INTER-RELATION OF PERSONALITY AND INSTITUTION AS EXEMPLIFIED IN THE MEMBERSHIP OF THE PROTESTANT EPISCOPAL CHURCH

BY

Edwin George White

A Thesis Submitted to the Graduate Faculty

in Partial Fulfillment for the Degree of

DOCTOR OF PHILOSOPHY

Department of Sociology

Approved:

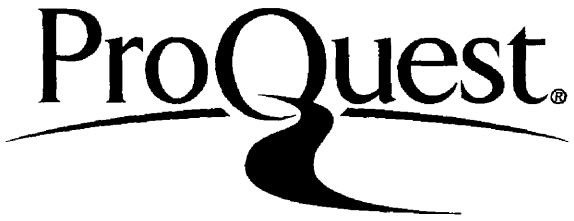
Eben Mumford

Head of Major Department

Dean of Graduate School

Michigan State College

1934



ProQuest LLC.
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106 - 1346

The writer desires to express
his appreciation of suggestions and
help given him by Dr. Eben Mumford,
Dr. C. R. Hoffer, and Dr. J. F. Thaden,
in the preparation of this thesis.

INTER-RELATION OF PERSONALITY AND INSTITUTION AS EXEMPLIFIED IN THE MEMBERSHIP OF THE PROTESTANT EPISCOPAL CHURCH.

TABLE OF CONTENTS

TABLE OF CONTENTS (cont'd.)

LIST OF TABLES

List of Tables (cont'd.)

List of Tables (cont'd.)

LIST OF FIGURES

THE INTER-RELATION OF PERSONALITY AND INSTITUTION AS EXEMPLIFIED IN THE MEMBERSHIP OF THE PROTESTANT EPISCOPAL CHURCH

CHAPTER I

Introduction

A. The purpose of this thesis, as indicated in the title, is to examine the Protestant Episcopal Church, with the object of noting inter-relationship between the personalities of those who for the time being compose its membership, and the institution itself. For the members of an institution are not only shaped and fashioned, more or less, in accordance with the outlook, customs and beliefs which the institution represents, but they also in a greater or lesser degree modify and shape the institution. As Dr. Ellsworth Faris says:

> "The relation of individual personalities to institutions is apparently reciprocal. The members of a religious sect are shaped and fashioned in accordance with the traditions and world-view which prevail within the group." (1)

It is most probable that in this study the institution will loom larger than the personalities of the membership, the reason being that while there is plenty of material available with respect to the former, information regarding the latter is much more difficult to obtain. People are inclined to be reticent in regard to expressing themselves

---

1 "The Sect and the Sectarian", Publications of the American Sociological Society, Vol. XXII, 1928. p. 146

as to their religious experience. Also a great deal of the information is subjective and unconscious and therefore cannot be readily obtained.

B. Reasons for believing that this study may prove of value to the science of sociology are based on the facts:

1. That the history of the Protestant Episcopal Church shows the persistency with which a well-established institution tends to perpetuate itself, even under new and changed conditions, many of which were quite unfavorable to it, while others were prejudiced against it. In spite of the many hindrances to its continuance, which at one time seemed to threaten it with dissolution, the Protestant Episcopal Church is today one of the important religious bodies of the United States. Reasons for this survival and growth, if discoverable, must imply sociological generalizations of value.

2. This study reveals methods of adjustment in the institution while retaining its original character. From being an arm of the state it becomes a free church entirely released from domination by secular authority, and still it continues, showing that its life principle is not dependent upon political power. There is therefore a flexibility in the institution which has made it adaptable to new conditions. It is consequently a suitable institution to use for this study.

3. The Protestant Episcopal Church provides an example of the value and effect of the use of a suitable

ritual in connection with an institution. The value of ritual is far-reaching, particularly in connection with the service of Holy Communion, and though the Book of Common Prayer is still almost entirely in the English of the Tudor period, its words and phrases have found a place in the minds of people brought up to use it. This has proved a source of strength and stability when their faith was threatened.

4. The study also reveals types in personality. One may apply the phrase of Faris and say, "There is a typical Episcopalian and his personality can be described." (1) He will be found to have a marked sense of law and order, of reverence for God and respect for sacred places and persons, to be liberal in matters which he regards as non-moral, to value education and demand truth. He dislikes emotional excesses in religion which he regards as a personal matter, and he stands for respectability and good manners.

5. The Protestant Episcopal Church is an example of an institution which is seemingly illogical in many ways. It is the only religious body in the United States with episcopal government and yet is so democratic that its bishops have very little authority. They have hardly anything to say in the placement of the clergy. It is in

---

1 Op. cit. p. 152. "There is a typical Mormon and his personality can be described."

many ways more Congregational than Episcopal. While noted for its possession and use of the Book of Common Prayer, in its four-fold statement of the basis for Christian Unity, known as the "Chicago-Lambeth Quadrilateral", nothing is said about the Book of Common Prayer.

The above are some of the matters which it is hoped this study will describe and which should provide at least clues for the further understanding of institution-personality relationships.

C. The writer is not aware of any similar study of this particular institution. Mention should however be made of a paper read at the Twenty-second Annual Meeting of the American Sociological Society, held at Washington, December 27-30, 1927, by Dr. Ellsworth Faris, of the University of Chicago, on "The Sect and the Sectarian", a quotation from which has been given above. While this deals with isolated sects, which, as such, offer more opportunity for close investigation, a study of a larger and older institution such as the Protestant Episcopal Church, should prove equally valuable in showing the relation of society to the individual. Also, reference should be made to an article by Miss Grace E. Chaffee, of the State University of Iowa, which deals with a small sect known as the Amana Society, located in southeastern Iowa. (1)

---

1 "The Isolated Religious Sect as an Object for Social Research," The American Journal of Sociology, XXXV, No. 4, January 1930, pp. 618-630.

Both these papers are more suggestive for future inquiry and study than actual discussions of the particular institutions they refer to.

D. Method and Data.

In order to carry out any investigation in a scientific manner it is necessary to first sufficiently limit the field so that the collection of data will not be aimless. Then to tabulate and classify the data, which is any information bearing on the problem, noting its sequences, uniformities and differences. (1) The latter is of greatest importance, as Karl Pearson states: "It is not the facts themselves which make science, but the method by which they are dealt with." (2) Method may be described as a technique applied to any subject of inquiry. But since the same instrument is not used to measure lumber and water, so it is evident that the method will vary with the subject to be investigated. This does not mean that any one method is superior to another, but that one may be more suitable for use in particular cases. Because of its wide scope various methods will be adopted in this study, chiefly statistical, though the histroical, questionnaire and case study methods will also be used.

1. The statistical data has been taken largely from the 1926 United States Census of Religious Bodies. It is

---

1 George A. Lundberg, Social Research, (1928) p. 5.

2 The Grammar of Science, (1911) p. 12.

fully realized that statistical data do not by themselves explain social phenomena, but they are the only means by which the extent of an institution can be adequately measured. The use of statistics however, does present facts rather than estimates or inferences, and provides a basis upon which generalizations can be made. While the figures in the census material are somewhat old at this time (1934), yet they have the advantage of being standardized, and so suitable for purposes of comparison. Also, being the work of the federal government they are unlikely to be biased. Data not included in the figures provided by the government, such as the number of baptisms and confirmations will be taken from other sources of information, principally from The Living Church Annual. This is published by a private concern (1) and contains a great deal of material. It is prepared with great care so that its figures are very reliable. But, since it follows diocesan rather than state lines, and includes matter from outside the continental United States it is not so suitable for comparisons.

2. Since the institution with which this study is concerned has come down from the distant past, the historical method will be applied, particularly in Chapter II. But for this we are obliged to depend upon secondary sources, i.e., upon the work of others. The writer has endeavored to secure the very best available.

---

1 Morehouse Publishing Company, Milwaukee, Wisconsin.

3. For the purpose of obtaining personal responses showing the attitude of individuals and their relationship to the institution, a questionnaire was submitted by the writer to less than a hundred persons connected with a small parish of the Protestant Episcopal Church, to which 52 replies were received. These will be referred to and quoted in places where they will be applicable. Also a letter was addressed to every active bishop of the Episcopal Church in the United States asking for data regarding their confirmations. Results of the replies received are given in Chapters III and IV.

4. The case study method will be used in Chapter IV in describing the actual operation of a local parish of the Episcopal Church, showing its relation with the members and the community. It will also be applied in various quotations from the letters and statements of individuals.

5. The participant-observer method is used. The writer was born and reared in the Church of England, and prepared for the priesthood in England and Canada, being ordained in Saskatchewan in 1909. Since that time he has been constantly active in the ministry of the Anglican Church in Canada and the United States. Though occupying a humble position as rector of a small parish, he has been in close touch with the life of the Episcopal Church, and can state that he knows it intimately. In this he has the advantage, pointed out by Dr. Dewey, of the participator over the mere spectator, possessing the knowledge which

comes from experience rather than the opinion of one looking on from outside. (1) It may be objected that such an one is likely to be prejudiced, but this may work both ways, for he knows the weaknesses of the institution as well as its values, and his bias may be more than offset by the possession of the closer view of the whole process gained through taking part in it.

E. Before proceeding to the actual study it will be necessary to define some of the terms to be used, particularly those which appear in the title of this thesis.

1. Personality.

Like all words dealing with abstractions the term "personality" is the outcome of an evolutionary process. The Greeks used a word which became in Latin "persona" to designate the mask worn by an actor in the drama of the day, from which it was applied to the role he played on the stage, and finally to the character anyone sustains in the world. Thus the word came to stand for the essence of what an individual is. Dr. Robert E. Park thinks that it is no accident that the word for "mask" should acquire this meaning, since all are, consciously or unconsciously, playing a role in which we are known to each other as a particular character. (2)

---

1 Democracy and Education, (1926) p. 393

2 Survey Graphic, May 1926, pp. 135-139.

Shakespeare recognized the truth of this when he wrote:

"All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts,..." (1)

It may therefore be said that our personality is all that we are at any particular time, or, with Bogardus, "Personality is the totality of ways of acting and thinking of any human being." (2)

The old idea was, and still maintained by some, that we are born with a personality. But Social Psychology has demonstrated clearly that this is not so--Personality is something acquired--the outcome of a total situation embracing all that is included in heredity as well as the environment, physical and social. It is the social situation, to quote Dr. Raup, "taking unique form at that point." (3) It is more than the biological organism which comes into being through procreation. (4) The mechanism of behaviour possessed at birth can only function socially through the participation of the individual in social life, and the inter-relation of the members with the various groups. In this way personality is acquired. It is the

---

1 As You Like It, Act ii, Scene 7.

2 Contemporary Sociology, (1931) p. 200

3 The Educational Frontier, W. H. Kilpatrick, ed. (1933) Chapter III, p. 79.

4 K. Young, Social Psychology, (1930) p. 233

outcome of social relationship between individual and individual and individual and group, acting upon the plastic protoplasm inherited from the past, and enhanced through communication of the group's social heritage. It is connected with the place or status achieved by the individual in the group. (1) He is only a person when he has a place in the life of the group.

When we consider the differences in personalities we find that all do not develop to the same degree for two reasons, first, because individuals do not possess the same initial machinery, and secondly, because of differences in environment.

Persons do not come into the world with the same equipment biologically, that is, with an equal physical, emotional and intellectual capacity. There are graduating handicaps.

The importance of the effect of environment upon human life has long been known, Aristotle having pointed it out in his work Politics. But its great value in regard to personality and institutions has only been recently recognized in any very definite way. It is found to be plural rather than singular, for there are many environments, no two persons coming under the control of exactly the same environments. (2) Life is found to be

---

1 Park and Burgess, Introduction to Sociology, (1921) p. 55

2 A full discussion of this subject will be found in L. L. Bernard, Social Psychology, (1926) pp. 69-89

a process of adjustment to environment, but man has largely succeeded in transforming environment by interposing a barrier of what has been called cultural environment between himself and nature. (1) These organizations or combinations made for the purpose of social control have produced institutional environments, such as the economic, political, educational and religious institutions, which appear in special or particular forms. It will thus be evident that personality is greatly influenced by those institutional environments with which it comes in contact.

For clarity environment may be divided into three kinds:

a. Physical or Material. This is connected with Nature, with climate, soil, topography, natural resources, all of which exert a tremendous influence upon human population and culture. Man's inventiveness in wresting from nature means of subsistence plus the use of language created certain culture contents which served as elements in social development. In the struggle man learnt cooperation, which in turn led to social progress. He developed skills, arts, one of the most important of which was writing, making thought concepts permanent.

b. Biological or organic. Part of the natural environment, it includes microorganisms, insects of all kinds, plants used for food and clothing, harmful relationships

---

1 See John M. Gillette and James M. Reinhardt, Current Social Problems, pp. 43-46

with animals and plants in their effect upon man. These greatly influenced his places of residence and the size of human populations, affecting also age, sex, and occupation.

c. Psycho-Social. This term is used by Bernard to signify the social atmosphere which is the outcome of the process resulting from dealing with the physical and biological environment. (1) Man found himself not only surrounded by mountains and rivers, but by customs, mores, thoughts embedded in institutions. Becoming part of that with which he was associated, the group developed in a similar way producing national types. But groups were separated and developed upon different lines even in a similar environment.

Noting the differences in original equipment mentioned above and the differences flowing from environment, we can see how many variations in personality arose. But one must beware of a dualism regarding heredity and environment. One is complementary to the other. As already mentioned, no two persons have exactly the same environment, since the environment, (as Dewey says) is that with which a man varies, (2) i.e., what the environment is to him depends upon his ability to perceive it and respond to it, which is largely a matter of previous experience.

---

1 Op. cit. pp. 76 ff.

2 Op. cit. p. 13

We can therefore say that that something which is achieved by the individual ego or self (which Dr. Todd calls "the element of originality in every person" 1) through participation in associated group life, based upon the physical, muscular, neural, temperamental, intellectual, and social qualities, issuing in a character or self-expression, can be defined as Personality.

2. Institution.

The word comes from the Latin "institutum", meaning an undertaking or purpose, so that when Livy wrote "ex instituto" he meant "according to existing customs." Thus a social institution can be thought of as a customary and established way of acting, or, to quote Bogardus, "a social institution is a product of established and accepted behaviour patterns." (2) Young calls institutions "cultural structures laid down from the past." (3)

Among institutions the most primary are those regarding property, education, marriage, government and religion. With the development of civilization others have emerged for their more definite control. But all institutions have come from the mores, such as our present system of legislature, religious sects, etc., and their origin can only be discovered by historical investigation. The latter will be the purpose of Chapter II in this study. Personality is

---

1 Theories of Social Progress, (1918) p. 47

2 Op. cit. p. 310

3 Op. cit. p. 292

influenced by several or all of these institutions, so that no person is inter-related with only one, but experiences interaction with many such social institutions. It is unlikely that all the institutions with which a person is connected will be related to him in the same degree, due to the complexity of environmental factors.

A more particular definition is given by Sumner. He says:

> "An institution consists of a concept (idea, notion, doctrine, interest) and a structure. The structure is a framework, or apparatus, or perhaps only a number of functionaries set to cooperate in prescribed ways at a certain conjuncture. The structure holds the concept and furnishes instrumentalities for bringing it into the world of fact and action in a way to serve the interests of men in society." (1)

Here, then, we have two bases for an institution, viz., an idea, and a structure. In this study we are using the term institution in a particular sense, not the more general one such as family, marriage, or even religion, but in respect to a religious body known as the Protestant Episcopal Church of the United States of America. Taking Dr. Sumner's two bases and applying them to that body it will be seen that:

a. The idea stands for the motif or teaching which underlies the institution, and around which it is built up. It is what in the language of the New Testament might be described as "the Gospel". It is the belief in God as

---

1 Folkways, (1906) p. 53

revealed in Jesus Christ formed into a body of Christian theology, and as found in the Holy Scriptures, patristic writings, ancient creeds, definitions of councils, liturgies, etc.

b. The structure is the form upon which the society is built--in this particular case it is its ecclesiastical polity, including apostolic succession, episcopacy, sacraments of admission and fellowship, such as Holy Baptism, Holy Communion and other sacramental rites. Also included in this would be Canon Law, methods of administration, such as the division into provinces, dioceses, parishes, and missions. The structure would also contain the accepted or defined and regulated ritual, ceremonial, music and architecture. This appears in the world of fact as persons holding definite offices, books, buildings, land, etc.

Institutions tend to continue, i.e., as long as they meet some fundamental human need. Hertzler says:

> "Institutions, because of the insistence with which they are maintained and the attachment that people of all culture stages and all historical epochs feel for them, obviously play a part in this complex of groups and relationships that is real and indispensable." (1)

Looking at the Church from this standpoint we realize that a reason for its continuance is that while the membership is constantly changing, some entering and others leaving due chiefly to birth and death, there have always been

---

1 Social Institutions, (1929) p. 32

enough people conditioned to it and who desire to maintain it, because it meets a fundamental need in their lives.

Other reasons may be found which tend to perpetuate the Episcopal Church, such as its general effect upon society apart from its particular membership, its wide interests due to the possession of property, schools, hospitals, homes and other agencies. Looked at in a general way the fact that while the United States has no state religion yet through its president, governors, mayors, it frequently calls people to attend some church, shows a wide-felt need for religious institutions.

But institutions are liable to change. Bernard says: "Institutions are only relatively permanent, and so not unchanging." (1) The study of history reveals changes in the Church as in other social institutions. But changes are slow, as a rule. Generally, when they come, they are the outcome of long continued causes. One great cause for change is the continual battering of the membership upon the institution due to the inter-relation between personality and institution.

It may therefore be said that, from the standpoint of this thesis, an institution such as the Episcopal Church is a society or body of ancient origin, comprised of a constantly and gradually changing membership, with a core of definite beliefs, and organized upon a certain plan, with

---

1 Op. cit. p. 565

prescribed officers or agents, laws, methods of procedure, legal and ceremonial, holding material properties, and continuing as long as it meets certain general human needs.

3. Church.

The word "church" has acquired many different meanings. It is used in a general and also a particular sense, such as "The Church Catholic or Universal" and "The Church of England." It is also used as the name of the building in which the congregation gathers for worship. In this it has a specially Christian sense, for Jews worship in a Synagogue, Mohammedans in a Mosque, and Buddhists in a Temple. The term "Church" is also applied to a local congregation, as, e.g., "St. Paul's Church, Lansing."

The word as used in the title of this study has reference to the institution legally known as the Protestant Episcopal Church of the United States of America, a name which it received when representatives of the various colonial branches of the Church of England in America met at Baltimore, Maryland after the Revolution, as will be described in Chapter II. Before this it was a part of the Church of England within the jurisdiction of the bishop of London. Though the term "Episcopal" was sometimes applied to it early in the seventeenth century, it is an anachronism to speak of it before the revolution as the Protestant Episcopal Church. But since the many different national bodies which are in communion with the Church of England, and descended from it, are known generally as "Anglican",

the term "Anglican Church" will sometimes be used in referring to the colonial sections of the Church of England.

But there is another aspect which must be taken into account. To an extent all Christians regard their Church as a spiritual society, as something which is primarily "other-worldly" and which is an agency for God among men. It is an ark of salvation, a depository of grace, a divine society. This view is held by the Episcopal Church, so that the Episcopalian who is a Churchman at heart, regards the Church with affectionate respect. To him it is part of the society of the people of God, the New Jerusalem coming down out of heaven. While it suffers from the weaknesses due to the human element, its purpose is to at last win the world to God, and therefore to its best good. But this is largely a mystical conception. In order to make this clear it should be explained that the Anglican Church has never lost the conception of the whole Catholic Church, as a perusal of the Book of Common Prayer will show. It has never thought of <u>itself</u> as <u>the</u> Church but only that <u>part of it</u> in England, or wherever it was rightfully first. It is not anxious to establish <u>Anglicanism</u> but to present the full and pure Catholic religion. While it does not agree with all the tenets of the Church of Rome, it recognizes it as a true part of the whole Catholic Church and does not seek to compete with it, or with any other part of the Catholic Church in its

rightful domain. So there is an Anglican bishop in Jerusalem, but not of Jerusalem, that being an ancient see of the Eastern Church. Hence when the English settlers came to America in 1607 there was no idea of starting a new Church. Members of the Church in America were members in England and vice versa. But, when the United States was organized as a new nation the Anglican Church in the colonies also organized as the Protestant Episcopal Church, though not as a new body, but as the functioning part of the same greater mystical body, the Holy Catholic Church, of which the parent Church of England was also a part.

We may therefore define the Church as: (a) The mystical body of Christ on earth, divided and only partly realized at present; (b) those several local parts, organized in various and different ways, and with different names; (c) for our particular study that body which is in communion with all other parts of the Anglican Church organized in this country under the legal name of the Protestant Episcopal Church of the United States of America.

