was ever possible through a Junior Department.

Even before 1919, an organization had been developing for girls and boys between the ages of fifteen and twenty-five. In his last report to the National Council Dr. Suter, to whom the Church owes much for his leadership in religious education, said that there would "never be any significant contribution made by the National Council toward the solution of the Young People's problem until an officer on full time is assigned to this work." It is therefore with the keenest satisfaction that we have seen the appointment of Miss Dorothy May Fischer as Secretary for Young People's Work. Besides this work under the National Council there is the excellent service rendered girls of all ages by the Girls' Friendly Society. With both we not only should but do have the closest co-operation. So, to emphasize a former point, we shall work with the Department of Religious Education and with societies and organizations for children and young people up to twenty-five while we continue special efforts to interest and enlist younger women from twenty-five on, doing so along lines best suited to conditions in different parishes and dioceses, remembering that they are to be reached along the lines in which they are thinking today. We shall be dealing with moderns, and, as Dr. Suter said, "they respond to modern treatment."

Beyond our own lines the Auxiliary is taking fuller share in co-operative work in the organizations of which it is a constituent member, such as the Missionary Education Movement, the Council of Women for Home Missions, the Foreign Missions Conference of North America, and the Church Woman's Committee of the Commission on the Church and Race Relations under the Federal Council of Churches.

#### TRAINING

If we need argument for insistence on high standards of training for those appointed for service in the Church, we turn to a letter of Bishop Brent's written from Manila in 1909 to Miss Emery, in which he emphasized the importance of "professional qualifications" as well as the "missionary spirit."

Because of what they mean in preparation for service, we must maintain the two houses planned for special training. That Windham House in New York has helped one hundred and eight young women in this preparation, and that the Bishop Tuttle Training School in Raleigh has graduated forty-two to serve in responsible positions in Church and community, are proofs of the fulfillment of the hopes with which the gathering of the fund for those purposes was begun in Portland in 1922. Since it shows the value attached to

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#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

Windham House by those who use it, we quote a resolution sent by a group who had studied there:

WHEREAS, the question of continuing Windham House has come up—in view of the present financial stress:

AND WHEREAS, there are so few training centers preparing women for professional work in the Episcopal Church, and only one other for graduates and that on the Pacific Coast;

AND WHEREAS, we believe that women have a special contribution to make in professional work in the Church through the education of children and young people, through the ministry to women, and through planning and organization, all of which require a specialized training as much as the Ministry;

AND WHEREAS, the funds for Windham House were contributed by women for the training of women:

THEREFORE BE IT RESOLVED: That we protest against the closing of Windham House and recommend the opening at some future time of a few more such places for the professional training of women—to raise the standards of women's work in the Church.

Besides mention of these two houses directly under the National Council, it is fitting to make acknowledgment of the service given through the deaconess schools and to express pleasure in the special tie which we have with St. Margaret's, Berkeley, California, through the Dean's United Thank Offering appointment and the gift from the same fund which helped to buy its new home. No part of the United Thank Offering is more valuable than that used for training. In the past triennium up to \$75,000 was set aside for this purpose and during the two and one-half years \$21,571.34 was so expended including the Council's appropriation for Windham and Tuttle and all the scholarships taken from this fund.

While it is not a school or even in a technical sense a place for training, Brent House, Chicago, is of such value to the Church's work in this country and through it to that overseas, that the Auxiliary will continue its deep interest in it. It is the laboratory in which are being worked out experiments and tests which will affect missionary policies and even interracial and international relations.

Training must be emphasized not only in professional but also in volunteer work. Churchwomen must be led not by the secretaries nor by the Executive Board but by their own diocesan and parish officers, and those best qualified for leadership are always those most eager for help. Study of better ways through which to provide this assistance is being made and both the headquarters and field secretaries hope to try some new plans in provinces and dioceses. In this connection it is a pleasure to report the appointment as an

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#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

additional field secretary of Miss Leila Anderson whom we have known in her successful student work.