4. Membership.

The word member comes from the Latin membrum meaning a limb, or branch, which implies being a vital part of a thing. Membership to be real must be living, so that the motif or geist of the institution flows through the member. Jesus rightly described it as the relationship between the branch and the parent vine. (1) Thus, the fact of

---

1 St. John 15:5

membership, is the source of inter-relation between the member and the institution.

Membership is either voluntary or involuntary. In the case of the first it is the result of direct choice. It was the argument of the Anabaptists that persons baptized in infancy did not themselves choose the Church. But the reply to that is that the child baptized in infancy and properly nurtured would not desire anything else. When infant baptism is followed by Confirmation it is expected that the adolescent will at that time personally ratify the promises made for him in infancy. As a matter of fact experience shows that in both cases there is a likelihood of failure to fully appreciate the values of membership, for while many baptized in infancy show little realization of what it means, the same can also be said of many baptized in adulthood. In the last analysis it is a matter of integration with the institution, and the earlier this is accomplished the more lasting it is likely to be.

Since this study is concerned with membership in the Protestant Episcopal Church particularly, it must be pointed out that this is obtained through the sacrament of Holy Baptism, for in reality, one does not join the Episcopal Church as an entity, but the Holy Catholic Church, the mystical Body of which it is a part as explained above. Hence there is no ceremony of "joining the church" meaning a particular denomination, as practised by many religious

bodies. Baptism is expected to be followed by Confirmation, which, in the Anglican Church includes the public confession of Christ and the ratification of the promises made at baptism. However, the important part of Confirmation is not the renewal of baptismal promises, an element introduced into the Anglican form at the Reformation, but the sacramental rite of laying-on-of hands by the bishop as a representative of the Apostles, accompanied by prayer for the out-poring of the Holy Spirit upon the candidate. Hence Confirmation does not create membership, since the person to be confirmed has already been made a member in baptism, but it enhances membership. Confirmation is preliminary to the reception of Holy Communion, which is, among other things, a sacrament of fellowship implying continued membership. (1)

Membership involves certain privileges and duties. Both are chiefly of a spiritual nature, as would be expected. Membership in the Holy Catholic Church provides status in the Kingdom of Heaven, or to use the words of the Church Catechism, by baptism a person is "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." (2) The obligations may be summed up as "to renounce what Christ forbids, to believe the

---

1 Confirmation has always been practised in some form in the Catholic Church, and finds its support in the New Testament, particularly Acts 8:14-17.

2 Book of Common Prayer, p. 283.

Common Faith of the Church, and to obey the laws of discipleship. (1)

It is worth noting that by the system of the Anglican Church the member is brought into relation with the institution from the cradle to the grave. Beginning with baptism in very early infancy he is publicly received in the presence of the congregation or body of members. The priest, representing Christ, takes the child in his arms, or if an older person, holds him by the hand, while three communicants, acting as god-parents or sponsors, become responsible for his religious training. Usually the sponsors are friends chosen by the parents, two men and a woman for a boy and two women and one man for a girl. In this way, the infant is not only introduced to all the people of the parish, but the priest and three other persons, beside his parents who have a prior responsibility, become answerable for his religious education.

Upon reaching "years of discretion" he is confirmed, for which he is to be prepared by suitable instruction. His marriage is expected to be in the church to one who is also a member. Provision is made for his spiritual life by the regular Church services, including Holy Communion. In illness he may have the ministrations of the priest and the sacramental rite of Unction or anointing with consecrated oil together with prayer for his recovery. This is not

---

1 C. Gore, The Religion of the Church, (1916) p. 4

intended to supersede medical care, but to accompany it. At death he is buried with the solemn rites of the Church. All these, when properly observed, are means of binding the individual to the institution, and the institution to the individual.

As a practising member he regularly takes part in the ritual of the services, which becomes his possession. He is a participant. When of age a member has a vote in the annual or other meetings of the congregation, if a regular attendant and supporter, and is eligible for office on the vestry. If a communicant, he may be elected a delegate to the diocesan convention, and as such may be elected a delegate to the General Convention. As a member of Diocesan or General Convention he exercises his influence directly on the body itself.

From the foregoing it will be seen that the person and the institution are brought into close association with each other. There is inter-relation, inasmuch as membership implies not only a "belonging-to" on the part of the individual, but also a responsibility of the institution to the new member expressed in the appointment of other members as responsible for him. They are particularly ordered to see that he is taught the principles of the institution.

There is also inter-action between the member and the institution. He participates in its life and contributes to it by his support, moral and financial. The institution

provides him an opportunity to share in its direction and control by his vote, and, in some cases, by actively directing and controlling the institution through membership in its legislative assemblies. He may become a minister, in which case he will have also certain spiritual activities to perform, and if a priest or bishop, representative and administrative functions in parish or diocese. In this case he receives his commission and spiritual authority through the institution. He will also have a part in its legislative work, while governed in this by the canonical laws of the institution.

Furthermore, there is inter-dependence, for the member looks to the institution for spiritual sustenance and the institution to the member for maintenance and its continuous life.

In this way there is seen to be a necessary reciprocality between institution and member and member and institution.

Perhaps it may be asked, wherein does membership in the Episcopal Church differ from membership in other institutions? Grace Longwell Coyle points out that the important factor in membership is, who are eligible for membership? (1) Many institutions are only open to certain people, for they require that candidates for membership be of a certain religion, nationality, occupation, or race, etc. But the

---

1 Social Process in Organized Groups, (1930) pp. 64-77.

But the Episcopal Church, following the practice of the historic Church through the ages, recognizes all human beings as potential members.

With regard to expulsion from membership, this is very rarely done in the Episcopal Church. Persons deposed from the ministry would be ipse facto excommunicated, and those who marry contrary to the laws of the Church also excommunicate themselves. Ecclesiastical legal machinery is provided, however, in every diocese and missionary district, for deciding upon such cases when brought to them. The provisions of the Book of Common Prayer for excommunication and the treatment of excommunicated persons have, therefore, become almost obsolete and a "dead letter". (1) Those who really value their membership are careful not to jeopardize it, while others do not care. On the other hand there is comparatively little effort made to maintain discipline between member and institution in the case of laymen. It is different, however, in the case of a minister. While trials for "heresy" are rare, every year some clergy are deposed for moral reasons. A larger number renounce the ministry and are deposed on non-moral grounds.

5. Inter-relation of personality and institution.

Something has already been said about this matter in discussing membership in the particular institution

---

1 Book of Common Prayer, pp. 84, 85, 597.

under discussion. It must be borne in mind, however, that every person is brought into contact with several institutions, such as the family, school, church, state, economic and perhaps others, and therefore he is affected, more or less, by at least some of these, for they largely compose his social environment. As Raup says:

> "There is now no serious doubt that what a personality becomes is conditioned integrally within the cultural patterns of the society in which it develops." (1)

The effect of the close association of personality and institution is well stated by Dr. Eben Mumford in his (unpublished) notes on "Principles of Leadership" in which he says:

> "In our modern period every human being must start in an exceedingly complex and highly associative process made up of numerous human groups, many of which are very old, having well established customs, traditions, laws, beliefs, attitudes and sanctioned values. In fact, it is this highly developed group life that carries and controls the achievements of culture of all ages, both material and spiritual. What the individual becomes, therefore, will depend primarily upon the nature and number of human groups in and through which his particular inborn equipment finds expression. The main or institutional types of human association such as family, school, church, local, state and national government, industries and occupations, and the various forms of recreation and aesthetic expressions are much older than any individual now living. Moreover most of these forms of association or groups are very complex in structure and function." (2)

The effect of inter-relationship between an individual

---

1. Op. cit. p. 78

2. Mimeographed MS. p. 27.

and the institution will vary according to the intensity or quality of his association with it; he will thus proportionately become imbued with its customs, ways, beliefs, etc. This variation will depend also upon the person's temperament, whether he is a Philistine or a Bohemian in his method of life expression. One person is conformist in attitude and another distinctly radical. But, so strong is this influence of institution upon personality that it has been recognized in facial expression. Emerson saw this and wrote:

> "Every religious sect has its physiognomy. The Methodists have acquired a face, the Quakers a face, the nuns a face. The Englishman will point out a dissenter by his manner. Trades and professions carve their own lines on faces and forms."

The quest of this thesis is to find, if perhaps only in a small degree, that this is true.

The effect of this inter-relation is in reality more than that exercised upon individual members as such, since all society is largely what it is because of the complexity of institutional influences. This has been realized by historians. Dr. Gooch tells us that "The early history of every nation must be of institutions rather than of events." (1) The realization of this truth has caused historians like Schlesinger, Turner, the Beards, and others to write history from the social standpoint. In earlier days life was less complex because

---

1 History and Historians in the 19th Century, (1913) p. 18

institutions were fewer, though the result was that individual members were bound more closely to the particular social pattern they represented. In the Middle Ages, before the effect of the Renaissance became general, there was little or no conflict over religion, because there was practically no choice in the matter for the ordinary individual. He knew nothing and expected nothing else but the one institution of religion in which he and his fathers for generations had been reared. But changed conditions providing more opportunities for education, contacts with other or more groups, less isolation and better communication facilities, very much lessened the control exercised by any particular institution. This probably explains to a large extent the great number of sects and cults in America today.

F. Summary

The purpose of this thesis as outlined in this chapter is an attempt to demonstrate the reciprocality which exists between the personalities composing its membership and the institution.

Reasons were then advanced for believing that this study may prove valuable to sociology, because the institution known as the Protestant Episcopal Church reveals qualities of persistency, and ability to adjust itself to changing conditions. It also is an example of an institution making a large use of ritual. Further, it produces a

fairly definite type of personality, and demonstrates an institution which is in many ways quite illogical.

After recounting the various methods to be used, the important terms to be employed were defined, in order to avoid ambiguity, and to make as clear as possible the nature of personality and institution, with their inter-relation. Personality is shown to be something acquired, and to be the result of heredity and environments, which are complex, producing many variations. An institution is an outcome of the past, particularly of the mores, which meets a definite and universal need, and which has embodied itself with an ordered method of application and continuance. In this study a particular institution is considered, the Protestant Episcopal Church, which is shown to be an ancient body possessing definite beliefs and organization, and likely to continue so long as it meets general human needs.

The term Church is dealt with in its general sense as the mystical Body of Christ, in its several parts, organized under different names and divided into many denominations, and also with regard to the particular body discussed in this study.

Membership is defined as a vital inter-relationship between the individual and the institution, involving also inter-action and inter-dependence on the part of member and institution in a reciprocal way.

Finally, inter-relation between member and institution is seen to result in a mutual conformity. This is more noticeable in the individual, who, according to the closeness of his relationship with a particular institution becomes formed after its likeness, though also influenced by the other institutions with which he is associated. At the same time the institution is modified and controlled through the influence of the membership, and also of other institutions, acting upon it.

CHAPTER II

HISTORY OF THE PROTESTANT EPISCOPAL CHURCH

A. Pre-colonial period of the Anglican Church.

The first permanent settlers to colonize what is now the United States, and to settle along the Atlantic seaboard were the Englishmen who formed the Jamestown settlement in 1607. They brought with them all their ideas, habits, customs, and traditions, including their rights as Englishmen, enshrined in Magna Carta, with Habeas Corpus, and English Common Law. These colonists were members of the Church of England, the institution dealing with religion in which they and their forefathers for many generations had been nurtured, and with the life of which they were closely integrated. It is not surprising therefore to find that they brought with them a priest of the Church, and that provision was immediately made for holding the regular services of the Church of England in the words with which they were familiar, not only on Sundays, but daily. These people, like all of us, were the outcome of social forces which had been for a long time in operation. As Dr. Goodwin states in his history of the Church in Virginia, "What is of abiding value in the character of a people has its roots deep in the past and embodies itself in institutions." (1)

The Church of England had been of great social importance even in Saxon times, for in every "Ham" and "tun" there was a central building around which the lives of the

---

1 E. L. Goodwin, The Colonial Church in Virginia, (1927) p. 1

inhabitants circled, the name "church" being applied to it, the same name as the institution itself bore, in which the lords and serfs were alike members. No doubt the change from paganism to Christianity was often slow, but the Church, not only in England, but also on the continent of Europe, possessed great prestige, and it became almost impossible not to belong to it. Its control of family life was far-reaching, and it alone was believed able to guarantee salvation and eternal bliss. It was the one institution which bound all the people together, and which moulded their lives. The parish church was the center of community life, and it controlled recreation and every family event. In fact, the parish church and the people were so closely related and bound together that all community affairs were done in the name of the parish. The parish became an administrative area of local government, with the church wardens and vestrymen as executives. This condition was so deeply engrained in custom that it accompanied the colonists from England to America, so that the term "parish" is still used today of local civil administrative areas in Virginia and Maryland. (1)

Only those who died in communion with the Church, there was no other in those days, could be buried in the churchyard, and it was believed that they alone would rise at the general resurrection--all others would be damned. It was,

---

1 A. L. Cross, A Shorter History of England and Greater Britain, (1920) p. 269

therefore, a tremendous social force, and transformed society, on the whole advantageously. As Mr. Wingfield-Stratford says:

> "Viewed in the light of a mind-training society, it must be admitted that the Church accomplished her mission of turning pagans into civilized Christians with an organized efficiency compared with which our modern efforts to turn men into supermen must appear blundering and half-hearted." (1)

Here we have then a picture of the Church as an institution, moulding and transforming lives by its teaching, through symbol, ceremonial, pictures on walls and windows, by social control through taboos and fears, and by kindnesses and care for the sick and needy not found elsewhere. The work of the monasteries and convents in charity, in teaching, in the introduction of new and better methods of agriculture and other arts must also not be overlooked.

But the Church should not be thought of in the loose way which is so common today. In the middle ages it was a world wide institution with headquarters at Rome, a highly organized society, inter-national in scope, with its "finger in every European pie". (2) Yet at the same time the Church of England possessed a certain identity of its own, which it later asserted. The Church of England included all the people of England, though the great mass of

---

1 History of British Civilization, (1932) p. 60

2 J. W. Thompson, An Economic Social History of the Middle Ages, (300-1300) (1928) p.v.

them had no word in its control. But it was the champion and friend of the common man, who was not then protected by the king's court. For though only a serf he was a member of Christ's Kingdom by his baptism, and could go from his humble hut into the beautiful church which spoke to him of heaven, and, equally with the great lord, could partake of the Lord's Body in the Mass. So the Church formed a mediating influence between ruler and ruled, and it was the one ladder by which a common man could rise to positions of power, which he sometimes did. As Dr. Thompson states:

> "To a world without secular art, without secular music, except of the crudest kind, the frescoes, the stained glass, the music, the lights of lamps and tapers, the colors of the priest's robes, which differed according to time and occasion, the odor of incense in a great cathedral furnished emotional and esthetic enjoyment." (1)

The key to understanding the people who formed the first settlers in Virginia is to be found in the changes which occurred in connection with the Protestant Reformation in England. "The cumulative series of events to which we give this name were but the successive steps in the self-enfranchisement of a great people." (2) In a strong manner, because he had control, and under the sanction of law, Henry VIII caused the changes to be brought about which separated the Church of England from the rest of Catholic Christendom centered in Rome. To think

---

1 Op. cit. p. 674

2 E. L. Goodwin, Op. cit. p. 2

of the English reformation as merely a political expedient to satisfy the cravings of Henry VIII for a new wife, or as a revolt against the Church of Rome, is to make the same mistake as those people do who say the Church of England was founded by Henry VIII. With the growth of learning, and a strong sense of nationalism, there came also an increasing desire for reform in matters of religion together with a feeling of the waning value of papal authority. It took but one match to light the fuse that fired the powder-barrel which separated the Church and realm of England from the control of the Church of Rome. (1)

It must be borne in mind that the great mass of Englishmen still revered the Church, but they wanted its reform. Mr. Ramsey Muir says:

> "There is no doubt at all the Parliament and the mass of the people readily concurred in the severance from Rome. Both the old dislike of the Papacy and the strong National feeling of England found satisfaction in this change." (2)

But the old condition of things was gone forever. From henceforth one institution could not hold all the people as it had in the past. When Elizabeth ascended the throne in 1558 the country was in a state of uncertainty and unrest. While the great majority of the clergy remained at their posts, there was great religious confusion

---

1 British History, (1920) pp. 176-177. See also A. L. Cross op. cit., Chapter 20, and P. Smith--The Age of the Reformation, (1920) Chapter VI. Also pp. 41, 42.

2 A. L. Cross, Op. cit., pp. 198-199

in the country due largely to the rapid changes which had been taking place. A new English book, the first complete Book of Common Prayer, was issued in 1549, followed by revisions in 1552 and 1559, but it took some time for people to be weaned from the Latin forms in which they had been reared. On the other hand, many who had sought refuge abroad during the Marian rule, returned, often as ultra-Protestants. Elizabeth provided strong leadership in the critical situation which existed by establishing the Church of England on a basis which all but extremists on both sides could accept. So it was, that when the colonists went to America in 1607 they took with them the Book of Common Prayer, much as Cranmer had left it. Though it was hardly seventy-five years since England and Rome had parted, the principles of the established and reformed Church had become firmly fixed in the minds of the great majority. The Bible had become familiar, since it was read in every church, and those able to read could peruse its pages in their homes. Second only to the Bible was the Book of Common Prayer, which was thoroughly used, so that its anthems and responses were on every lip. The disturbances raised by the Puritans had not become at all widespread, for they had not yet created a schism; in fact, the early years of the reign of James I were comparatively quiet religiously. The difficulties were more political than religious.

It should not be thought that the colonists were all

pious people for in fact, with some exceptions they were far from it. But they took the religion of the Church of England for granted--they were integrated with the institution. (1) A contemporary account, written by Captain John Smith says:

> "I well remember wee did hang an awning (which is an old saile) to three or foure trees to shaden us from the Sunne, our walles were rales of wood, our seats unhewed trees, till we cut plankes; our Pulpit a bar of wood, nailed to two neighboring trees. This was our Church till wee built a homely thing like a barne, set upon Cratchets, covered with rafts, sedge, and earth; so was also the walls. Yet wee had daily Common Prayer morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our Minister died." (2)

The first clergyman was the Rev. Robert Hunt, M. A. (Oxon) who had resigned his parish in England to accompany the colony. Dr. Chitwood says of him:

> "He seems to have possessed to an unusual degree the rare virtues of patience and fortitude, for we are told that despite the sufferings he experienced from illness and the hardships which he endured during the first terrible years at Jamestown, no one ever heard him complain or repine. His calmness of temper and poise of character were a mollifying influence among the quarrels and bickerings that characterized the relations of the early leaders at Jamestown." (3)

---

1 C. C. Tiffany, A History of the Protestant Episcopal Church in the United States of America. (1895) Chapter II.

2 E. Arber and A. G. Bidley, Works of Captain John Smith, ii. pp. 957-8.

3. A History of Colonial America (1931) p. 516

B. Colonial Period.

The history of the Church of England in the colonies is not a very pleasant one as a whole, though there were many examples of saintliness and patient zeal for building the Kingdom of God. Nevertheless, though begun under most auspicious circumstances, by the end of the seventeenth century, there were not a half-dozen clergy of the Anglican Church in the colonies outside Virginia and Maryland where it was established, and less than fifty all told. (1) The English Church had failed to keep pace with the growth in population, which points to a rift in the relationship of personality and institution. Can we in any way account for this?

While the generality of Englishmen at this time were members of the Church of England it does not follow that the ties which bound them to it were very strong, in fact, we know that in many cases those ties hardly existed at all. Even some of the leaders in the first expedition are described as "little better than atheists" in an old record of the voyage. (2) The great majority did not come from motives of religion. While the early charters included the desire to convert the Indians to the Protestant Religion, the work was not undertaken except by a few leaders such as the Rev. Alexander Whitaker, who baptized Pochahontas. Many of the colonists were people of very

---

1 O. P. Chitwood, Op. cit., p. 517

2 S. Wilberforce, History of the American Church, (1856) p. 22

low character, described as "men of broken fortunes and ungovernable habits." (1) It must also be borne in mind that associations with the Church did not seem the same to the colonists in the new country. These associations had been part of a life which was now severed from its early moorings. The prestige of the Church in the old land, the emotional connection with ancient buildings joined with old memories and family traditions had become things of the past. Also the relationship of Church and State was such that the three thousand miles of ocean which divided them had the effect of greatly weakening the ties with the Church as with the State. As the settlements spread, and with the introduction of the tobacco industry requiring large estates, thus producing a great deal of isolation, the contacts with the Church naturally became fewer. This affected the second generation still more, so that the English Church in the colonies grew weaker and weaker. Other elements also entered in. The supply of clergy was small, and not always of the best caliber. However, from more recent historic information they were not always as bad as they have been pictured. Much of the history of the Established Church was taken from histories published by various denominations which were puritanic and prejudiced. The Rev. G. Maclaren Brydon writes:

---

1 Op. cit., p. 29

> "It is obviously unfair and improper that the ultimate estimate of the character of the Church and her clergy should be based upon the statements of historians of other religious bodies. However strong might be the desire on the part of any such historian to give a fair and unbiased account, it would seem almost humanly inevitable that the desire to present his own denomination in the clearest and most attractive light would beget a tendency unintentionally to darken the background. Foote and Semple, as well as Meade and Hawks, lived and wrote in that era of intense religious partisanship and controversy which extended in America throughout more than half the nineteenth century--a type of warfare which by the way was developed in the Virginia life by the dissenters themselves." (1)

The fact is that out of a list of over six hundred ministers who served the Anglican Church in Virginia from 1607 to 1785, only thirty-five have any record of misconduct against them. Of course it was inevitable that there would be some misfits and unworthy persons among them, and with the hard life of the frontier and the lack of any real authority for ecclesiastical discipline, such clergy were hard to control. But the vast majority were good men of piety and zeal. (2)

Another reason which tended to loosen the bond between the individual and the Church was due to its incomplete organization. It had no resident bishop. Many efforts were made to correct this, but without avail. (3) Not having bishops, colonial candidates for the ministry were

---

1 E. L. Goodwin, op. cit., Introduction by Rev. G. MacLaren Brydon, p. xvixx

2 Ibid, p. xviii

3 A. L. Cross, The Anglican Episcopate and the American Colonies contains a most complete account of this subject.

obliged to take the dangerous voyage to London, the colonies being under the jurisdiction of the Bishop of London, which very much reduced the number of available clergy. It also tended to increase the number of English born clergy, who often failed to adjust themselves to colonial conditions. Further, it eliminated the use of the rite of confirmation for more than a hundred and fifty years among the laity (with the exception of those who were able to visit England) and thus assisted in weakening the hold of the Church upon them, as well as withholding from them a means of grace. Still further, it reduced the executive value of episcopacy almost to zero. While the governor of the colony was often appointed to act as "ordinary", (1) he was generally unfitted for the task by lack of training, and sometimes through gross irregularity in moral life. This formed a tremendous handicap to the Church, which benefitted the dissenting bodies, since they did not need bishops, and so were not effected in this manner.

A third general cause of decline in the Church was its unpopularity. Conditions in England during the seventeenth century favored the emigration of people who were opposed to the Anglican Church, so that many of the colonists were those whose opinions in religion and politics had been in opposition to the civil and ecclesiastical authorities at home. In Massachusetts the Congregationalists and Presbyterians, in Rhode Island the Baptists, in

---

1 Administrative officer in matters non-spiritual.

Pennsylvania the Quakers formed the great majority. (1) Thus the small minority of English Churchmen, often persecuted, were very unpopular, which in some cases must have created an inferiority complex, though the conflict may have caused them to hold more together. The attempt to establish the Anglican Church in New England under Governor Andros only made matters worse, for he represented Stuart tyranny. The connection of the English Church with the English government, while it gave it some prestige, particularly among leading families in Virginia, greatly militated against it in other ways. Any unpopularity of the governor affected the Anglican Church adversely. A further cause was, that where it was established a great many resented being forced to pay for its support, taxation of any kind being objectionable, then as now. The loose ways which came in with the Restoration, affected the Church in America as well as in England, particularly in the eyes of people brought up in a narrow Puritanism. Also, the formal mode of worship of the Anglican Church, and the necessity for training therein, further widened the gulf.

The brightest part of the picture is that of the work done through the agency of the Society for the Propagation of the Gospel in Foreign Parts, organized in London in 1701, later known as "The Venerable Society", through the efforts

---

1 G. Hodges, Three Hundred Years of the Episcopal Church in America. p. 49

of Dr. Thomas Bray, who had been commissary for the Bishop of London in Maryland. He also founded the society for promoting Christian Knowledge. (1) The missionaries of the former society brought new life to the English Church in the colonies and for seventy-five years carried on an aggressive work, the results of which are still in evidence. During this period some three hundred clergy were partly or wholly supported by the Society for work in the American colonies. The greatest success of the S. P. G. missionaries seems to have been in South Carolina, where the competition with the dissenters kept the Anglican Church alive and on the alert. (2)

Two events stand out during the pre-revolutionary period of the eighteenth century which served to strengthen the Episcopal Church in America, viz., the conversion to it of the whole faculty of Yale College with five neighboring ministers in 1722, (3) and the coming of Dr. Berkeley, from England, in 1729. The visit of the latter resulted in the founding of King's College, New York (now Columbia University) and also of the College and Academy of Philadelphia, which later became the University of Pennsylvania.(4) The College of William and Mary had begun its life in 1693.

---

1 See Classified Digest of the Records of the Society of the Propagation of the Gospel in Foreign Parts. (1894) Chapter I.

2 O. P. Chitwood, op. cit. p. 519

3 O. C. Tiffany, op. cit. pp. 125-131

4 Ibid, pp. 106, 282-285

Thus the Anglican Church in the early part of the eighteenth century had three higher institutions of learning in America.

Commencing in 1734 a wave of religious emotion swept the colonies, known as "The Great Awakening." It was not only inter-colonial, but international, for it followed the Pietistic movement in Germany and the Methodist revival in England. Two Anglican clergy contributed to it, both of them successively rectors of the same parish in Savannah, Georgia, and sent to America by the Society for the Propagation of the Gospel. (1) These were John Wesley, the founder of Methodism, who never left the Church of England, but died in full communion with it, and George Whitefield, who later severed his connection with the Anglican Church. The "Great Awakening" was an appeal to men to "flee from the wrath to come", and produced, not only a great interest in religion, but also much opposition. Jernegan states that a schism was produced within the Presbyterian and Congregational denominations regarding it, but these were later healed. However, the Anglican clergy were almost unanimous in opposition. (2) Undoubtedly the movement did much to prepare the way for the American Revolution, since it emphasized the principle of self-determination, "which is

---

1 The writer of this thesis was sent to Saskatchewan in 1907 by the same society - The Society for the Propagation of the Gospel.

2 The American Colonies, (1929) p. 409

comparable to the right of revolution," and of opposition to centralized authority. (1) It provoked attacks on the Anglican Church, "particularly in opposition to the threatened appointment of an Anglican bishop." (2) At the same time it failed to improve, to the degree expected, the religious and moral conditions of the people, and complaints of spiritual and moral decline soon reappeared.

Anglicans generally did not show much sympathy with the emotional appeals made by the revivalists, who found themselves more welcome in the meeting-house than in the parish church. (3) The late Dean Hodges wrote:

> "The Great Awakening was both a help and a hindrance to the Church. It was a hindrance in that it seemed for the moment to put the Church in the wrong regarding the spiritual life. Churchmen were cold when their neighbors were at a white heat. But in the main the Revival helped the Church; the quiet maintenance of liturgical worship, the self-restraint, the emphasis on conduct, the reliance of the Church on Christian nurture rather than on sudden conversion commended our ways to many sober and thoughtful persons, who sought refuge in our sanctuaries from the thunder and lightning of the revival preachers." (4)

Among the manuscripts at Fulham Palace is an account sent to the Bishop of London in 1761, containing data

---

1 Jernegan, op. cit., p. 410

2 Ibid., p. 411

3 O. P. Chitwood, op. cit. p. 542

4 Op. cit., pp. 172-173

regarding the number of members in the religious denominations in the American colonies at that time. The figures are incorporated in Table I. It will be noted that it only refers to white people, and that it includes Newfoundland and Nova Scotia.

These data probably over-state the Anglican Church membership, since they appear to contain all those who are not definitely included in the other denominations. The Church is thus made to contain in its membership 75% of the population of Virginia, 71.5% of South Carolina and Georgia, 60% of Maryland, 50% of North Carolina, 25% of New York, 23.2% of Pennsylvania, 9.2% of New England, 25% of the country taken all together.

C. Revolutionary Period.

Light on the situation at the beginning of the Revolutionary War is given by Dr. Sweet in his recent book "Methodism in American History", in which he says:

> "The recent attempt to enumerate the religious organizations in America at the close of the colonial period has resulted in the following: the total number of congregations of all denominations is given as 3,105, with about one thousand each for New England, the middle colonies and the southern colonies. Ranking first in number of congregations were the Congregationalists with 685; Presbyterians came next with 543; ranking thrid were the Baptists with 498; Anglicans came fourth with 480; the Quakers, or Friends, had 295; German and Dutch Reformed together had 251; Lutherans, 151; and Catholics, 50. Such was the religious complexion of the thirteen American colonies when the first Methodist lay preachers, coming out of Ireland in the last great wave of

TABLE I.
CALCULATION OF THE WHITE POPULATION AND OF THE VARIOUS RELIGIOUS PERSUASIONS ON THE CONTINENT OF NORTH AMERICA AS TRANSMITTED TO THE BISHOP OF LONDON IN 1761. (1)

North American Continent	Whites	P.E. Church People	Presbyterians and Independents	Quakers, Germans, Dutch of various sects, Jews, Papists, etc.
Newfoundland and Nova Scotia	25,000	13,000	6,000	6,000
4 New England Colonies:				
New Hampshire 50,000				
Massachusetts 250,000				
Rhode Island 35,000				
Connecticut 120,000	435,000	40,000	250,000	145,000
New York	100,000	25,000	20,000	55,000
New Jersey	100,000	16,000	40,000	44,000
Pennsylvania	280,000	65,000 (a)	45,000	170,000 (b)
Maryland	60,000	36,000	6,000	18,000 (c)
Virginia	80,000	60,000	10,000	10,000
North Carolina	36,000	18,000	9,000	9,000
South Carolina	22,000	20,000		
Georgia	6,000		5,000	3,000
Total (2)	1,144,000	293,000	391,000	460,000

a This includes 40,000 Swedes and German Lutherans, who reckon their service, etc., the same as that of the Protestant Episcopal Church.

b About a third of these are Quakers, about 10,000 Papists, the rest Germans of various sects.

c Chiefly Papists.

(1) S. Wilberforde, op. cit., p. 133.

(2) The fact that the figures quoted in Table I are in round numbers suggests that they are only approximations. It will be noted that they only refer to the white population, and that they include Newfoundland and Nova Scotia. Deducting the 25,000 inhabitants attributed to the last mentioned places we have a total of 1,119,000 white population in the American colonies in 1761. According to Dr. E. B. Reuter the total population of those colonies in 1760 was roughly 1,610,000, but this included other than white people. The difference of 491,000 can easily be accounted for since the negro population in 1790 was 757,208.

See E. B. Reuter, Population Problems, Chapter II.
See W. S. Thompson, Population Problems, Chap. X.

> immigration previous to the War for Independence, found their way to America and began the laying of the foundation of the great American Methodist structure." (1)

This would give some 16.8% of the congregations to the Anglican Church, and would further imply what one very much suspects, that large numbers of the people included in the statistics sent to the Bishop of London (Table I) were really not closely affiliated with the Episcopal Church. No doubt many were very much undershepherded since the number of clergy was never sufficient to adequately reach them. (2) For this reason many of the people, particularly in the South, were easily drawn into the Methodist groups. As Sweet says:

> "The reason for this more rapid extension of early Methodism in the South may be summarized as follows: (1) The Middle and New England colonies were better churched than were the Southern colonies, and in these colonies also Calvinistic theology was dominant. In New England Congregationalism prevailed; in the Middle colonies the Presbyterians were the most numerous. Thus these regions were much less liable to be sympathetic with the doctrinal tenets of the Wesleyan preachers. (2) The South, on the other hand, presented a most inviting field for the spread of Methodist doctrine and organization. Here the Established Church of England was strongest, and it must be remembered that Methodism was a movement within the Established Church, and Wesley continually reminded his preachers of that fact and of their dependence upon the Established Church ministers for the sacraments. It is a most significant fact that Methodism had its first extensive growth in Virginia in the tide-water and valley sections, those regions

---

1 Methodism in American History, (1933) p. 26

2 G. Hodges, op. cit., p. 47

> where the Established Church had been strongest. The Baptists and Presbyterians, on the other hand, gained their largest successes in the Piedmont and back country sections of the colony. (3) A third cause for early Methodist expansion southward was the fact that the best Established Church cooperation came from the Rev. Devereux Jarratt, whose work and influence upon early Methodism in America has been given too little attention. The mere fact that the Methodist preachers were reputed to have some official connection with the Established Church would make them more acceptable to colonial Marylanders and Virginians." (1)

It has been already noted that the Anglican or Episcopal Church (the term Episcopal came into use long before it was legally used, at any rate as early as 1738 (2)) was quite strong in Virginia, but the above paragraph reveals the way in which a great deal of its strength was lost. This left the Episcopal Church the church of the classes rather than of the masses, which true Episcopalians greatly regret. (3) That schism was not the purpose of the first Methodists is quite clear. For, to again quote Sweet:

> "Thomas Rankin presided at the conference (the first American Methodist conference in Philadelphia--1773) as Wesley's representative. He complained of a lack of discipline which prevailed outside New York and Philadelphia, and the principle work of the conference was to adopt rules for the enforcement of a

---

1 Op. cit., pp. 66-67

2 Chitwood, op. cit. p. 519

3 D. S. Muzzey and J. A. Krout, American History for Colleges, p. 16
M. W. Jernegan, op.cit., p. 102
C. H. Van Tyne, The Loyalists in the American Revolution, (L929) p. 111

> more rigid order. The first rule warned the preachers not to administer Baptism or the Lord's Supper, while the second exhorted the people to attend the Established Church and there to receive the ordinances, and especially were the people in Maryland and Virginia urged to observe this 'minute'." (1)

But the Piedmont section of Virginia had already been largely lost to the Anglican Church. A large number of Scotch Presbyterians and others came down from Pennsylvania about 1740, and spread rapidly, so that before the Revolution they had attained a high influence. Still later a number of very aggressive and militant Baptists came, who were the avowed enemies of the Established Church. Though their preachers had little learning and no respect for tradition, they were eloquent and forceful as speakers, and they took advantage of every prejudice against the Church. But they stood for a vital religion, being largely the outcome of the earlier "Great Awakening", which, because of its serious tone, appealed to many who disliked the easy-going sleepy conformity of the Church. Unfortunately, they brought fanaticism as well as religion, and bitter hatreds were engendered. Many people also confused the Anglican Church as a spiritual society with its position as Established and as thought of as an arm of the State, failing to see its true character. It was for its own ultimate good that it finally became disestablished, for then it could function unhampered by state control.

---

1 Op. cit., p. 69

The financial loss suffered by the Episcopal Church was its spiritual gain. (1)

The Revolutionary period of American history was a literal going down into the Valley of Death for the Church of England in America, but it was preparatory to her later resurrection to new life.

D. Post Revolutionary Period.

a. From close of Revolution to 1835.

While the great majority of the members of the Church of England in the colonies were opposed to a revolution, there were a number of Episcopalians among the leaders of the movement as for example Jefferson, Marshall, Lee, Patrick Henry, John Jay, James Madison, George Washington, and in a nominal way, Benjamin Franklin. (2) It is noteworthy that the first session of the Continental Congress was opened with prayer by the rector of Christ Church, Philadelphia. (3) But because of the royalist sympathies of so many of its members the Anglican Church was generally looked upon as a Tory institution. Brattle Street in Cambridge was called Tory Row or Church Row--the two names were synonymous. (4) In Virginia and Maryland a third of

---

1 E. L. Goodwin, op. cit., pp. 102-103

2 C. H. Van Tyne, England and America, (1927) pp. 76, 77.

3 G. Hodges, op. cit., p. 76

4 Ibid, p. 77

the clergy supported the cause of the Revolution, but in the other colonies they were chiefly loyalist. There were various reasons for this. The fact that there were no Anglican bishops in America made it necessary for colonials seeking ordination to go to England, which often meant a sojourn there of several years. This often caused them to become quite attached to the English people and their ways and institutions. Hence they were quite averse to any break with the mother country. Also, many of the clergy were English born, and never became sufficiently attached to the American colonies to support the Revolution. The result was that at the outbreak of hostilities they took the first opportunity to leave the country, and many went to Canada and other British possessions. Other religious bodies were not so affected, except the Methodists. Since most of their preachers were Englishmen, they were regarded as Tories, and Wesley was disliked because he wrote a pamphlet against the patriot cause. With the exception of Asbury, all the English Methodist preachers returned to England. In spite of this the Methodists continued to grow, and after the Revolution separated from the Anglican Church. (1) But the Anglicans were almost exterminated. (2)

Three men stand out as saviors of the situation; the Revs. Dr. William Smith, Dr. Samuel Seabury, and Dr. William White. Dr. Smith, who received his doctor's degree from

---

1 O. P. Chitwood, op. cit., p. 702

2 Ibid. p. 701

Oxford University, was Provost of what is now the University of Pennsylvania, from which position he was dismissed during the war, but was later reinstated. He realized the serious position of the Anglican Church, separated from the Church of England for political reasons, and with no bishop or control organization. Where it had been established it was now without legal status, and much of its property had been confiscated. In 1780 Dr. Smith called a conference of clergy and laity to meet in Maryland, when a petition was drawn up requesting the Assembly of that state to grant the Anglican Church legal standing under the name "Protestant Episcopal Church". The term "Protestant" was used to distinguish it from the Church of Rome, and the term "Episcopal" to distinguish it from the Presbyterian and Congregational bodies. This name was finally approved by a conference at Annapolis in 1783, and appears to have continued in use until definitely adopted by the General Convention of 1789. (1) At the same Conference referred to above a suggested "Book of Common Prayer" was presented by Dr. Smith, with many omissions and changes from the English book, but this was later rejected. (2) One result of the changes brought about by the Revolution was the fact that the state prayers in the English book were now unsuitable, and individual clergy made their own adjustments, which produced a great lack of

---

1 U. S. Religious Bodies, Vol. II, p. 1205

2 C. C. Tiffany, op. cit., pp. 307-312

uniformity in the use of the Prayer Book, because other liberties were also taken.

Dr. Seabury, who had once been a chaplain in the English army, was in 1783 rector of a parish in Connecticut. At a meeting of clergy he was elected their bishop, and sent to England to obtain consecration. The ecclesiastical authorities in England received him courteously, but many obstacles appeared, one of which was the condition that he take an oath of alleigance to the King, though it was believed that Parliament would act and remove that requirement. A further difficulty was that he had been chosen by a few obscure persons in a single colony and did not represent a national church. He therefore applied to the bishops of the Episcopal Church in Scotland. At that time there were two Episcopal bodies in Scotland, each with its own bishops, one of which was composed of descendants of those who declined to accept William III in place of James II, and thus known as the non-jurors. To them Seabury went. They were in good standing according to canon law, but were disabled as far as civil law was concerned. Thus they had no political reason for withholding episcopal orders, and Samuel Seabury was duly consecrated in Aberdeen on Sunday, November 14, 1784. The Scotch bishops, however, requested Seabury to endeavor to obtain the adoption of the communion office as used by the non-jurors, very similar to that in the English book of 1549, but which had been somewhat mutilated

by abridgement in the later English book. This was eventually done.

As the Episcopal churches of the different States were organized independantly, a movement was inaugurated by Dr. William White of Philadelphia to constitute an Episcopal Church for the whole United States. This was first begun in 1782 when Dr. White published anonymously a pamphlet entitled "The Case of the Episcopal Churches in the United States Considered." In this he urged that without waiting for a bishop the churches of the various states should unite and form some common plan of association and government. The suggestions he made included the essential characteristics of the diocesan and general conventions which were later adopted. (1)

As a result of Dr. White's suggestion, a meeting was held at New Brunswick, N. J. in May, 1784, when the states of New York, Pennsylvania and New Jersey were represented, but by correspondence with other States a meeting was held in October the same year, when delegates from eight States were present. While possessing no authority, recommeddations were made which received unanimous support, embodying the following principles:

I. That there shall be a general convention of the Episcopal Church in the United States.
II. That the Episcopal Church in each State shall send delegates to the convention, consisting of clergy and laity.

---

1 U. S. Religious Bodies, Vol. II, p. 1205

III. That deputies may be sent jointly by associated congregations in two or more States.
IV. That the Episcopal Church maintain the doctrines held by the Church of England and the litrugy of that Church, with only such changes made as should be consistent with the American Revolution and the constitution of the respective States.
V. That in every State there shall be a duly consecrated bishop who shall be ex officio a member of the convention.
VI. That clergy and laity shall deliberate together in the convention, but vote separately, though their concurrence shall be necessary to give validity to any measure.
VII. That the first meeting of the convention shall be in Philadelphia on the Tuesday before the Feast of St. Michael.

At the meeting held as a consequence of the above in September, 1785, only New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina were represented. There were 16 clergy and 24 laymen in attendance. Fear was expressed particularly by Episcopalians in the South, that the convention would obtain too much authority. While Bishop Seabury's consecration by the Church of Scotland was not seriously questioned, the desire was expressed to receive the succession from the Church of England. A letter was therefore addressed to the archbishops and bishops of the English Church, and the State conventions were urged to elect bishops. (1)

In the correspondence which ensued, John Jay, the first chief justice of the United States, took a prominent part. Before the next meeting of the convention in 1786, the

---

1 A copy of the letters and a full account of the negotiations with the Church of England and the subsequent consecrations is given in William White's "Memoirs."