#### GIFTS

TURNING to finances we are able to report that gifts during the past triennium have amounted in money and supplies, including the United Thank Offering of 1931, to \$2,987,861.79,\* a decrease over the preceding triennium of only \$168,486.34, but that very fact indicates that we must take a more prominent place in the Church's financial work and to do so we need to rethink our methods. The expectation at Denver of difficult conditions has been more than fulfilled so that, even where proportionate giving has been maintained, less money has been received because of lessened incomes and salaries. It might seem natural, therefore, that the gifts of the Church to its Mission have decreased. That, however, is less justifiable when we realize that in twenty-five Christian communions we rank second in congregational expenses, and thirteenth in giving to others. To meet the result of this decrease in gifts, work at home and abroad has been cut.

Again, no one knows in what financial conditions we shall be living in the future, even the immediate future. We say to each other rather easily that we do not think it probable that in the future there will be the large fortunes of the past. The Foreign Missions Conference of North America believed that the missionary financial stringency would probably last from three to five years longer, while the possibility of radical social changes might mean a much poorer Church financially than we have yet imagined. Our Lord never indicated that His Mission would depend upon money, but He certainly did assume that what we are and have would be used for that Mission.

What is needed is, that we find a way which shall be so simple and so practical that we can democratize giving and so take our financial obligations in our stride. But to accomplish this the Auxiliary must be concerned with more than its own projects. Its full share will not be met until diocesan officers do their utmost to see that their dioceses give their quota, and parish officers and members that the parishes pay theirs. For as Bishop Lloyd says, there is nothing we "could do that would strengthen the Church's work like gradually persuading every soul even the least to be scrupulously reverent in seeing that his offering came to the Altar." The new Executive Board should make very special study of the subject of Church finances and the relation of Auxiliary gifts to these and particularly the United Thank Offering, its objects and its methods.

\*The figures on the Budget Quota, Advance Work, Specials and Supplies are for the years 1931, 1932 and 1933. The United Thank Offering is that given in Denver, September 1931.

#### TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

When we think of gifts we realize that at this time the supply work needs special emphasis. In the future it may need change. Because conditions are difficult we must maintain the work at the excellent standard it has reached, but as time goes on efforts should be made to provide adequate salaries for our missionaries and adequate support for institutions, after which the present method of help through boxes of supplies may be given up or at least reduced.

#### SPIRITUAL DEVELOPMENT

ON spiritual lines we need to emphasize absolute dedication of the whole self to Christ and His Church. That is no new emphasis in Christianity, though it is being wisely stressed in present-day movements. It is as old as the day on which the Lord said: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." We shall do well to further the movement for Retreat Houses and to urge the use of silence and meditation both in retreats and at home. We shall share whole-heartedly in the interdenominational World Day of Prayer and in our own observance of Armistice Day as a Day for Quiet Prayer.

#### TODAY AND TOMORROW

SO MUCH for the conditions and trends which are testing the Auxiliary. The last Triennial Meeting also furnishes a standard of measurement. At Denver three years ago we studied the Kingdoms of Our Lord, especially the problems of making truly Christian relations in families, between races and nations, the Christian attitude toward property, and Christian thinking in our modern age. It is well to ask ourselves some questions: For instance, are interracial relations really better because of what we have done since we talked about them at Denver? Are we any more ready to give guidance for the leisure time which three years ago we said was coming so rapidly? What have we actually done to insure peace? We are asked now and then what we should do in the event of another war. For those who accepted even in their tentative form the findings on this subject, there could be but one answer. Those findings affirmed "that war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ," and stated that "when nations have solemnly bound themselves by treaty, covenant or pact for the pacific settlement of international disputes, we hold that the Christian Church in every nation should refuse to countenance any war in regard to which the Government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation." Again we ask, after all we said in Denver are we facing realistically religious and social questions? Whether we approved or disapproved it the kind of thinking done by those who brought us Re-Thinking Missions is the kind needed today. A brave facing

TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

of present conditions, a frank seeking for reasons for decisions and a willingness to try new methods if they seem to hold promise of better service.