Episcopal Church in New York elected Dr. Samuel Provoost to be its bishop; Pennsylvania, Dr. William White; Maryland Dr. William Smith; and Virginia, Dr. David Griffith. Of these only Drs. White and Provoost went to England, and were duly consecrated at Lambeth on February 4, 1787, by John Moore, Archbishop of Canterbury, assisted by several other bishops. Thus the English succession was obtained for the American Episcopal Church, and with Bishop Seabury she possessed the necessary three bishops for consecrating other bishops. Furthermore, the English and Scottish lines were both present in the American episcopate. Later in 1790 Dr. James Madison was also consecrated in England to become bishop of Virginia, which provided three bishops of the English succession, since a few objected to the Scottish succession. (1)

In 1789, the year when the Constitution of the United States of America was adopted, and in the same room of the State House in Philadelphia, the general convention of the Episcopal Church met, containing in its membership a number of those who had taken part in the formation of the United States of America. (2) At this meeting the Constitution of the Protestant Episcopal Church of the United States of America and the American Book of Common Prayer were finally adopted. Thus the year which saw the

---

1 C. C. Tiffany, op. cit., pp. 345-364, 564-568,388.

2 G. Hodges, op. cit., p. 95; Also, W. M. Brown, The Church for Americans, (1899), pp. 278, 413, 414.

complete organization of the Federal Government witnessed also the formation of the Episcopal Church. Both constitutions have much in common. While in the organization of the Church the office of presiding bishop was established, no one person was given executive authority. Just as thirteen independent church provinces became diocese of one church under a written constitution. Diocesan Conventions answered to State Conventions, and General Convention to Congress.

But another likeness existed which must be mentioned. Part differences existed in the Church as in the State. Bishop Seabury was a Tory and a High Churchman, while Bishop Provoost hated Tories and was a Low Churchman. These two divisions have continued ever since. Though they quarrelled among themselves, like Republicans and Democrats, they had no idea of leaving the Church itself. With the passing of time the "low churchman" of today is more "high church" than were the high churchmen of the early 19th century. Reasons for this must be found in movements which originated in England, for there is a lag on this side of the Atlantic. The first of these is known as the Evangelical Revival. This laid the emphasis upon the individual--it appealed to the soul of every man, and sought to provide him with a sense of conversion. Unlike the various protestant bodies who shared in this movement, the reverent and liturgical ways of the Church were maintained as before, but much emphasis

was laid on the doctrine of the Atonement. While the emotional side soon dropped out there remained a rather low concept of the sacramental idea of religion. The second movement also originated in Oxford. It began as a protest against the Erastianism of the day, which regarded the Church as a department of the state, and sought to bring men back to a spiritual conception of the Church. The leaders, Keble, Pusey, and Newman greatly emphasised the Church as an institution. (1) As Hodges states:

> "They awakened again the primitive and ineradicable instinct of worship, and exalted the services and the sacraments as its occasions and opportunities and privileges. They summoned men to restore and beautify the neglected sanctuaries, to repair the altars of God that were broken down, and to keep again the old festivals of faith and devotion. They proclaimed the doctrine of the Incarnation, God in Christ, and Christ in the Church continually ministering to the world." (2)

For twenty years and more after the organization of the Episcopal Church it was in a most dispirited condition. To many people the outlook appeared hopeless. It was still regarded as really an English institution by numbers of people. Its formality of worship and the type of its organization was repellent to many in an age given to emotionalism and an unfettered freedom in religious as well as social and political life. The loss of the Methodists greatly reduced

---

1 G. G. Perry, A History of the English Church, Vol. III. (1890) Chapter XII.

2 Hodges, op. cit., p. 116

its numbers and took away much vitality. A possible reconciliation with the Methodists was discussed in General Convention, and though there was some correspondence between Bishop White and Dr. Coke the Methodist leader, nothing came of it. (1) Also it was an experimental period for both Church and State. The whole matter of constitutional relationships between bishops, clergy, and laity, had to be worked out and adjustments made as they had to be made between the States and the Federal Government. Clergy had to become accustomed to episcopal oversight, and bishops to find that they could not introduce the English idea of a bishop.

But during the second decade of the nineteenth century a change for the better took place. Leaders came to the front. One of the first of these was Bishop Hobart of New York, a man of energy, zeal, and foresight. He evangelized the Oneida Indians, with the result that when they moved to Wisconsin the Episcopal Church went with them. He was chiefly instrumental in founding the college which bears his name in Geneva, New York, the General Theological Seminary in New York City, and also the New York Bible and Common Prayer Book Society. (2) Griswold of New England and Moore of Virginia, like Hobart, caused things to move. When the last named became bishop in 1814 there were only five clergy in his diocese; when he died twenty-seven years later,

---

1 G. G. Perry, A History of the Church of England, (American edition) (1879) pp. 624-625.

2 C. C. Tiffany, op. cit. pp. 410-417

there were one hundred clergymen, and a hundred and seventy congregations. (1) Philander Chase went out to Ohio, Michigan, and Illinois, as bishop of the great west. He founded Kenyon College of Gambier, Ohio. (2) Otey did for Tennessee and the Southwest a great pioneer work. (3) These men went because they were sent by those who had authority to send, viz., the House of Bishops. They were Missionary Bishops--not just elected by an established diocese, but were sent out to pioneer for the Episcopal Church where there was little or nothing. In the same way, Kemper, Whipple, Hare, Kip, Scott, and later Tuttle, Talbot, Morris, Rowe, and many others followed, until the Episcopal Church was planted in every state in the union.

b. From 1835 to the Civil War.

The period which began just before the General Convention of 1835 was one of growth and advance. Not only were a number of missionary bishops sent out into the new western lands, but there was an accompanying increase in the number of communicants, clergy and parishes. A new day in American Church architecture began with the building of the present Trinity Church and Grace Church, New York City. Stained glass windows were used to adorn church buildings, vested choirs of men and boys came into existence, church

---

1 Ibid., pp. 424-433

2 Ibid., pp. 436, 437

3 George Hodges, op. cit., p. 126

music was greatly improved, and dignity was added to the ceremonial of worship. Episcopalian weeklies appeared, one of which still survives. (1) While these journals bore witness to a greater interest in their church on the part of Episcopalians, they also contributed to the bitter controversies between "High" and "Low" Churchmen which marred this period.

At about 1845, one of the most remarkable men in the history of the Episcopal Church came into prominence--the Rev. Dr. William Augustus Muhlenburg. He not only produced a number of hymns, some of which are still used, but he built up a remarkable parish in New York City, the Church of the Holy Communion.

> "He founded the system of church schools, organized the first free church of any importance in New York City, introduced the male choir, sisterhoods, and the fresh-air movement; while his church infirmary suggested to his mind the organization of St. Luke's Hospital, the first church hospital of any Christian communion in the country." (2)

He longed to see the Episcopal Church step forward from being a "liturgical denomination" to the place where it could be so catholic that it might lead the way to a place where it would embrace "all men who could not bring themselves to conform in all particulars to our prescriptions and customs, yet are sound in the faith." The result of his enthusiastic presentation of the matter was a memorial presented to the House of Bishops signed by a number of prominent clergy,

---

1 The Churchman observed its centenniel April 1, 1934.

2 Religious Bodies (1926) Vol. II. p. 1207

which, though its effects were a long time in bearing fruit, produced the Lambeth Quadrilateral on Church Unity in 1888, and the first revision of the American Book of Common Prayer in 1892. The influence of the movement he started continues in the Lausanne Conference on Christian Unity.

Two important characteristics of the Episcopal Church proved of great value in this period, viz., its impartiality with regard to party politics, and its trienniel meeting of General Convention, which brought together for several weeks every three years representative people from all over the nation. The result was that it included among its members people of every political shade, and that clergy and laity from east and west, north and south, came to understand each other better, to see beyond local differences, and to form friendships which proved permanent. This became of particular value during the period of the Civil War. Leaders one both sides maintained close friendships contracted at meetings of General Convention. Though the Southern dioceses felt obliged to organize separately as a result of the war, the Church in the North refused to recognize any break, and delegates from the South were invited as heretofore. At the meeting of General Convention in 1865 the Southern dioceses were represented, nothing was hinted about a break, and unity was upheld. (1)

c. From the Civil War to the Present Day.

During the period immediately following the Civil War a

---

1 C. C. Tiffany, op. cit., pp. 494-504; G. Hodges, op.cit.134-138

great advance was made. To meet the need for an increased number of clergy several theological seminaries were established, including the Philadelphia Divinity School, started during the war, the Episcopal Theological School of Cambridge, Mass. and later the Western Theological Seminary of Chicago, now the Seabury-Western Theological Seminary of Evanston, Ill. The University of the South at Sewanee, Tennessee, partly had been established just before the war, and after peace was declared it was placed upon a permanent basis.

During the seventies an unfortunate break took place, which resulted in the formation of a new sect, the Reformed Episcopal Church. Bishop George D. Cummins, assistant bishop of Kentucky, became greatly chagrined at criticisms aimed at him for joining in a Presbyterian communion service. The result was that he resigned his office and repudiated his ministry in the Protestant Episcopal Church. After various attempts to persuade him to reconsider his action he was finally deposed. (1) At this time there was considerable discussion regarding questions of churchmanship, ritual, vestments, etc. an outcome of the Oxford Movement in England, already referred to. While the struggle proceeded between those who emphasised "Protestant" and those who revered the word "Catholic" a third movement

---

1 A full account of the history of the Reformed Episcopal Church will be found in Religious Bodies (1926) Vol. II. pp. 1248-1253. Its 8651 members are located chiefly in Pennsylvania and South Carolina.

appeared which affected both high and low churchmen, and which might be called a liberal movement, though often spoken of as broad churchmanship. Well into the nineteenth century all churches held many things in common, such as the doctrine of the Trinity, the inspiration of Scripture, the veracity of the accounts regarding miracles, and with a literal belief in heaven and hell. Then in 1859 Darwin published his "Origin of Species", and in 1862, Bishop Colenso of Natal, South Africa, denied that the Pentateuch was written by Moses. While this liberal movement was very slow in registering, the result has been that few clergy or even laymen of the Church today accept the Bible in the literal way of earlier times.

One result of the variations in opinion due to the parties in the Church, and in order to promote a better understanding, was the establishment of the Church Congress. Its annual gatherings have done much to promote harmony rather than difference, and to develop church life generally.

The early years of the twentieth century saw a great increase in the activities of the Episcopal Church. Great advance was made in methods and organization dealing with religious education. Workers were appointed for dealing with students and Church hostels were established in connection with many universities and colleges. Commissions were formed dealing with Social Service in connection with parishes, dioceses and provinces, with national headquarters.

In 1913 the Church Pension Fund was established on a national basis, for which some $9,000,000 was subscribed.

In 1919 a permanent central administration board was erected, known as the National Council, which has done much to standardize and correlate the activities of the Episcopal Church. This is perhaps the most outstanding step taken by the Episcopal Church in the present century.

E. Summary.

It has been shown in this chapter that the religious institution know today as the Episcopal Church, was introduced into this country by the English settlers at Jamestown in 1607. It was so integrated with them and they with it, that it survived the changes wrought by transplantation, and adjusted itself to its new conditions. This was in spite of the fact that for 180 years it was without a resident bishop, though episcopacy was one of its important features. The inter-relation of member and institution was such, that during all those years the idea of obtaining the episcopate was never relinguished, until, with great difficulty, it was secured after the Revolutionary War. This conception of episcopacy as necessary for the complete life of the Church, and as a direct link with the Apostles, was part of the social heritage which had been passed down through long ages in England in the Anglican Church, and which survived the changes of the Reformation. It was not just an idea floating loosely, but woven into the structure of the institution with which for centuries the colonists and their fore-fathers had been associated.

But there were other characteristics of the institution which the colonists brought with them and with which they had been integrated. One of these was the use of a ritual or form of worship embodied in the Book of Common Prayer. The English book was used constantly in the colonies until replaced by the American edition at the end of the eighteenth century. Another custom brought with them was the parochial system, which through the connection between Church and State made the "parish" a local administrative area. The fact that the term still survives in Virginia and Maryland, though now entirely secular, reveals how closely its use had become established in the language and thought of the people.

For centuries the Church of England had been interwoven with peoples lives, so that the village church was largely a community center and often the one means for providing inspiration, hope, and some education. It can therefore be easily seen why a place of worship seemed essential to the colonists, even though at first but a very rude structure.

The Anglican Church did not keep pace with the growth of the population in the colonies for several reasons: (a) because of the increasing wide distribution of the people and the insufficient number of clergy to reach them, there was a loss of association between many members and the institution. (b) Its connection with the government, and in some colonies its support through taxation, alienated many people, which not only destroyed association with it but created hostility against it. (c) It became unpopular, since an increasing number of immigrants were opposed to it before

coming to America, and many brought up in other denominations found it objectionable to them. Hence, there was at last only a comparatively small number of the entire population which was inter-related with it.

This situation was greatly relieved through the efforts of the English Society for the Propagation of the Gospel in Foreign Parts, which provided many schools and maintained clerical and lay workers, until at the Revolution it naturally withdrew.

The attitude of Anglicans generally to the movement known as the Great Awakening is evidence of their inter-relation with the institution. The ordered ways and rational basis of the Anglican Church were not in harmony with the extravagances of the revivalists. Hence they generally kept aloof from the movement. It is also noticeable that of the two Anglican clergy prominently connected with it, one seceded from the Anglican Church, and the other founded a movement which broke away from it soon after his death.

The Revolutionary Period was a very difficult one for the Anglican Church in America, and almost caused its destruction. The institution was so much related with England, and so conservative in character, that it is easy to see that the movement which culminated in the formation of the United States grew up outside it. Yet, by a strange paradox, many of the principle leaders in the Revolution were loyal sons of the Anglican Church. The reason for this

may be seen when it is recognized that the real essence of the Church was not in its connection with the State, but in its spiritual basis. Hence, it arose after the Revolution as an institution entirely free from the State and in its true character. In the metamorphosis the influence of the members upon the institution is evident, for they cut away the accretions which the connection with the State had given it.

Another characteristic of the Anglican Church is evidenced in this Chapter in the fact that it maintained its unity, when some other religious institutions became divided. At the time of the "Great Awakening" schisms took place in the Presbyterian and Congregational bodies, but the Episcopal Church remained one. During the Civil War period there was a temporary separation between the North and the South in the Episcopal Church but not a schism. The Episcopal dioceses of the South formed themselves into a body in exactly the same way that the Anglican Churches in the colonies together erected the Protestant Episcopal Church after the Revolution. There was no change in doctrine nor idea of a break in communion and fellowship. It was the Anglican principle of national churches, showing in this inter-relation with the institution. When it was found that the United States was only one nation, the plans for a separate organization were lost sight of. But the split in the Presbyterian and Methodist bodies has continued.

One reason for the difference is that in the Episcopal Church there is an element of unity between the members and the institution not centered in it but in the episcopate. This explains why the various parties in the Church described in this chapter do not break away and form separate bodies. The Methodists left because they were convinced that they had an episcopate. Cummins left because he had given up the belief in the vital necessity for the episcopate. Hence, because the episcopate is an important element in the structure of the institution, the membership inter-related with it will not be likely to destroy its unity.

Finally, it may be pointed out that during the period of nearly 330 years that the Episcopal Church has been on these shores, while it has gained immensely in material and immaterial culture, it stands today for the same fundamental truths, though developed by time, for which it stood then: the full and undiluted Christian Religion.

CHAPTER III.
MEMBERSHIP AND PRESENT ORGANIZATION OF THE EPISCOPAL CHURCH.

The purpose of this chapter is to portray as clearly as possible a pciture of the organization and membership of the Protestant Episcopal Church as it is at the present time. It is unfortunate that most of the statistical data to be used are now eight years old, but for reasons given in Chapter I there is no other suitable material available.

For clarity the subject will be divided as follows:

A. Membership

B. Clergy

C. Lay Workers

D. Dioceses and Cathedrals

E. Hospitals, Schools, etc.

F. Finance.

A. MEMBERSHIP

1. Number and Distribution

Any complete account of an institution such as the Protestant Episcopal Church must contain data regarding its membership. This should include the number of members, their distribution, age, sex, and whatever other general information that is available. A definition of what is meant by membership has been given in Chapter I. The continuance of the institution is maintained since the membership is always in a state of flux; new members are added as others leave. It is true that the personnel of the membership has a tremendous influence upon the institution, which is one side of the aim

of this thesis, for it is the necessary outcome of inter-relation between membership and institution. To quote Miss Coyle, "The make-up of the personnel of a group and its interests are inevitably mutually dependent upon each other and interact throughout its history." (1) In the case of the institution we are considering the roots are so deeply laid down from the past that change is very slow. Lytton Strachey said of the Church of England, the mother of the American Episcopal Church:

> "The Church of England is one of the most extraordinary of institutions. An incredible concoction of Queen Elizabeth's it still flourishes, apparently, and for three hundred years has remained true to type. Or perhaps, in reality, Queen Elizabeth had not very much to do with it; perhaps she only gave, with her long, strong fingers, the final twist to a stem that had been growing for ages, deep-rooted in the national life." (2)

At the same time there are vast changes taking place, so that one whose memory goes back for a period of fifty years can note them very clearly and plainly. Things are commonplace today which were then most unusual. A few may hark back to what in popular language is called "the old time religion" but others can say with truth, "the new is better" though that may be "twisting Scripture."

For practical purposes some of the members are set apart and "ordained" to perform sacerdotal and other duties within the institution, who are commonly known as "clergy",

---

1 G. L. Coyle, op. cit., p. 64.

2 Portraits in Miniature, (1931) p. 203

thus dividing the membership into clergy and laity.

The institution operates through the activities of its membership and under the leadership of its clergy, especially those in the episcopate. The weakness or strength of the institution is a weakness or strength in its membership, primarily of its leadership.

When the first permanent English colony was established in Virginia, at Jamestown in 1607, the institution we know today as the Protestant Episcopal Church, though at that time an extension of the Church of England, was almost coincident with the colony. As the colony spread, and the population grew, different conditions resulted. But the Episcopal Church has persisted through the centuries, and is one of the three denominations which has at least three churches in every state of the Union. (1)

Table II shows the distribution of the 1,859,086 members of the Protestant Episcopal Church,by states, in 1926. It will be noted that 19.1% of this number is located in New York State. Almost half (48.8%) of the total membership is to be found in five Eastern states; New York, Pennsylvania, Massachusetts, New Jersey, and Connecticut. In the territory covered by the thirteen original colonies there is 64.6% of the whole membership, showing the effect of the original foundation coming down to the present day, and that the work accomplished by the "Venerable Society" mentioned in Chapter II was not in vain.

---

1 C. Luther Fry, The United States Looks at its Churches. (1930) p. 3

TABLE II.
MEMBERSHIP OF THE PROTESTANT EPISCOPAL CHURCH BY STATES ARRAYED IN DESCENDING ORDER. (1926) (1)

State	Membership in Protestant Episcopal Church	Per Cent
New York	345,700	19.1
Pennsylvania	191,261	10.3
Massachusetts	141,952	7.6
New Jersey	130,011	7.0
Connecticut	89,434	4.8
California	72,781	3.9
Ohio	68,715	3.7
Illinois	67,899	3.7
Maryland	66,781	3.6
Michigan	61,333	3.3
Virginia	58,523	3.1
Rhode Island	36,197	1.9
North Carolina	33,371	1.8
Texas	32,700	1.8
Minnesota	31,848	1.7
Wisconsin	30,273	1.6
District of Columbia	28,347	1.5
Florida	25,393	1.4
Missouri	20,342	1.1
Georgia	19,888	1.1
South Carolina	18,994	1.0
Washington	17,867	1.0
South Dakota	17,601	.9
Louisiana	17,175	.9
Tennessee	15,173	.8
Alabama	14,399	.8
Indiana	14,168	.8
Iowa	13,821	.7
Colorado	13,663	.7
Nebraska	12,726	.7
Kentucky	12,562	.7
Maine	12,287	.7
West Virginia	11,862	.6
New Hampshire	10, 123	.5
Vermont	9,858	.5
Kansas	9,623	.5
Oregon	9,097	.5
Mississippi	8,761	.5
Montana	8,721	.5
Delaware	7,402	.4
Oklahoma	6,602	.4
Wyoming	6,020	.3
Arkansas	5,872	.3
North Dakota	4,710	.3
Idaho	4,655	.3
Arizona	4,567	.2
Utah	3,837	.2
Nevada	2,933	.2
New Mexico	2,258	.1
Total	1,859,086	100.0

(1) United States Religious Bodies, (1926) Vol. I., p. 342

Table III shows the relative proportion of members to total population in the states formed from the thirteen original colonies.

TABLE III.
PER CENT OF MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH TO TOTAL MEMBERSHIP AND PER CENT OF POPULATION TO TOTAL POPULATION IN THE COLONIAL STATES AND IN THE DISTRICT OF COLUMBIA.(1926) (1)

State	Membership in P.E.Ch.	Per Cent	Population	Per Cent
Maine	12,287	.7	782,719	.7
New Hampshire	10,123	.5	454,188	.4
Vermont	9,858	.5	356,020	.3
Massachusetts	141,952	7.6	4,050,985	3.5
Rhode Island	36,197	1.9	645,947	.6
Connecticut	89,434	4.8	1,493,767	1.3
New York	354,700	19.1	11,486,647	10.1
New Jersey	130,011	7.0	3,598,617	3.1
Pennsylvania	191,261	10.3	9,175,684	8.0
Delaware	7,402	.4	230,917	.2
Maryland	66,781	3.6	1,540,594	1.3
District of Columbia	28,347	1.5	462,220	.4
Virginia	58,523	3.1	2,365,519	2.1
North Carolina	33,371	1.8	2,864,699	2.5
South Carolina	11,994	1.0	1,711,245	1.5
Georgia	19,888	1.1	2,902,169	2.5
Total for 13 States and D.C	1,209,129	64.9	44,121,937	38.5
Total for U. S.	1,859,086	100.0	114,242,853	100.0

Dr. Alexander B. Andrews, of Raleigh, North Carolina, using the data provided in the U. S. Religious Census of 1926, found that the Episcopalian center of membership in the United States is in Northumberland County, Pennsylvania. (2) But the government census of 1930 shows that the center of the total population is in Stockton Township, Greene County, Indiana. Since the latter is some 400 miles west of the former it is evident that the membership of the Episcopal

1 Figures for population were obtained by adding that of U. S. Census of 1920 and 1930 and dividing by two.

2 Living Church Annual (1931) pp. 5,6.

Church has not spread west in proportion with the general population. The computation made in 1761, Table I, which deals only with the white population, and is clearly an approximation, gives the membership of the Protestant Episcopal Church at that date as 293,000, out of a total of 1,119,000 in the territory which is now the United States, or 26.2 per cent of the white population. But this is not a reliable index of the strength of the Episcopal Church at that time, for an examination of Table I will show that it counts as Episcopalians all who are not accounted for in other denominations. It is a matter of common knowledge that a large part of the population was not connected with any church, so that it would be safe to reduce this estimate about fifty per cent. During the period of the Revolutionary War a large number of Episcopalians is known to have left the United States for Canada and other British possessions. This exodus, plus the large number of members of the Episcopal Church who became permanently connected with the Methodists at that period, particularly in Virginia, referred to in Chapter II, must have gone a long way to account for the low ratio of 2.4 Episcopalians per thousand total population in 1830. When it is remembered that the Episcopal Church became so disrupted at this period that many doubted that it would continue at all, it is easy to see that this small remnant might easily be all that could be counted even as late as 1830.

Previous to 1830 there are no church membership data available. Table IV shows the proportion of communicants in

the Protestant Episcopal Church to total population during the century 1830-1930. (1)

TABLE IV.
RATIO OF COMMUNICANTS OF THE PROTESTANT EPISCOPAL CHURCH TO POPULATION OF THE UNITED STATES PER THOUSAND, SINCE 1830.

Year	Population		Protestant Episcopal Communicants		
	Total	Per Cent Increase	Number	Per Cent Increase	Number per 1000 pop'n.
1830	12,866,020		30,939		2.4
1840	17,069,453	32.7	55,427	79.1	3.2
1850	23,191,876	35.9	79,987	44.3	3.4
1860	31,442,321	35.6	146,600	63.3	4.7
1870	38,558,371	22.6	220,000	50.0	5.7
1880	50,155,783	30.1	344,789	56.7	6.9
1890	62,947,714	25.5	509,149	47.7	8.1
1900	75,994,575	20.7	714,575	40.3	9.4
1910	91,972,266	21.0	928,780	30.0	9.1
1920	105,710,620	14.9	1,096,895	18.1	9.4
1930	122,775,046	16.1	1,254,227	14.3	9.2

An examination of the above table will reveal that in a century the proportion of communicants of the Protestant Episcopal Church to total population increased 3.8 times, though it appears to have attained an almost stable position by 1900, from which it has only slightly receded. The increase in the percentage of communicants was greater than that of the general population except during the last decade.

It has already been pointed out that the membership is located chiefly in the east. It will be well now to note its relationship to population by states, so as to observe differences of density, and, if possible, to discover causes. Before doing so a word must be said as to the definition of

---

1 Based on figures in the Living Church Annual (1934) p. 519

membership as used for statistical purposes. It will be noticed that the total membership given in Table II is 1,859,086, while the total number of communicants in Table IV, four years later, is only 1,254,227. The reason for this difference is that in reckoning membership the Episcopal Church since 1919 has counted all baptized persons connected with the Church instead of only those who have the status of communicants. This change was made because it has always been believed in the Church (using the term in its largest sense) that baptism is the basis of membership, so that the youngest baptized infant is a member. Of course, this change made by the Episcopal Church, bringing it in this matter in line with the Roman Catholic and several other denominations, had the effect of greatly increasing the figures denoting membership. The number of communicants reported in 1926 was 1,200,987 (1) which is 35.4% less than the number of members reported in the United States Religious Census of that year. In this thesis, unless otherwise noted, the number of baptized persons in the Episcopal Church will be made the basis for reporting membership.

Table V and Figure I show the proportion of members in the Protestant Episcopal Church to total population. Looking at the distribution from the standpoint of geographical divisions, and dividing the states into three classes, as arranged in Table VI, we obtain a general view of the situation.

---

1 Alexander B. Andrews, Monograph, Fifty Years of Statistics In the Protestant Episcopal Church.

TABLE V.
RATIO OF PROTESTANT EPISCOPAL CHURCH MEMBERS TO POPULATION BY STATES, 1926, IN DESCENDING ORDER.

No.	State	Population (1)	P.E. Members	Per Cent
1.	District of Columbia	462,220	28,347	6.1
2.	Connecticut	1,493,767	89,434	6.0
3.	Rhode Island	645,947	36,197	5.6
4.	Maryland	1,540,594	66,781	4.3
5.	New Jersey	3,598,617	130,011	3.6
6.	Massachusetts	4,050,985	141,952	3.5
7.	Nevada	84,232	2,933	3.5
8.	Delaware	230,917	7,402	3.2
9.	New York	11,486,647	354,700	3.1
10.	Wyoming	209,984	6,020	2.9
11.	Vermont	356,020	9,858	2.8
12.	South Dakota	664,698	17,601	2.6
13.	Virginia	2,365,519	58,523	2.5
14:	New Hampshire	454,188	10,123	2.2
15.	Florida	1,218,340	25,393	2.1
16.	Pennsylvania	9,175,684	191,261	2.1
17.	Montana	543,247	8,721	1.6
18.	California	4,552,056	72,781	1.6
19.	Maine	782,719	12,287	1.6
20.	Michigan	4,255,368	61,333	1.4
21.	Colorado	987,715	13,633	1.4
22.	Minnesota	2,475,539	31,848	1.3
23.	Washington	1,460,008	17,867	1.2
24.	Arizona	384,868	4,567	1.2
25.	North Carolina	2,864,699	33,371	1.2
26.	South Carolina	1,711,245	18,994	1.1
27:	Ohio	6,203,046	68,715	1.1
28.	Wisconsin	2,785,537	30,273	1.1
29.	Idaho	438,449	4,655	1.1
30.	Oregon	868,587	9,097	1.1
31.	Illinois	7,057,967	67,899	1.0
32.	Nebraska	1,337,168	12,726	1.0
33.	Louisiana	1,950,051	17,175	.9
34.	Utah	478,622	3,837	.8
35.	West Virginia	1,896,453	11,862	.7
36.	North Dakota	663,858	4,700	.7
37.	Georgia	2,902,169	19,888	.7
38.	Texas	5,243,972	32,700	.6
39.	Tennessee	2,477,220	15,173	.6
40.	Alabama	2,497,211	14,399	.6
41.	New Mexico	391,834	2,258	.6
42.	Missouri	3,516,711	20,342	.6
43.	Iowa	2,437,486	13,821	.6
44.	Kansas	1,825,128	9,623	.5
45.	Kentucky	2,515,745	12,562	.5
46.	Indiana	3,084,447	14,168	.5
47.	Mississippi	1,900,219	8,761	.5
48.	Arkansas	1,803,343	5,872	.3
49.	Oklahoma	2,212,161	6,602	.3
	Total	114,242,853	1,859,086	1.6

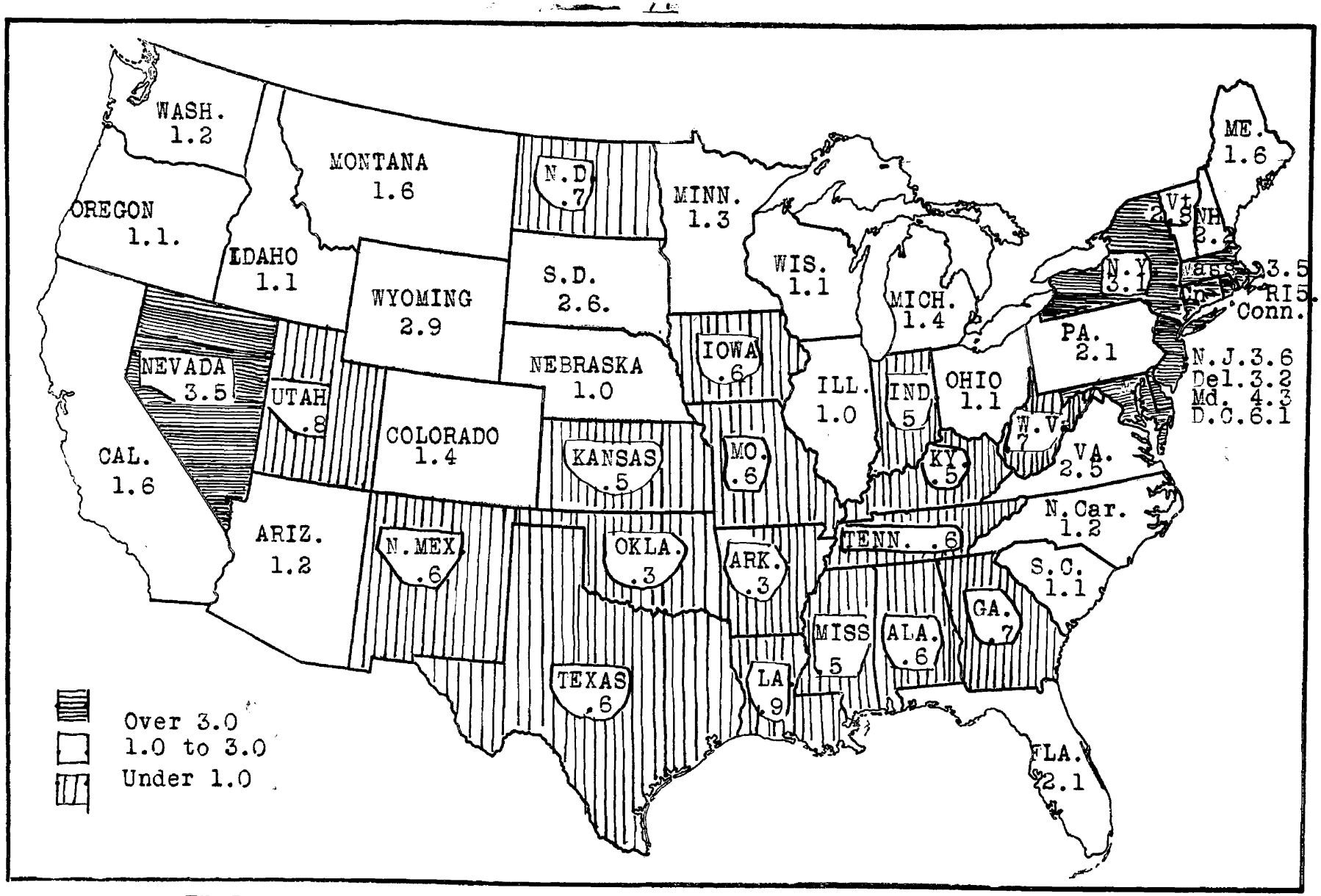
1 These figures were arrived at by taking U. S. Census for 1920 and 1930 and dividing by 2.

TABLE VI.

THREE-FOLD DIVISION OF STATES ARRANGED BY GEOGRAPHICAL DIVISIONS REGARDING PROPORTION OF MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH TO TOTAL POPULATION.

Geographical Divisions	Proportion of membership to total population		
	3% and over	1--2.9%	.3 to .9%
New England	Massachusetts Rhode Island Connecticut	Maine New Hampshire Vermont	
Middle Atlantic	New Jersey New York	Pennsylvania	
East North Central		Ohio Illinois Michigan Wisconsin	Indiana
West North Central		Minnesota South Dakota Nebraska	Iowa Missouri North Dakota Kansas
South Atlantic	Delaware Maryland Dist. of Col.	Virginia North Carolina South Carolina Florida	West Virginia Georgia
East South Central			Kentucky Tennessee Alabama Mississippi
West South Central			Arkansas Louisiana Oklahoma Texas
Mountain	Nevada	Montana Idaho Wyoming Colorado Arizona	New Mexico Utah
Pacific		Washington Oregon California	

It will be seen from Table VI and Figure I that the membership of the Episcopal Church forms a proportion of 3.0 per cent of the total population in seven states and the District of Columbia, which were part of the original colonies. Nevada is the only other state in which Episcopalians are at least 3.0 per cent of the population. In no part of the territory included in the original colonies is the membership



PERCENTAGE OF EPISCOPALIANS TO POPULATION (1926)

Figure I

808a

of the Episcopal Church less than 1.0 per cent of the total population. This points to the effect of conditioning by the long presence of the institution in those regions. Professor Pratt aptly describes how such conditioning occurs as follows:

> "The influence of the subconscious upon the religion of most of us is due to our racial inheritance and our individual history. By nature and heredity we come into the world with certain instincts and needs and ways of reacting which respond to our condition of dependence in such a way as to make most of us 'incurably religious'. Here, then, is one of the 'subconscious' roots of our religion. The other root of it, as I have said, is to be sought in the particular environment and experience of the individual. We are born as babes into a world of grown-ups, and our parents and teachers, and, in fact, society as a whole bring the irresistible might of their combined influence to bear upon our pigmy selves to make us religious.
>
> "Thus the inborn nature of the individual determines what might be called the form of his religion. The matter is chiefly the contribution of society. The particular content of each man's religious sentiment, his ideas and activities, together with the sense of authority which gives them their particular tone, will be determined for him almost entirely by his social milieu.
>
> "Each generation starts in believing what its predecessor believed, and a faith once thoroughly grounded is not easily disturbed." (1)

It will be seen that the Episcopal Church is not so strong in Maine, New Hampshire and Vermont, as in the other New England states for the reason that those states have always been strongholds of Congregationalism. The low membership in West Virginia and Georgia is traceable

---

1 The Religious Consciousness, (1920) pp. 60,61,74,75,85.

to the failure of the Church in colonial days to follow the people, as it might have done, into the Piedmont regions, being more satisfied to stay in the Tidewater sections, in the more settled and influential communities. This condition applied also in New England, and, Dr. Groves, speaking of both the Anglican and Congregational churches says:

> "Each was middle class from its point of view, with a leadership that was essentially intellectual and aristocratic. Neither was in accord with frontier life, and as the frontier passed westward they clung to the seaboard." (1)

But the Methodists and Baptists were successful from the start, the Methodists spreading largely to the north-west and the Baptists to the south-west. Both these denominations employed preachers familiar with the social conditions of the frontier people who spoke their language, and were able to provide the type of emotional religion which suited their tastes. The Methodist circuit riders included some of the finest type of manhood, and they did a splendid work. As Professor Colbert says:

> "Among some groups religion had a queer meaning: it was not considered so much a way of living, but more of a seasonal emotional experience. The old camp meetings and revivals, usually conducted by a non-resident evangelist, provided the annual thrills of 'getting religion', when the 'backslider' repented and the unregenerate sinners 'came forward'. Needless to say these meetings were anything but quiet seasons of prayer and worship! But the regular minister, serving a circuit of these small churches, was

---

1 An Introduction to Sociology, (1932) p. 440

> generally a man of unusual qualities. Many of them were outstanding men of ability and scholarship, and they were fired with a zeal for Christ-like service that enabled them to overcome obstacles and endure hardships difficult to comprehend in these days. These were the men who laid the foundations for the new era in America; they planted food for lofty thinking; they mellowed the harshness of the selfish individualism and created a deeper appreciation for education and social responsibility." (1)

The Middle West was largely peopled from the east, but not many members of the Episcopal Church emigrated. The Protestant Episcopal Church appealed chiefly to the cultured and wealthy, and few of them went west. Therefore the great majority of the immigrants to the new lands were quite unfamiliar with the Protestant Episcopal Church, and when at last, after 1835, it attempted to follow them, it found little response. It will be noticed that in the states comprising the East-South-Central and the West-South-Central divisions it only averages a little over .5% of the total population. In these states the strongest white Protestant denominations are the Baptist and Methodist bodies.

Table VII shows a comparison of the training received by Baptist and Methodist ministers and the clergy of the Episcopal Church in the East-South-Central and West-South-Central states.

---

1 Spirit of Missions, Vol. XCIX, no. 6. June, 1934, p. 269, "The Church and the New Rural Trends".

TABLE VII.
TRAINING OF MINISTERS OF SOUTHERN BAPTIST, METHODIST EPISCOPAL SOUTH, AND PROTESTANT EPISCOPAL DENOMINATIONS IN EAST AND WEST SOUTH CENTRAL STATES, 1926. (1)

	Southern Baptist	Per Cent	Methodist Episcopal Church	Per Cent	Protestant Episcopal Church	Per Cent
Neither college nor seminary	5,529	67.7	2,425	68.1	58	17.8
Both college and seminary	1,041	12.7	323	9.1	175	53.7
College only	1,140	14.0	696	19.5	32	9.8
Seminary only	462	5.6	118	3.3	61	18.7
Total	8,172	100.0	3,562	100.0	326	100.0

An examination of the above table will show that only 26.7 per cent of the Baptists and 28.6 per cent of the Methodists had the advantage of a college education, as against 63.5 per cent of the Episcopalians. In the matter of theological education, 18.1 per cent of the Baptists were graduates of a seminary, 12.4 per cent of the Methodists, but 72.4 per cent of the Episcopalians had this qualification.

Regarding the matter of differences between denominations in the education of their ministers, a recent study has pointed out that those denominations which have been brought here from the Old World have different standards and ideals in the matter of education as well as a different conception of the functions of their ministers. Also, owing to the rapid church expansion after the Civil War, and the multiplication of home missionary activity there was a great

1 C. Luther Fry, op. cit., pp. 156, 157

under-supply of ministers, so that numbers were recruited from farm, store and shop, and sent out with little or no formal training. (1)

The Protestant Episcopal Church is the only one of the three denominations referred to which came here from the Old World, and this fact would partly account for the difference. Much of the territory covered by the East-South-Central and West-South-Central geographical divisions has been largely frontier until quite redently, which would explain the lack of opportunity for culture which the condition described in Table VII would suggest. Further, while the Episcopal Church only forms a little more than .5 per cent of the total population of this territory its membership is 88.2 per cent urban as compared with 36.2 per cent of the membership in the Methodist Church South and 28.7 per cent of that in the Southern Baptist denomination. This urban condition would imply greater chances for cultural development. The Episcopal Church does not seem to flourish in communities where there is not much culture.