We ourselves are now preparing another standard of measurement through holding this Triennial Meeting, for the discovery of what disciples of Christ should do today for the Church's Mission, for Christian Citizenship and for the development of spiritual life will furnish a thrilling and an appalling test. How shall we meet it? According to a leader in the English Church it has been met in different ways through the years. "In the fourth century we abolished the God-made distinction between the Church and the world; we let the world into the Church on its own terms, and on its own terms it has stayed there. The Church has tried almost every method of dealing with the situation. It has tried holding to its standards and trying to enforce them, and the world resisted and won the battle. It has tried holding to its standards and not trying to enforce them—only chiding the world as Eli did his sons—and the world smiled and went its way. It has tried lowering the standards, only to find them made lower still. But what is happening is this. The world which came into the Church with no sincere conviction is now leaving it, or has left it; and the Church rapidly, whether it likes it or not, is becoming once more a comparatively small body. This state of things seems to fill some with alarm; but should it not fill us with hope?" For he adds, "if only our authorities have the courage to revive discipline, and insist that communicant members of the Church must be 'triers,' even if not yet very successful ones, there is no reason why the necessary distinction between the Church and the world should not be brought back and the Church be free to answer to the divine purpose."

Do you see the two possibilities open before us? One is to go on about as we are doing now, continuing to do good things and to be a large group of women deserving to a fair extent the kind things said about us. We turn out in good-sized crowds, we give in figures which make fairly large totals, we have a recognized position in the Church. That is well but it may also be dangerous. Success can make us satisfied and so prevent our going on to greater endeavors not so simple or comfortable. "God is as hard to satisfy as He is easy to please." The final question is where we stand in the now of the world's today. Are we leading the women in a realization of the Church as the Body of Christ so entirely His that He can use it exactly as He pleases? Are we leading them to so love each member of Christ's Church that the world will know that they are His disciples? Are we leading them so truly to love humanity that they will be ready for any social change which will make conditions bearable for all men and women? Are we leading them to love the humanity not only of their own race and nation, but of every race and nation in the world? Are we really fitted to lead them at all?

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TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

At the opening of a Christian conference in England, Evelyn Underhill began her address by saying that "in Bernard Shaw's great prophetic play, 'Back to Methuselah,' Eve, the Mother of humanity, says in her old age of her grandson Enoch: 'Enoch walks on the hills and hears the Voice continually, and has given up his will to do the Will of the Voice.'" Are we hearing that Voice? Are we giving up our will to do Its Will? What of the Woman's Auxiliary today? What shall it be and what shall it do if we be His disciples?

Respectfully submitted,

GRACE LINDLEY,

*Executive Secretary.*

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TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

FINANCIAL SUMMARY

Budget Quota .....	\$ 500,732.09	
Advance Work .....	196,505.13	
Specials .....	269,683.15	\$ 966,920.37
United Thank Offering of 1931 .....	\$1,059,575.27	
Interest on United Thank Offering .....	66,691.92	1,126,267.19
Total in money .....		\$2,093,187.56
Supply Work .....		894,674.23
Total in money and boxes .....		\$2,987,861.79*

\*See note on page 8.

TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

DETAILED REPORT OF THE UNITED THANK OFFERING  
JANUARY 1, 1932 to JULY 1, 1934

*Receipts:*

Total United Thank Offering of 1931 .....	\$1,059,575.27
Interest to December 31, 1933 .....	63,925.41
Interest January 1, 1934 to July 1, 1934 .....	2,766.51
	<u>\$1,126,267.19</u>