English immigration was probably an important factor in the growth of the Episcopal Church, since a large number of English people belong to the Church of England. But English immigration has been gradually decreasing, as shown below in Table VIII, which probably assisted in the slowing up of membership growth in the Episcopal Church as will be shown ~~indicated~~

---

1 Mark A. May and Others, "The Education of American Ministers", Vol. II, (1934) p. 378.

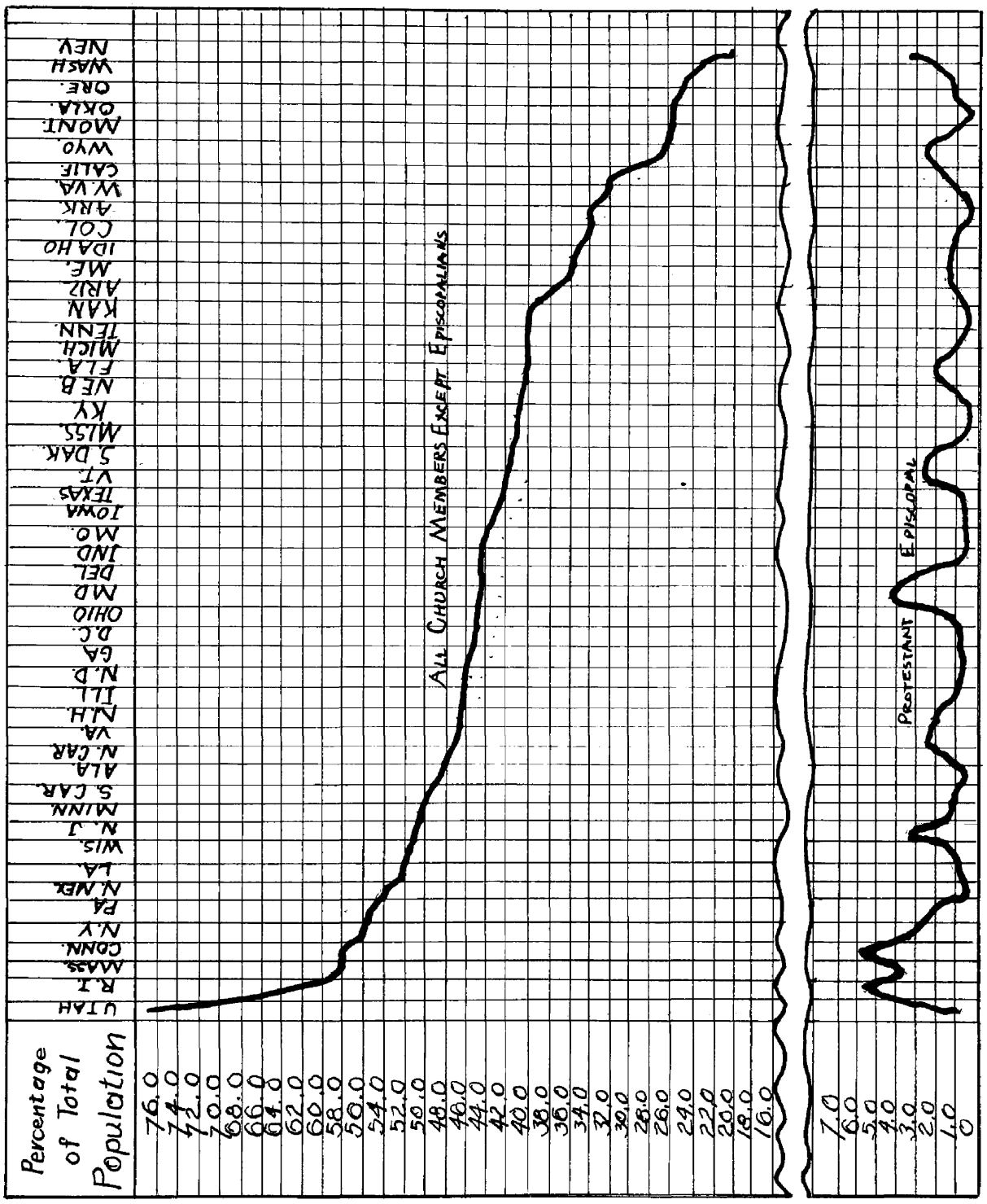
in Chapter IV.

TABLE VIII.
PERCENTAGE OF ENGLISH AMONG FOREIGN-BORN IN THE UNITED STATES

Year	Number of English	Per cent of total population
1850	278,675	12.4
1860	433,494	10.5
1870	555,046	10.0
1880	664,160	9.9
1890	909,092	9.8
1900	840,513	8.1
1910	877,719	6.5
1920	813,853	5.8
1930	809,563	5.7

According to the United States Religious Census of1926 there were 52,654,575 persons members of churches in the continental United States, which was 46.1 per cent of the total population. Episcopalians formed but 3.1 per cent of all church members, and 1.6 per cent of the total population of the country. Church membership varies considerably from state to state. It might be thought that where the total church membership forms a large part of the population of a state the membership in the Episcopal Church would be stronger also in proportion. An examination of Figure II will show that in Rhode Island and Connecticut a relatively large proportion of the population are members of churches, 64.1 and 58.1 per cent respectively, excluding Episcopalians, ~~and~~ In both of these states a relatively large proportion of the people are members of the Episcopal Church. On the other hand the states of Utah and New Mexico have relatively many church members, but few Episcopalians. At the other extreme

FIGURE II.



PERCENTAGE OF EPISCOPALIANS AND MEMBERS OF ALL OTHER CHURCHES, BY STATES (1926).

we find Nevada and Wyoming with relatively few church members yet proportionately many Episcopalians. Oklahoma and Oregon also have comparatively few church members, but a fair sprinkling of Episcopalians. How can this be accounted for? In the case of Rhode Island and Connecticut it is very largely due to the fact that the Episcopal Church has long been on the ground, these being part of the old colonial territory mentioned above. The situation in Utah is quite different. In that state 77.2 per cent of the total population are church members, the largest proportion of church members to population in any state. Of this number the Mormons form 70.5 per cent, which, from the history of the state is not surprising. The next largest religious body in Utah is the Roman Catholic, forming 3.05 per cent of the total population. The presence of 43,348 white people in Utah, unable to speak English, gives a clue to the reason for the Roman Catholic ratio to population. But, while the Episcopal Church only represents 1.0 per cent of all church members in Utah, it is the third largest denomination in the state. Its comparative strength in Utah is traceable to the strong leadership of Bishop Daniel Sylvester Tuttle (1) who used a policy of "live and let live" with the Mormons. This method of procedure has been followed by the great men who have succeeded him in the episcopate in Utah, so that though Episcopalians only constitute .8 per cent of the total population, they are a considerable factor in the religious life of the state.

---

1 See his Reminiscenees of a Missionary Bishop (1906)

In Nevada the Episcopal Church also holds the third place in point of number of members, the Roman Catholic being first with 42.7 per cent of all church members, the Latter Day Saints second, with 24.7 per cent, and the Episcopal Church coming ~~next~~ third with 14.8 per cent. In this state the Episcopal Church was early on the scene, and, as in Utah, worked harmoniously with the Mormons. Its tolerant attitude has drawn many people to it there.

2. Composition of Membership.

a. Urban-Rural.

Like the Roman Catholic, Eastern Orthodox, and Jewish Churches, the Episcopal Church is more heavily represented in cities than in rural districts. The religious census of 1926 shows that the membership of the Protestant Episcopal Church is 83.5 per cent urban. (1) The Rev. Dr. Niles Carpenter points out that the Episcopal Church is the only Protestant denomination which has more than half its membership in cities of over 25,~~000~~000. (2) While the other groups mentioned contain a large proportion of immigrants among their members, it is not so in regard to the Episcopal Church. Reasons for its large urban proportion of membership may be stated as follows:

i. The Episcopal Church developed in colonial days largely among the English officials, wealthy merchants, and cultivated people generally, who were to a large extent to be

---

1 Religious Bodies, (1926) Vol. II, p. 1198, states that the urban membership is 1,551,659, and rural, 307,427.

2 The Sociology of City Life, (1931) pp. 264,267

found in cities, so that as the cities grew it tended to grow with them.

ii. The methods of worship of the Episcopal Church require a considerable amount of understanding, so that its appeal is far more to the cultured people, who are more likely to be found in urban centers.

iii. Except in certain places, to be mentioned later, it failed to follow the people to the agricultural districts, so that in large sections of rural America the Episcopal Church is almost unknown.

Though the number of urban members in the Episcopal Church is much greater than the rural, the number of urban churches is very little more than the rural. This means that the size of the congregations is much larger in the cities. But this is true of all denominations together, and many in particular. The data provided by the religious census of 1926 show:

Denomination	Number of urban members per congregation	Number of rural members per congregation
All churches	546	115
Methodist Epis. So.	527	98
Presby. Ch. in U.S.A.	409	97
Protestant Episcopal	409	85
Methodist Episcopal	403	90
Congregational	318	90

The above figures show that the Episcopal Church has the smallest number of members per church in the rural sections among the denominations quoted.

Table IX gives the percentage of urban population to total population in each state except the District of Columbia, and a comparison of it with the urban proportion of total church membership, and the urban proportion of membership in the Episcopal Church. It will be noted that in every case Protestant Episcopal Church membership is more urban than the total population, with two exceptions, viz., Rhode Island and Nevada. Allowance must be made for the fact, pointed out by Dr. Fry (1) that the country people who belong to city churches probably outnumber the city people who belong to country churches. The situation in Rhode Island can no doubt be accounted for by the fact that the rural population is fairly stable and more conditioned to church membership. In Nevada the city population, on the other hand, is not so much affiliated with the Church as in other states. It will also be noted that the Episcopal Church membership is more urban than church membership generally, except in the states of New York, New Jersey, Connecticut, Maryland, Delaware, Nevada, and South Dakota. In the case of the first four mentioned, the reason is that in these states the Episcopal Church has long been in operation, and it has built up a strong tradition among the people, so that there is a much closer relationship in the rural sections between the Episcopal Church and the general population. The converse is true, however, in many other cases, so that in the states referred to earlier in this

---

1 Op. cit., p. 15

TOTAL IX.

PERCENTAGE OF URBAN POPULATION TO TOTAL POPULATION, BY STATES, IN DESCENDING ORDER, COMPARED WITH URBAN MEMBERSHIP IN ALL CHURCHES, AND URBAN MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH, 1926.

State	Per cent of Urban population to total	Per cent of Urban Church Membership To Total	Per cent of Urban Membership in P.E.Ch.
Rhode Island	95.0	86.7	95.5
Massachusetts	92.5	94.7	97.0
New York	83.2	90.2	85.0
New Jersey	80.5	85.7	80.6
Illinois	70.9	78.3	94.9
California	70.7	82.4	89.0
Connecticut	69.1	77.4	67.4
Ohio	65.8	75.4	95.4
Michigan	64.7	77.0	90.5
Pennsylvania	61.1	77.9	87.8
New Hampshire	60.9	76.9	87.0
Maryland	59.4	69.0	61.2
Washington	55.9	74.5	85.8
Indiana	53.1	60.1	94.2
Delaware	52.9	70.0	65.5
Oregon	50.6	70.3	82.4
Utah	50.2	55.9	67.6
Wisconsin	50.1	57.3	82.5
Colorado	49.2	71.9	85.3
Missouri	48.9	61.2	92.0
Minnesota	46.6	49.1	82.5
Florida	44.4	50.7	78.0
Maine	39.7	55.4	67.0
Iowa	38.0	45.0	97.1
Louisiana	37.3	48.3	89.2
Kansas	36.9	48.9	95.5
West Virginia	36.8	42.8	82.6
Texas	36.7	46.5	88.1
Arizona	34.8	59.4	87.2
Nebraska	33.3	39.8	73.5
Montana	32.5	50.4	67.8
Vermont	32.1	48.7	57.8
Virginia	30.8	35.7	60.0
Oklahoma	30.5	48.6	95.5
Wyoming	30.3	46.3	49.0
Tennessee	30.2	40.2	91.0
Nevada	28.8	28.6	20.5
Kentucky	28.4	41.2	93.5
Idaho	28.4	46.0	67.6
Georgia	27.9	31.7	95.5
Alabama	24.9	28.4	83.4
North Carolina	22.4	28.0	70.0
New Mexico	21.6	26.2	62.0
South Carolina	19.4	25.4	79.5
Arkansas	18.7	29.4	90.8
South Dakota	17.5	21.9	17.2
Mississippi	15.2	21.3	76.0
North Dakota	15.1	19.1	61.0
Average for United States	63.8	64.4	83.5

chapter, in which the Episcopal Church is very small in proportion to general population and Church membership generally (see Figure III) its strength is almost entirely in the urban section. The situation in Nevada has already been referred to, and that in South Dakota will be mentioned below. The number of rural congregations with small membership results in many clergy being obliged to have several charges, a condition which also prevails to a lesser extent, in urban churches, as will be shown in Table X.

TABLE X.
NUMBER OF CHURCHES CARED FOR PER MINISTER IN URBAN AND RURAL PARISHES AND MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH, 1926. (1)

Number of churches served by one minister	Rural and Urban	Per Cent	Urban	Per Cent	Rural	Per Cent
One	3,519	48.3	2,443	64.5	1,076	30.7
Two	1,733	23.8	849	22.4	884	25.2
Three	935	12.8	267	7.2	668	19.0
Four	439	6.0	107	2.8	332	9.5
Five	234	3.2	38	1.0	196	5.6
Six	138	1.9	27	.7	111	3.2
Seven or more	293	4.0	54	1.4	239	6.8
Total	7,291	100.0	3,785	100.0	3,506	100.0

In the case of urban churches there is often a "chapel-(2) of-ease" connected with a parish church, and sometimes several such. In the south these are often churches for colored people, and in other parts of the country sometimes for nationality groups. The clergy in charge of seven or more churches will be found located in very scattered districts,

---

1 Adapted from data given by Dr. Luther G. Fry, op. cit., pp. 176, 177.

2 "Chapel of ease" is the name applied to a church building erected at some distance from the parish church to accommodate people living in that district. These often develop into separate parishes.

or, those having the care of the small missions in a diocese or missionary district. To maintain the relationship between member and institution under such circumstances requires a very close bond, which in many cases is lacking, but the fact that it continues at all is an indication of close relationship.

Having noted the high urban proportion of membership in the Episcopal Church, some explanation must be sought. Why is the Episcopal Church so weak in the rural districts?

The Episcopal Church has come to consider itself an urban institution, its membership being largely composed of the wealthier and more educated classes, who are chiefly found in cities. It has made an ideal of a vested choir with pipe organ, and all the appurtenances to worship connected with the "nice" city church. The Episcopal Church has not sought to adjust its services to the rural population, who have found it hard to become accustomed to its ways which appear formal to an onlooker, but the opposite to a participant. People do not without considerable training easily use the phrases of Morning and Evening Prayer--at first the Book of Common Prayer confuses rather than helps them. The Episcopal Church unfortunately has tried to conduct rural missions according to the standards and ideals of city parishes, and so has not generally succeeded. Yet the Episcopal Church was originally essentially rural, with the great open west as a background. As the settlements grew and

cities began to appear the Episcopal Church took an important place in the cities. But, as shown in Chapter II, it failed to follow the population as they went west, and only did so after long delay. The result was that when it did make an effort, there was very little basis upon which to work; people were not conditioned to it. The average city parish was able to maintain itself, but had little missionary enthusiasm or interest in the population beyong the city limits which many thought the preachers of the various Protestant sects could better take care of. In fact, the Episcopal Church often became a sort of select group with a superiority complex; there was no policy for rural work. The Secretary for Rural Work appointed by the National Council, like his predecessors, has made great progress, and the whole Church is being aroused to this serious deficiency in its programs of the past.

A drift of population to the cities has been in progress since 1870, but was not fully realized by the Church until 1910, reaching its height in 1926 and 1927. During this period the Episcopal Church relinguished much of her rural work and sought to concentrate on the cities. The result was that "the bishops placed in the rural churches the misfit and elderly men who simply could not cope with the situation."(1)

Most of the rural work of the Episcopal Church has been

---

1 Extract from a private letter written by a clergyman in close touch with the situation.

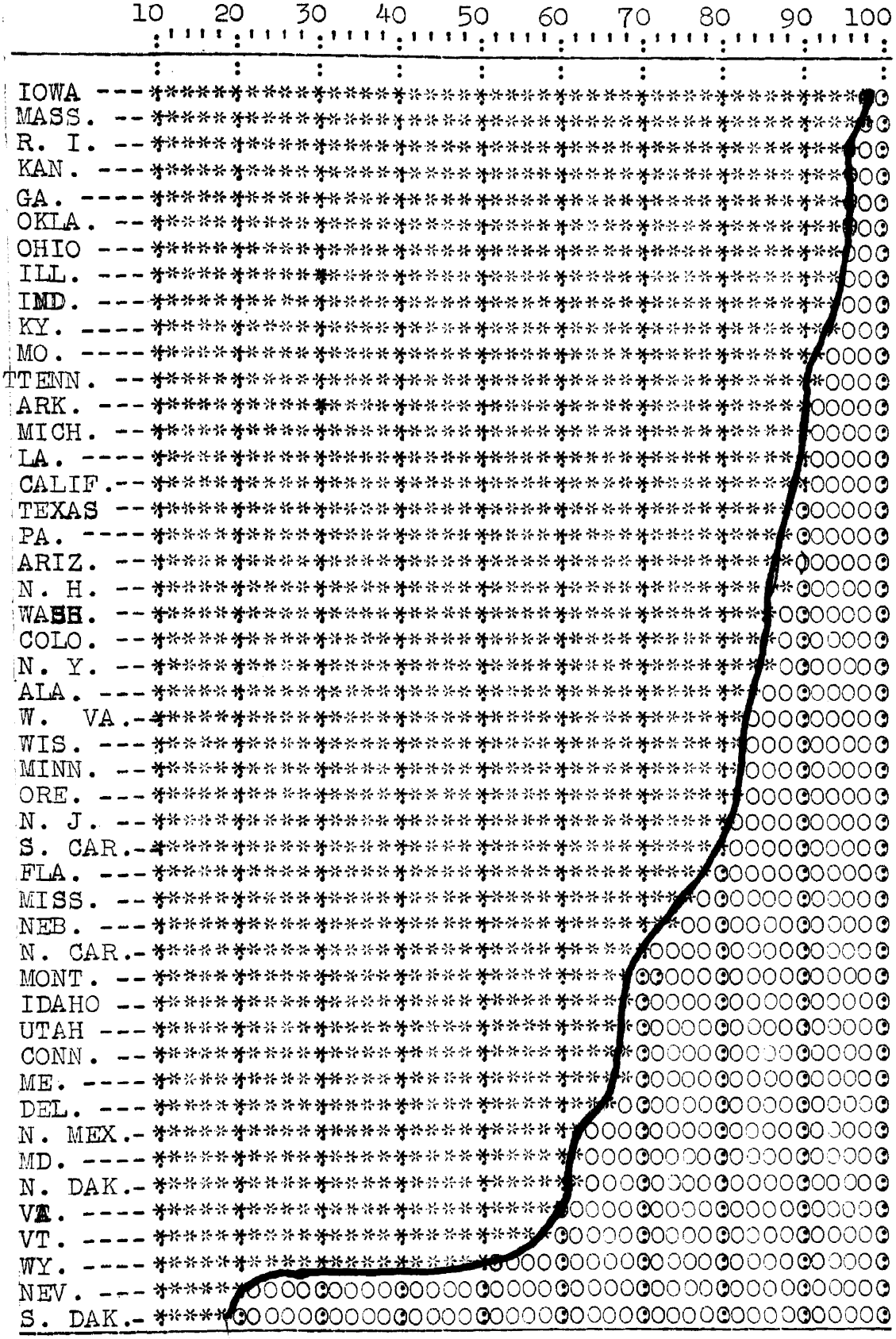
in villages and country towns--very little in the open country. The drift to the cities was chiefly from the rural villages and towns rather than from the farms, and those who migrated were sudceeded in these rural centers largely by people from the farms. Among those who moved from the rural centers to the cities were many members of the Episcopal Church, but those who came from the farms and took their places in the rural communities were generally not Episcopalians. Thus it happens that while the rural communities have maintained themselves and even grown, the Episcopal Church has receded considerably in such places. But there is no definite data available to prove this.

A glance at Figure III reveals the relatively larger proportion of rural work in Connecticut, Delaware, Maine, North Dakota, Virginia, Vermont, Wyoming, Nevada, and South Dakota. Reasons for this can be found in the following:

In the eastern states included in the above list there has always been a stable rural population, which had a long conditioning to the Episcopal Church, since it was early on the ground, and it obtained considerable prestige. The same may be said of South Dakota, particularly among the Indians. In the case of Wyoming, that state was settled largely by American people from the east, many of whom belonged to families with an Episcopalian tradition. Also, a number of English settled in Wyoming as coal miners and ranchers, and a large number of them were members of the Anglican Church.

FIGURE III

PERCENTAGE OF URBAN AND RURAL MEMBERSHIP IN PROTESTANT EPISCOPAL CHURCH--1926



****Percentage of Episcopalians in Urban Districts
OOOOPercentage of Episcopalians in Rural Districts

From the first the bishops of Wyoming have been men of strong leadership, particularly the late Ethelbert Talbot, who was a great missionary, traveled extensively, and "became acquainted with every rancher that he could, and practically put his feet under everybody's table."(1) Bishop Talbot was followed by Bishop Thomas who sought to place a church in every likely community. The first cross ever erected in Wyoming was on an Episcopal Church. The first hospital was an Episcopal hospital; the first preparatory school was an Episcopal school; the first children's orphanage in the state is the Cathedral Home at Laramie; the first Indian work was established more than fifty years ago. In the enrollment of the state university at Laramie 25 per cent of the students belong to Episcopal Church families.

It will thus be seen that while the Episcopal Church is to be found chiefly in urban communities, largely for the reason that its constituency is composed of people who are cultured and make many contacts, which for the larger community is more essential, yet it has developed in some rural communities where it was established early, and where it has had vigorous leadership. Also the racial characteristics of the people forming the community make a difference. Where they are of non-English extraction it is much more difficult for the Episcopal Church to take root, particularly where, as

---

1 Quoted from a letter written by Bishop Elmer N. Schmuck, D.D., the present Episcopal bishop of Wyoming. In this connection see Bishop Ethebert Talbot's book, My People of the Plains.

is generally the case, they belong to a denomination which is connected with their national group. On the other hand in those western communities in which there are people from England or the New England and Middle Atlantic states, as in Wyoming, Nevada, and to some extent in South Dakota, the Episcopal Church is more likely to maintain itself and grow, even in rural areas.

6. Age Composition.

While the proportion of membership under 13 years of age in all churches is 18.4 per cent, that for membership in the Episcopal Church is 26.2 per cent. This is accounted for from the definition of membership as meaning all baptized persons, which in the case of the Episcopal Church includes children and infants. Those denominations which use another method for defining membership usually do not include so many members under 13 years of age.

Dr. Fry points out the importance of using adult membership figures as a basis of comparison rather than the total number of members. As an example, he cites the Roman Catholic Church, which, when compared with all other denominations on the basis of membership of all ages, forms 34.1 per cent of All Church Members in the United States. When, however, the comparison is made on the basis of adult membership only, it is then but 30.0 per cent of All Church Members. The importance of this was noticed during the World War when army chaplains were appointed on a ratio to the relative membership

strength of the various denominations. (1) Table XI presents a comparison of states in descending order according to the percentage of adults to total population (1926) (2) with all adult church members in proportion to population and the percentage of adults to membership. There seems to be no evidence that there is any connection between the number of adults in the total population and the proportion of adult church members to population. The latter must be explained from the standpoint of personality conditioning rather than of age composition. Adult Church Membership is high in those states which have a tradition of church affiliation, such as Rhode Island, Connecticut, Massachusetts, New York, Pennsylvania, Virginia, South Carolina, Alabama, North Carolina and Mississippi. In the first five the Roman Catholic and Jewish bodies are a great factor, and in the latter five the large negro denominationsmust be taken into account.

When we turn to the proportion of adult members in the Episcopal Church we note that it has a lower adult rate in those states (Wyoming, Arizona, Nevada, South Dakota, and Utah) where it is doing a strong missionary work, and where church membership generally is low (except Utah which we have noted is particularly high because of the large number of the Latter Day Saints denomination.) This can partly be accounted for from the fact that in these states there are few, if any, large parishes, but the membership is connected

---

1 Op. Cit., p. 19

2 Ibid, p. 19

TABLE XI.

PERCENTAGE OF ADULT POPULATION COMPARED WITH ADULT MEMBERSHIP IN ALL CHURCHES AND IN THE PROTESTANT EPISCOPAL CHURCH, BY STATES, 1926.

State	Percentage of population 13 years and over	Percentage of all Church members 13 years and over	Percentage of P. E. Church members 13 years and over
District of Columbia	90.7	48.3	80.4
Montana	86.2	24.3	71.8
Wyoming	77.2	30.5	70.2
Idaho	77.0	37.9	75.2
Washington	76.4	28.5	75.6
Rhode Island	76.4	69.0	73.5
Ohio	76.1	49.1	75.3
Connecticut	75.3	66.1	74.5
Colorado	75.2	38.6	76.7
Massachusetts	74.6	64.2	72.7
Arizona	74.5	37.7	66.8
Delaware	73.9	54.2	69.6
Minnesota	73.7	52.7	73.9
Oregon	73.5	31.1	77.0
New Hampshire	72.9	53.7	76.1
Maine	72.5	40.4	76.3
Michigan	72.4	44.6	75.2
Illinois	72.3	52.4	73.2
Maryland	72.2	55.5	71.4
California	72.2	37.7	73.2
Florida	72.0	53.3	71.8
Indiana	71.9	52.9	73.7
New Jersey	71.5	59.2	71.6
Wisconsin	71.3	55.6	74.8
New York	71.1	63.8	74.1
Pennsylvania	71.1	63.1	72.9
Vermont	70.8	51.9	76.7
Nebraska	70.4	47.6	75.7
Missouri	70.3	54.8	70.4
Iowa	69.7	52.4	77.1
Nevada	69.1	25.0	66.6
Kansas	68.6	50.0	77.6
Virginia	68.4	64.9	73.8
South Dakota	67.8	49.2	64.4
Utah	66.8	90.7	64.1
Georgia	66.7	63.0	74.5
Oklahoma	66.1	35.0	76.3
West Virginia	65.7	44.7	75.3
Texas	65.5	56.1	77.9
Arkansas	65.2	47.9	80.3
Kentucky	65.0	57.7	82.3
Tennessee	63.8	59.2	78.8
South Carolina	63.2	72.1	74.9
Louisiana	62.8	65.6	64.9
New Mexico	62.2	62.3	74.2
Alabama	61.5	70.8	75.7
North Carolina	59.5	74.2	69.1
Mississippi	58.0	54.8	79.9
Average for the U. S.	70.0	55.4	73.8

with small mission churches, containing families with a comparatively large number of children. So a typical small parish or mission would have perhaps 50 adult members and possibly 25 children under the age of 13. This would make the proportion of adults to children 66.6 per cent. In more settled areas the number of adults, including many old people, in the membership of the parish, would most likely be larger.

The number of Sunday School scholars reported in the Episcopal Church in 1926 were 479,430 or 25.8 per cent of the total membership. Mr. Alexander B. Andrews of Raleigh, N. C. included this matter in his monograph already referred to, and in it gives a table showing the proportion of Sunday School scholars and infant baptisms for a period of more than fifty years, which he compares with the birth rate. The table shows a depreciation of percentage of Sunday School scholars from 94.2 per cent in 1876 to 38.2 per cent in 1930. The percentage of infant baptisms fell from 10.5 per cent in 1886 to 4.1 per cent in 1930.

The United States Religious Census (1926) figures regarding Sunday Schools are admittedly incomplete (1), but they may be taken as a fair indication of the situation. They show that in 1906 the Sunday School enrollment for all denominations was 41.9 per cent, in 1916, 47.5 per cent, but in 1926 only 38.5 per cent. This falling off is partly accounted for by the fact that many Roman Catholic, Lutheran, and Jewish congregations replaced their Sunday School with

---

1 United States Religious Bodies, (1926) Vol. I, pp. 276, 277

week-day parochial schools, or an equivalent. But Fry has shown that the ratio of Sunday School scholars to population under 19 years of age was 40.1 per cent in 1906, 48.3 per cent in 1916, and 44.1 per cent in 1926, a net gain of 4 per cent in 20 years. (1) But percentages based on ratio to population do not give an accurate indication of the situation, because of the changes in age composition which are taking place in the population.

According to the United States Religious Census the Episcopal Church had 52.4 per cent of her membership in Sunday Schools in 1906, in 1916, 44.7 per cent, and in 1926 only 25.8 per cent. It must be remembered, however, that a change in membership classification was made between 1916, and 1926, so that if we substitute the number of communicants in 1926 (1,200,987--(2)) the result is a percentage of 39.9 per cent, a drop of 12.5 per cent in twenty years.(2) A comparison of the number of scholars in Episcopal Sunday Schools with the estimated population under 19 years quoted by Fry (3) shows that in 1906, 1.3 per cent were enrolled in Episcopal Sunday Schools, 1.2 per cent in 1916, and only 1 per cent in 1926.(3) Thus, while there has been a rise in membership in proportion to population in all Sunday Schools, those of the Episcopal Church have declined 23 per cent in

---

1 Op. cit., p. 121

2 Living Church Annual, (1934) p. 516

3 U. S. Religious Bodies, (1926) Vol. I. p. 287

proportion to population. During the same twenty year period the proportion of membership in the Episcopal Church to total population, on the basis of communicant membership, has declined from 1.1 per cent to a trifle below 1 per cent or a decline of approximately 10 per cent. Thus the falling off in Sunday School enrollment in the Episcopal Church has been at a greater rate than the fall in its membership in proportion to population. The large reduction in the number of infant baptisms implies a greatly reduced birth-rate among Episcopalians, which may be accounted for, at least partly, by its large urban membership. Also from the fact that it includes in its membership a large number of professional people is no doubt a factor. Since these are also largely urban this may be the same reason in a different form. There is no proof that Episcopalians, as such, have a lower fecundity than members of other churches.

c. Sex Composition.

Among all church members there are 79.7 males to 100 females, but the Episcopal Church reports only 74.1 males to 100 females. This varies among the states from 84.7 in South Dakota to 57.1 in Idaho. The high rate in South Dakota is no doubt connected with the large Indian membership. The low rate in Idaho means that few men are members of the Episcopal Church. The comparative tables of the principle denominations show the Episcopal Church as occupying a position midway between the Christian Scientists who have a

large preponderance of women, and the Latter Day Saints denomination which has a large majority of men. Fry reports that only 48 per cent of the men are church members compared with 63 per cent of the women in the total population, showing that the church has a greater hold over women than men. (1) In the Episcopal Church in 1926 there were 1,000,017 female members to 741,486 males, a membership of 57.4 per cent women to 42.6 per cent men. It is generally believed that women are more "spiritual" than men, which is in reality a matter of conditioning, the woman being more often closely associated with home and her mother, and hence the conditioning to religion is passed on. Women who have many contacts outside are more likely to be less closely associated with the Church.

d. Nationality.

By far, the great majority of Episcopalians are Anglo-Saxons though many persons of other races and nationalities are members. The writer has been unable to obtain definite information as to the number of congregations of the Episcopal Church in the United States connected with other racial and national groups. But the Episcopal Church carries on a large work among the various Indian tribes, has many colored congregations, also French, Swedish, Spanish, Italian, and Japanese churches in the United States. In New York City

---

1 Op. cit., p. 11

the Church of S. Esprit, on East 76th Street ministers to French people, that of San Salvatore, on Broome Street, and the Holy Redeemer and St. Ambrose, on East 11th Street to Italians. The Church of the Holy Family is Spanish. Six congregations are colored, one with over 2000 communicants. But these non-English speaking congregations form a comparatively small part of the whole. The negro churches are much more numerous, the United States census for 1926 reporting 287 Episcopal churches wholly negro, with 51,502 members, 2.8 per cent of the total membership. Besides these there are negro churches in twelve states which were not included in the above figures, their number being relatively few in each state, so that they were given under the caption "all other denominations". These comprise eighteen congregations with a total membership of 3,745. (1)

Mr. Andrews, in a published article (2) points out that the growth of Episcopal negro congregations from 195 in 1906, to 216 in 1916, and 287 in 1926, has been intensive rather than extensive. It has grown more from inward expansion than from without. The Rt. Rev. Edward Thomas Demby, D.D., LL.D., was consecrated suffragan bishop of Arkansas in 1918 for the supervision of the colored race in Arkansas and the Province

---

1 Details furnished by Mr. Joseph A. Hill, assistant director, Bureau of the Census, to Mr. Andrews, in November, 1930.

2 The Living Church, February 21, 1931, p. 569

of the South West. The Episcopal Church maintains a seminary for the theological education of colored men preparing for the sacred ministry, viz., The Bishop Payne Divinity School, Petersburg, Virginia. However, many of the colored clergy of the Church received their theological training in other Church seminaries. The American Church Insitute for Negroes was incorporated under the laws of the State of Virginia in 1906 "to promote the cause of education of the Negroes in the Southern states in connection with the Protestant Episcopal Church of the United States of America. It has under its supervision the theological school mentioned above, St. Augustine's College, Raleigh, North Carolina, a training school for nurses, seven industrial high and normal schools with 3,400 regular students and 3,000 in summer schools, giving altogether special training to some 9,000 negroes.

3. Growth of the Church.

In 1876 there were 267,880 communicants reported in the Protestant Episcopal Church within the United States, included in 2,900 parishes and missions, but in 1933 there were 1,288,554 communicants, and 8222 parishes and missions. This means that in 57 years the number of communicants increased 4.8 times, while the number of parishes and missions only increased 2.8 times. Or, to put it another way, there were 92.4 communicants per parish or mission in 1876, but this

increased to 156.7 in 1933. It may also be mentioned that there were 84.5 communicants to each clergyman in 1876, as compared with 202.7 in 1933. (1)

The decline in infant baptisms has already been referred to--in 1933 there was a drop of 2,546 from the number reported for 1932--about 5 per cent. In spite of this, and even with 11,523 adult baptisms reported in 1933 the number of baptized persons in that year shows an increase of 28,797 over 1932, and an increase of 22,622 confirmed persons.(2) This means that many persons must have been received from other Christian bodies. In order to discover, if possible, the proportion of people confirmed each year, who had their earlier religious training in other religious bodies, a letter was sent to every active bishop in the Protestant Episcopal Church asking for information. In reply to these letters thirty-nine bishops stated that no such records were available in their dioceses--some stated that they might be obtained, but they did not have time to collect the information. Twelve replied that they possessed no figures, but they made estimates which varied from 33 per cent to 70 per cent as the numbers of candidates coming from outside the Protestant Episcopal Church. Thirteen replies gave merely the number coming from Church homes, but did not give any details as to the particular denominations in which the

---

1 Living Church Annual (1934) p. 516

2 Ibid, p. 518

others were trained. They showed, however, that in 1933, 6,533 or 66.6 per cent came from Protestant Episcopal Church homes and 3,278 or 33.4 per cent from other religious bodies.

Adding together the figures thus received, including the average for the five years (1926-1930) in the dioceses of Michigan and Western Michigan, details of which will be found in Tables XIV-XVIII, the results are as follows:

TABLE XII.
FORMER RELIGIOUS TRAINING OF PERSONS CONFIRMED RECENTLY BY BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH

Denomination	Number of candidates	Per Cent
Protestant Episcopal	11,232	67.3
Methodist	1,839	11.0
Presbyterian	827	5.0
Roman Catholic (1)	618	3.7
Lutheran	603	3.6
Baptist	576	3.4
Congregational	457	2.7
All others	547	3.3
Totals	16,699	100.0

More than one bishop mentioned the fact that among those who had received baptism in the Protestant Episcopal Church were many whose training had previously been outside it, and suggested that an allowance of 10 per cent be made for this. It is clear, however, that a large number of people are

1 Many of these had already had episcopal confirmation, so that they were only received. The same rule applies to all who have been already confirmed by bishops of other parts of the Catholic Church.

received annually by the Protestant Episcopal Church from other denominations. An approximate idea can be obtained by taking the number of confirmations and dividing them in the proportions of Table XII. Since in 1933 69,895 persons were confirmed (1) it may mean that among them were:

Methodists	7,578
Presbyterians	3,445
Roman Catholics	2,549
Lutherans	2,480
Baptists	2,342
Congregationalists	1,860
Others	2,274

This implies that some 22,000 people who had belonged to another communion, in 1933 became fully associated with the Protestant Episcopal Church.

In looking over Table XII it might appear that Methodists are more likely to become Episcopalians than Presbyterians (e.g.), but when the numbers are considered from the standpoint of the numerical strength of these denominations, the proportion is changed. In the ratio of per hundred thousand members as shown in Table XIII the probable order will be seen.

TABLE XIII.
POSSIBLE ACCESSION TO EPISCOPAL CHURCH FROM OTHER DENOMINATIONS ON THE RATIO OF ONE PER HUNDRED THOUSAND MEMBERS IN DESCENDING SCALE.

Denomination	Number possibly received	Ratio per 100,000	Per Cent
Congregational	1,860	210.95	39.1
Presbyterian	3,445	131.22	24.3
Methodist	7,578	93.89	17.4
Lutheran	2,480	62.52	11.0
Baptist	2,342	27.74	5.1
Roman Catholic	2,549	13.70	2.5
Totals	20,254	540.02	100.0

1 Living Church Annual, (1934) p. 518

From Table XIII it will be seen that Congregationalists are likely to become Episcopalians nearly twenty times more than Roman Catholics, and Presbyterians twice as often as Lutherans, and Lutherans twice as often as Baptists.

The Bishop of the diocese of Western Michigan, the Rt. Rev. John N. McCormick, D.D., has published in his Convention Journal the number of people confirmed by him who received their religious training in other Christian denominations. This material is placed in tabular form in Table IV. In preparing the Table those listed "uncertain" were eliminated. For the purpose of comparison with the eastern part of the state of Michigan, the bishop of the diocese of Michigan (1) kindly permitted access to the reports kept in his office, and a similar tabulation is presented in Table XV covering a period of five years.

A comparison between Tables XIV and XV will reveal a striking uniformity. It will also be noticed that the denominations from which the larger number of people come are the same in both cases, and that they almost coincide in the order in which they supply new members to the Episcopal Church. A comparison with Table XII will show that a very similar condition exists in other parts of the country.

---

1 The dioceses of Michigan (the name of the eastern diocese) and Western Michigan include the whole of the lower peninsular, and are divided by the eastern boundary of the counties of Branch, Calhoun, Eaton, Ionia, Montcalm, Isabella, Clare, Missaukee, Kalkaska, Antrim, Charlevoix, and Emmett. (Mackinac Island is included in the Diocese of Michigan.)

TABLE XIV.

RELIGIOUS TRAINING OF PERSONS CONFIRMED IN THE DIOCESE OF WESTERN MICHIGAN FOR YEARS 1910-1933.(1)

Number per year

Training	1910	1911	1912	1913	1914	1915	1917	1921	1922	1923	1926	1927	1928	1930	1931	1932	1933	Total
P. E. Ch.	199	242	215	231	216	237	211	313	335	326	291	321	117	227	268	245	238	4232
M. E. Ch.	29	73	97	51	57	68	42	70	65	76	53	48	56	65	56	74	68	1048
Presby.	23	34	23	19	28	20	17	33	33	39	16	12	18	28	25	27	17	412
Lutheran	12	13	13	17	15	24	22	22	22	15	22	23	10	22	21	15	20	308
Baptist	20	20	18	8	10	20	21	16	17	20	15	20	17	18	21	20	15	296
Congre.	10	18	28	16	15	18	5	23	17	16	14	16	19	13	31	15	19	293
Roman C.	9	11	15	8	17	6	11	28	32	15	18	17	8	15	27	24	13	268
All others	9	19	16	12	14	16	15	29	27	19	13	3	18	11	24	18	34	297
Totals	311	430	425	362	372	409	344	534	548	526	436	460	263	399	473	438	424	7154

Per cent per year

P. E. Ch.	64.0	56.3	50.6	63.8	58.1	57.9	61.3	58.6	61.1	62.0	67.7	69.8	44.5	56.9	56.7	55.9	56.1	59.2
M. E. Ch.	9.3	17.0	22.8	14.1	15.3	16.6	12.2	13.1	11.9	14.4	12.2	10.4	21.3	16.3	11.8	16.9	16.0	14.6
Presby.	7.4	8.0	5.4	5.2	7.5	4.9	4.9	6.2	6.0	7.4	3.7	2.6	6.8	7.0	5.3	6.2	4.0	5.8
Lutheran	3.9	3.0	3.1	4.7	4.0	5.9	6.4	4.1	4.0	2.9	5.0	5.0	3.8	5.5	4.4	3.4	4.7	4.3
Baptist	6.4	4.7	4.2	2.2	2.7	4.9	6.1	3.0	3.1	3.8	3.4	4.3	6.5	4.5	4.4	4.6	3.5	4.1
Congre.	3.2	4.2	6.6	4.4	4.0	4.4	1.5	4.3	3.1	3.0	3.2	3.5	7.2	3.3	6.6	3.4	4.5	4.1
Roman C.	2.9	2.6	3.5	2.2	4.6	1.5	3.2	5.2	5.8	2.9	2.8	3.7	3.0	3.8	5.7	5.5	3.1	3.7
All others	2.9	4.4	3.8	3.3	3.8	3.9	4.4	5.4	4.9	3.6	3.0	.7	6.8	2.8	5.1	4.1	8.0	4.2
Totals	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

1 Taken from the Convention Journals of the Diocese of Western Michigan

TABLE XV.

RELIGIOUS TRAINING OF PERSONS CONFIRMED IN THE DIOCESE OF MICHIGAN, 1926-1930.

Training	1926	Per Cent	1927	Per Cent	1928	Per Cent	1929	Per Cent	1930	Per Cent	Total	Per Cent
P.E. Ch.	1027	70.3	897	64.4	986	70.0	1087	72.3	956	73.6	4953	70.1
M.E. Ch.	143	9.8	152	10.9	142	10.1	136	9.0	111	8.5	684	9.7
Presby.	71	4.9	88	6.3	64	4.5	64	4.3	60	4.6	347	4.9
Lutheran	62	4.2	72	5.2	75	5.3	54	3.6	53	4.1	316	4.5
Roman C.	61	4.2	76	5.6	55	3.9	72	4.8	41	3.2	307	4.3
Baptist	47	3.2	28	2.0	34	2.4	31	2.0	31	2.4	171	2.4
Congre.	28	1.9	32	2.3	33	2.4	28	1.9	39	3.0	160	2.3
Various	22	1.5	42	3.0	19	1.4	32	2.1	8	.6	123	1.8
Totals	1461	100.0	1389	100.0	1408	100.0	1504	100.0	1299	100.0	7661	100.0

The total Church Membership in lower Michigan in 1926 was as follows: (1)

TABLE XVI.