	Jan. 1, 1932 to Dec. 31, 1933	Jan. 1, 1934 to July 1, 1934	Total
<i>Disbursements:</i>			
Salaries .....	\$426,922.62	\$91,776.23	\$518,698.85
* Pensions .....	11,765.97	3,721.18	15,487.15
Training and Scholarships ..	7,794.00	625.00	8,419.00
Travel .....	26,556.22	4,370.66	30,926.88
Outfits .....	1,800.00	.....	1,800.00
Medical and Dental .....	6,606.58	2,077.64	8,684.22
Rents, etc. ....	10,138.65	2,734.30	12,872.95
Bishop Tuttle Mem'l Train- ing School Maintenance ..	9,020.00	1,971.66	10,991.66
Windham House, Mainte- nance .....	2,160.68	.....	2,160.68
Brent House—To reimburse the National Council for advance over and above the \$50,000 allocated in connection with purchase of property, Woodlawn Ave., Chicago .....	1,872.16	.....	1,872.16
Training in Schools and Hospitals and other work under U.T.O. workers ..	60,363.12	16,523.33	76,886.45
	<u>\$565,000.00</u>	<u>\$123,800.00</u>	<u>\$688,800.00</u>

*Amounts Allocated:*

One-tenth of Offering set aside to be added  
to permanent trust fund for support of  
retired U.T.O. workers (paid) .....

	\$105,957.53
For Buildings:	
Brent House, Chicago (paid) .....	50,000.00
Student Center, Lubbock, Texas (paid) ...	10,000.00
St. Ann's Mission, El Paso, Texas (paid)	2,500.00
Church and Parish House, Otsu, Japan (paid) .....	14,000.00
Girls' School, Brazil (paid) .....	28,000.00
Parish House, Sendai, Japan (paid) .....	12,500.00
Infirmery and Equip. Sagada, P. I. (paid) ..	9,000.00
Parish Hall, Anchorage, Alaska (paid) ...	5,000.00
Dominican Republic to complete replace- ment Corporate Gift Church (paid) ....	4,500.00
Dabney House, So. Va. Infirmery (paid) ...	2,500.00
House for Headmaster, Iolani School, Hono- lulu (paid) .....	8,000.00
Fort Valley School, Georgia (1/2 paid) ....	25,000.00
St. Philip's Jr. College, San Antonio, Texas, Home Economics Building .....	10,000.00
Church, Santiago, Cuba .....	20,000.00
	<u>\$306,957.53</u>
Total Disbursed and Allocated to July 1, 1934 .....	\$995,757.53
Balance on hand July 1, 1934 .....	<u>\$130,509.66</u>

\*See following page.

TRIENNIAL REPORT OF THE EXECUTIVE SECRETARY

UNITED THANK OFFERING WORKERS

As of July 1, 1934

Number of Workers in Continental United States.....	101
Number of Workers in Extra-Continental and Foreign Fields..	72
Number of Workers on Retired or Disabled List.....	48
Number of Workers in Training.....	4
Total Pension Payments.....	\$60,994.24
Paid from the U.T.O. Pension Fund.....	45,507.09
* Balance drawn from the 1931 Offering.....	\$15,487.15

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THE EXECUTIVE BOARD

Miss Grace Lindley, *Executive Secretary*

*Provincial Representatives*

Province I	*Miss Marguerite Ogden	<i>Members at Large</i>	Mrs. Wm. Tefft Barbour
Province II	Mrs. Henry H. Pierce		Mrs. James R. Cain
Province III	Miss Sallie C. Deane		Mrs. Edward M. Cross
Province IV	*Mrs. John R. Wheeler		Miss Mary E. Johnston
Province V	Mrs. J. F. Morrison		*Mrs. W. Blair Roberts
Province VI	Mrs. Julius E. Kinney		*Mrs. Harper Sibley
Province VII	Mrs. Benjamin S. Brown		*Miss Nannie Hite Winston
Province VIII	*Miss Rebekah L. Hibbard		*Mrs. George Woodward

*Representative of the Girls' Friendly Society*

Miss Helen C. C. Brent

*Representative of the Church Mission of Help*

Mrs. John M. Glenn

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

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M E M B E R S H I P

of the

EXECUTIVE BOARD OF THE WOMAN'S AUXILIARY

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Executive Secretary

Miss Grace Lindley

Provincial Representatives

Province I	Miss Marguerite Ogden
Province II	Mrs. Henry H. Pierce
Province III	Miss Sallie C. Deane
Province IV	Mrs. John R. Wheeler
Province V	Mrs. J. F. Morrison
Province VI	Mrs. Julius E. Kinney
Province VII	Mrs. Benjamin S. Brown
Province VIII	Miss Rebekah L. Hibbard

MEMBERS AT LARGE

Mrs. William Tefft Barbour

Mrs. James R. Cain

Mrs. Edward M. Cross

Miss Mary E. Johnston

Mrs. W. Blair Roberts

Mrs. Harper Sibley

Miss Nannie Hite Winston

Mrs. George Woodward

Representative of the Girls' Friendly Society

Miss Helen C. C. Brent

Representative of the Church Mission of Help.

Mrs. John M. Glenn

DISCOVER OFFICERS WHO HAVE DIED DURING THE PAST TRIENNIAL

WOMAN MISSIONARIES WHO HAVE DIED DURING THE PAST  
TRIENNIAL

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Blanche Adams  
Julia P. Bailey  
Laura E. Beard  
J. Arria Bishop  
Anne Elizabeth Byerly  
Teresa Cubria  
Harriet E. Dinkins  
Isabel Graves  
Lois E. Lockhart  
Abbie S. Marsh  
Psyche Webster  
Margaret E. Wygant

DIOCESAN OFFICERS WHO HAVE DIED DURING THE PAST TRIENNIUM.

Alice Adams  
Lucy G. Arnold

Anna Balch  
Helen M. Ballard  
Mary Beckwith  
Susan Rambo Benedict  
Kittie Grace Bishop  
Clara G. Blount  
Mabel Duncan Brewster  
Annie Laurie Brooks  
Eva B. Browning  
Bertha E. Buvinger

Bessie Lee Cardwell  
Ada C. Carpenter  
Mildred Carter  
Xenia Carter  
Ah-sen Chang  
Alice Case Claiborne  
Emma C. Clark  
Georgine Harrie Butler Clarkson  
Alice V. Clement  
Lula Colesberry  
Mary Katherine Corning  
Isabel Bratton Crisler

Margaret Dexter  
Gertrude Banks Dougherty

Ellen W. Fanning  
Charlotte Folds  
Emma LeConte Furman

Elizabeth Garland  
M. E. Glover  
Alice Goldthwaite  
Ella M. Grimes

Emily Farnum Hall  
Annie M. Hartcastle  
Florence Alcena Hart  
Ella Louise Hebbard  
Alice Louise Hibbard  
Cornelia Hobart  
Harriet G. Holmes  
Mary W. Homans  
Mary Margaret Hudson  
Sarah Hull

Annie C. Johnson  
Dollie M. Josselyn

Shige Kanai

Rachel Bosworth Leverich  
Elizabeth Patrick Johnston Livesay  
Maud Gregory Lowry  
Helen Littell  
Alice Holliday Lyon

Susan Tucker McMillan

Frances H. Maloney  
Mary LaCain Mann  
Elizabeth P. Martin  
Rachel Garza May  
Annie M. Merrill

Beulah Hayes Perkins  
Anna Martin Physick  
Sallie Poole

Clara Louise Hale Rawden  
Nora Cornelia Bolton Reade  
Grace Belcher Richardson  
Elizabeth Lee Robinson  
Eliza McCook Roots

Sarah Sanborn  
Agnes Tynde Springs  
Florence Strong

Agnes G. Taber  
Grace Thompson  
Margaret A. Tomes  
Stella Wilson Turner

Agnes Emily Warren  
Sallie E. Wentworth  
Belle Terry West  
Alice Hibbard Winkler  
Rosa Woodberry  
Julia Carman Woolvin

Marion Young

Sarah F. Zabriskie

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