TOTAL CHURCH MEMBERSHIP IN TERRITORY COVERED BY DIOCESES OF MICHIGAN AND WESTERN MICHIGAN, PARTICULARLY OF SEVEN DENOMINATIONS (1926).

Denomination	Diocese of Michigan: Number	Per Cent	Diocese of Western Mich.: No. of members	Per Cent
Roman Catholic	668,098	52.0	91,451	26.6
Lutheran(4 bodies)	108,232	8.4	25,128	7.3
Methodist Episcopal	103,990	8.1	51,464	15.0
Presbyterian of U.S.A.	49,108	3.8	11,915	3.5
Protestant Episcopal	44,038	3.4	11,210	3.3
Baptist (Northern)	41,044	3.2	14,202	4.1
Congregational	22,626	1.8	18,738	5.5
All others	248,393	19.3	118,830	34.6
Totals	1,285,529	100.0	342,938	100.0

Taking the number of persons who received their religious training in some other denomination than the Protestant Episcopal Church, who were confirmed in the two dioceses of that Church in lower Michigan in 1926, and comparing them in pro-

1 Religious Bodies, 9 (1926) Vol. I, pp. 625-628

portion to the number of members in their respective former denominations, we obtain the results shown in Table XVII as follows:

TABLE XVII.

NUMBER OF PERSONS CONFIRMED IN THE DIOCESES OF MICHIGAN AND WESTERN MICHIGAN IN THE YEAR 1926 WHO RECEIVED THEIR RELIGIOUS TRAINING IN DENOMINATIONS OTHER THAN THE PROTESTANT EPISCOPAL CHURCH, WITH RATIO TO TOTAL NUMBER OF MEMBERS IN THEIR RESPECTIVE DENOMINATIONS RESIDENT IN THE COUNTIES COMPRISING THE TERRITORY INCLUDED IN THESE DIOCESES.

Denomination	Diocese of Michigan				Diocese of Western Michigan			
	Number confirmed	Per Cent	Ratio per 100000	Per Cent	Number confirmed	Per Cent	Ratio per 100000	Per Cent
M. E. Church	143	32.9	138	23.1	53	36.6	93	18.0
Presbyterian	71	16.4	145	24.3	16	11.0	134	26.0
Luth. 4bodies	62	14.3	57	9.5	22	15.2	88	17.0
Roman Cath.	61	14.1	9	1.5	12	8.3	11	2.1
North. Bapt.	47	10.8	115	19.3	15	10.3	106	20.5
Congr.	28	6.5	124	20.8	14	9.6	74	14.3
All others	22	5.0	9	1.5	13	9.0	11	2.1
Totals	434	100.0	597	100.0	145	100.0	517	100.0

A study of Table XVII will show that when the ratio to total Church Membership in the particular denomination is taken into account in lower Michigan Presbyterians are most likely to become affiliated with the Episcopal Church and Roman Catholics least likely. The various groups included with all others rank with Roman Catholics at the bottom of the list.

Because of the smallness of the sample in Table XVII, (it only includes the figures for a single year), Table XVIII has been prepared covering a period of five years (1926-1930)

and including the figures for both dioceses. The ratio is based on total Church Membership for the whole of Lower Michigan, excluding the membership of the Protestant Episcopal Church.

TABLE XVIII.
NUMBER CONFIRMED IN DIOCESE OF MICHIGAN AND WESTERN MICHIGAN DURING THE FIVE YEARS 1926-1930, COMING FROM OTHER RELIGIOUS BODIES AND THE RATIO TO TOTAL CHURCH MEMBERSHIP IN THOSE DENOMINATIONS IN LOWER MICHIGAN IN 1926.

Denomination	Number confirmed	Per cent	Number of Church members	Ratio per 100000	Per Cent
Methodist Epis'l	962	33.0	155,454	619	21.7
Presbyterian	446	15.3	61,023	731	25.7
Lutheran-4 bodies	414	14.2	133,360	310	10.9
Roman Catholic	386	13.2	759,549	51	1.8
Baptist(Northern)	262	9.0	55,246	474	16.6
Congregational	253	8.7	41,364	612	21.5
All others (except P. E.)	192	6.6	367,223	52	1.8
Totals	2915	100.0	1,573,219	2849	100.0

From Table XVIII it is seen that in Lower Michigan Presbyterians, Methodists and Congregationalists are more apt to become Episcopalians ~~in Lower Michigan~~ than Baptists, Lutherans, and Roman Catholics, as is also seen to be the case in the larger field covered in Table XIII. It will also be noticed that Roman Catholics form about the same proportion as the various religious bodies grouped under "all others". There is, therefore, a certain amount of uniformity observable. What is the sociological significance of this?

(1) It is likely that there is a greater homogeneity among the members composing the Presbyterian, Methodist and Congregational churches with the members of the Protestant

Episcopal Church in a general way than among those comprising the Baptist, Lutheran, Roman Catholic and other denominations not large enough to be counted separately. Being more or less associated socially they would be more likely to inter-marry and to form alliances with Episcopalians which would to some extent account for their change to the Episcopal Church.

(2) Among Lutherans and Roman Catholics there is a large number of foreign language groups with a different social background, which would make them less likely to belong to the same groups as the majority of Episcopalians.

Of course, this movement is not all in one direction. Members of the Episcopal Church become members of other denominations, but the writer knows of no way in which to obtain reliable data regarding its extent. He has known several clergy who have joined the Roman Catholic Church, one the Methodist and another the Disciples. One recently resigned his priesthood to become a Christian Science healer. He has also known some lay members who have joined other denominations, but the number is very small. In order to discover the attitude of Episcopalians with regard to joining other churches, in a questionnaire given to persons in a small Episcopal parish the following question was included:

"If you lived where there was no Episcopal Church what Church would you join (if any)?"

Replies received stated:

Denomination	Number
None at all	20
Undecided	11
No reply	8
Roman Catholic	7
Russian Orthodox	1
Lutheran	1
Methodist	1
Presbyterian	1
Church of Christ	1
Christian Science	1
Total	52

The main result from these answers seems to indicate the presence of the Protestant-Catholic difference of emphasis in the Episcopal Church. It does show, however, that nearly 25.0 per cent would considere joining another denomination. But allowance must be made for the questionable value of expressions as to possible action in an unlikely contingency. Possibly, therefore, considerably less than 25.0 per cent would actually join another religious body. A large number drop out altogether, intimated by the 38.5 per cent who state they would not join any other church.

B. Method of Organization.

As an organization the Protestant Episcopal Church is framed very much like the national government of the United States. In colonial days the bishop of London had been, nominally at least, the center of unity for the Episcopal Church, but after the war of Independence the remnant of

the Church left in each colony really became a National Church, just as each colony was in reality a separate nation. These separate bodies were consolidated into one Church the same year and in the same place, and largely by the same men who welded the thirteen states into one whole nation as already related above. (1)

The Presiding Bishop is elected from bishops having jurisdiction in the United States by General Convention for a term of six years. He is ex officio chairman of the National Council and the House of Bishops. Unlike the Nation, the Church makes its legislative body, General Convention, supreme over the executive and judicial divisions, so that the Presiding Bishop, National Council, and ecclesiastical courts are all responsible to it. The component parts of General Convention are the House of Bishops, in which all the bishops have seats, and all, except

---

1 The likeness in organization between the federal government and the Protestant Episcopal Church is very noticeable:

Executive	Nation	Church
Chief Executive	President	Presiding Bishop
Assistant Executive	Vice-President	Ass't to Pres'g Bishop
Executive Body	Cabinet	National Council
Legislative Division		
Legislative body	Congress	General Convention
Upper House	Senate	House of Bishops
Lower House	House of Represt's.	House of Deputies
Judicial Division		
Highest Court	Supreme Court	Court of Appeal

(The above was taken from the 1934 Living Church Annual, p. 130)

Suffragans have votes (1), and the House of Deputies, consisting of four clergy and four laymen elected by each diocese in its Convention, and one clergyman and one layman elected by each convocation.

The National Council is composed of four bishops, four presbyters, and eight laymen elected by General Convention, together with one representative elected by each province.

The Church is divided into eight provinces, together with several extra-provincial foreign missionary districts. Each province has an Episcopal president and a provincial synod.

The basic administrative unit of the Church is the diocese or missionary district, with its bishop and diocesan convention, or, in the case of missionary districts, its district convocation.

All the clergy in good standing belonging to the diocese have a seat and vote in the diocesan convention, and every parish and mission which has paid its quota to diocesan support is entitled to lay representation. Regulations governing this vary somewhat, according to the laws of each several State under which the Church is incorporated, and according to the constitution and canons of each individual

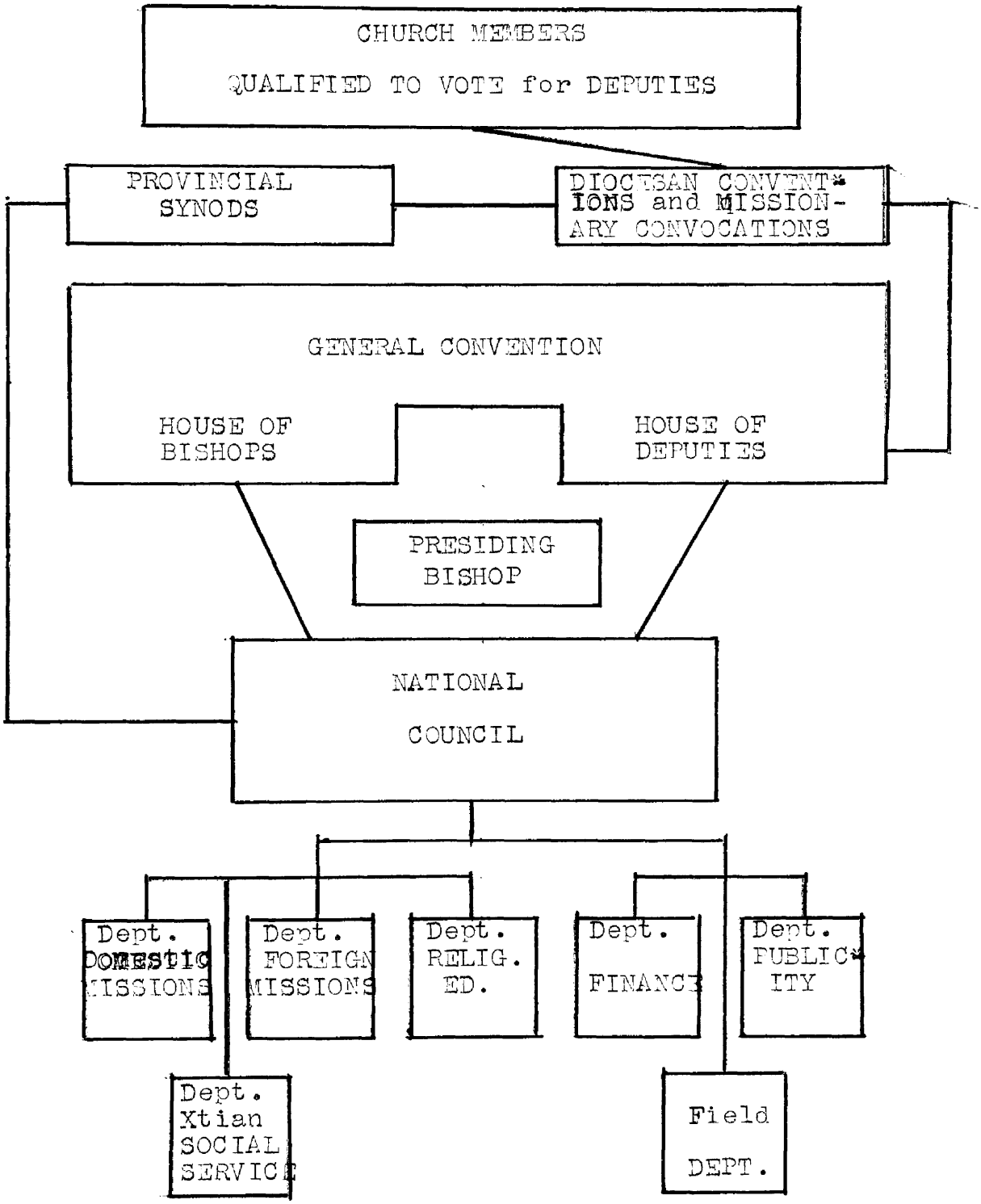
---

1 Bishops are diocesan bishops, coadjutor-bishops, assistant bishops with the right to succession, suffragan bishops, assistants without the right to succession, and retired bishops. A movement is on foot to give suffragan bishops a vote.

FIGURE IV

NATIONAL ORGANIZATION OF THE

PROTESTANT EPISCOPAL CHURCH



diocese or district.

A bishop is elected by the diocesan convention, by a two-thirds majority of clergy and laity voting separately. He must be a presbyter in good standing, at least thirty years of age, and the election must later be confirmed by a majority of the House of Bishops and a majority of the diocesan conventions or their Standing Committees. At least three bishops must take part in the consecration of a bishop. This is to insure the validity of the succession, for though there may be a flaw in the orders of one of the consecrators, it is unlikely that all will be disqualified.

Candidates for the sacred ministry must first become Postulants, by recommendation to the Standing Committee of the diocese made by the rector and vestry of the parish to which they belong. Before acceptance as a Candidate for Holy Orders the applicant must satisfy the bishop and examining chaplains that he is a graduate in arts of some college or university with a full statement of the work done by him there. (1)

---

1 If the candidate has not taken the following subjects in some suitable college he must be examined in them before he is accepted as a candidate for ordination:

1. The Bible in English.
2. Latin and Greek languages.
3. English: (a) Language (including composition)
   (b) Literature
4. General and American History (with Historical Geography.)
5. Mathematics.
6. The Elements of one of the Natural Sciences, or a reading knowledge of a modern language other than English.

A deacon must be at least twenty-one years of age and a priest not younger than twenty-four years. Before ordination testimonials as to character must be presented, and the candidate must make a declaration as to belief and conformity according to a form provided. Also he is obliged to possess a "title", i.e., have some suitable charge where he can exercise his ministry.

The canons outline the duties of bishops, and other clergy, the method of appointment of clergy and their transfer from one ecclesiastical jurisdiction to another. There is no such thing as a person in holy orders "at large." Provisions are also made for the organization of parishes and missions, the election of wardens, vestrymen, and deputies to the Diocesan Convention.

The canons further provide for the trial of bishops, priests, and deacons, of deposition from the sacred ministry,

---

7. One of the following:
   (a) History of Philosophy
   (b) Psychology
   (c) Logic

Candidates must also be examined by a physician appointed by the bishop as to their nervous, mental and physical condition.

Before ordination as deacon and priest the candidates are to be examined by the Board of examining chaplains in:

Holy Scripture,
Church History
Christian Missions
Doctrine
Christian Ethics and Moral Theology
Liturgics
Ecclesiastical Polity and Canon Law
Ministration and one of several elective subjects.

and of renunciation of the ministry, and for a Court of Appeal. Regulations are made with regard to the laity, their removal to other parishes, proceedure for excommunication, etc. The order of worship is according to the standard Book of Common Prayer as authorized by the General Convention, which alone can make changes therein, and any such suggested changes must be reported to all the Diocesan Conventions six months before they go up for ratification at the next triennial meeting of the General Convention.

Every parish and mission is required to keep a register with the names of communicants and all baptized persons, also of Baptisms, Confirmations, Marriages, and Burials. Annual reports regarding finances, property insurance, and vital statistics must be sent to the bishop.

C. The Clergy.

1. Number and Distribution.

The number of clergy reported in 1933 was 6,356, but this included the bishops, retired and unemployed clergy, and those who are not actually engaged in pastoral work. No data seems available to show the number engaged in parish work in the United States except that given by Fry, obtained from the United States Census material for 1926, but not published in the Census Report. (1) Taking Dr. Fry's

---

1 Op. cit., p. 152

figures, we find the clergy distributed as follows:

TABLE XIX.
DISTRIBUTION OF PROTESTANT EPISCOPAL CLERGY AND THEIR PROPORTION TO MEMBERSHIP BY GEOGRAPHICAL DIVISIONS (1926)

Geographic Division	Number of Clergy	Per Cent	Number of Members	Per Cent	Members per Clergy
New England	519	12.6	299,851	16.1	578
Middle Atlantic	1,221	29.6	675,972	36.4	554
East North Central	543	13.2	242,388	13.0	446
West North Central	332	8.1	110,671	6.0	233
South Atlantic	755	18.3	270,561	14.6	358
East South Central	154	3.7	50,895	2.7	330
West South Central	172	4.2	62,349	3.4	362
Mountain	164	4.0	46,654	2.5	248
Pacific	264	6.4	99,745	5.4	378
Totals	4,124	100.0	1,859,086	100.0	451

It will be seen that there are fewer clergy in proportion to membership in the New England and Middle Atlantic states, and the opposite condition in the West North Central and Mountain States. This can be explained from the fact that in the east there are more large parishes and where the population is more concentrated one minister can reach more people. At the present moment there is no dearth of clergy, so that a number are unemployed, though there is as difference of opinion as to how many. However, all the theological seminaries have a full enrollment of students. In 1933 there were 997 candidates and postulants for Holy Orders, which means that there will be some 200 men ready annually for ordination during the coming five years. The result is that attention is being drawn to the matter, and suggestions have been made for more stringent regulations with regard to

the admission of candidates for ordination and a raising of the educational standard.

But are there too many candidates for ordination? "Monachus Minor", in his column in the "Holy Cross Magazine" for February 1934, believes that there are too few candidates. He admits that "if every man who appears demands the minimum of $1800 a year and a house", there are too many, "but if the ministry of the Church means self-sacrifice for love of God and of souls," then there are too few. (1)

The number of clergy has hardly increased in ten years, and if one takes into account that the total includes the increasing number of retired priests, it means that the number actually engaged in parish work is less than it was ten years ago. But the reduced number of clergy is offset by an increased number of lay-readers, which indicates an attempt on the part of some parishes and missions to save money by dispensing with a priest and have a layman read Morning Prayer on Sundays. This may have a bearing on the reduced number of infant baptisms already referred to.

The fact is that many parishes and missions are being closed (85 were closed in 1933) (2) on account of financial depression, but if Episcopalians were willing to tithe what they spend on luxuries and give that sum to the Church this condition would not exist.

---

1 Holy Cross Magazine, Vol. XLV. No. 2, February 1934, p. 42

2 Living Church Annual, (1934) p. 578

2. Education.

Reference has already been made to the high standard of education which is required of clergy of the Protestant Episcopal Church. As a recent editoria said:

> "The average clergyman is certainly as well educated, as well mannered, as efficient, and as of high general tone, as the average professional man, while the superior men in the ministry are quite on a par with superior men in other callings." (1)

A comparison of the education of the ministers of twenty-one denominations including those of the Protestant Episcopal Church, from information published by Dr. Fry, is presented in Table XX.

TABLE XX. (2)
TRAINING OF CLERGY OF THE PROTESTANT EPISCOPAL CHURCH COMPARED WITH THAT OF TWENTY-ONE DENOMINATIONS. (1926)

Training	Protestant Episcopal Clergy	Per Cent	All Ministers	Per Cent
Neither college nor seminary	481	11.7	7,038	44.8
College and Seminary	2,533	61.5	33,266	31.8
College only	302	7.3	13,212	12.6
Seminary only	808	19.5	11,364	10.8
Totals	4,124	100.0	104,880	100.0

It will be seen from the above table that while 81.0 per cent of the clergy of the Protestant Episcopal Church have had seminary training as compared with only 42.6 per cent of

---

1 Living Church, Vol. XC, No. 9, Dec. 30, 1933, p. 265

2 Op. cit., p. 152

all ministers, 68.8 per cent of the former have had college training and only 44.6 per cent of the latter. But this does not mean that the Protestant Episcopal Church ranks highest in education for some of the other denominations can show an higher rating. (1) It is the "colored" denominations in particular which reduce the average. Out of 6216 clergy of the Episcopal Church listed in the Living Church Annual (1934), 796 have doctor's degrees from recognized institutions, of which 140 are Ph.Ds. This represents 12.8 per cent of Episcopal clergy with a doctor's degree.

3. The Theory of Holy Orders.

There are various ideas of the Christian ministry in vogue today, so that in some denominations the minister is regarded as a hired "preacher" and may without any inconsistency become anything else should he so desire. But the Protestant Episcopal Church has ever maintained the idea of Holy Orders so that the one ordained is given authority, with the expectation that he will do so, to exercise his ministry as a life-long vocation, not as a "free-lance", but according to the canons of the Church as administered by the bishops. For this purpose he is given the grace of orders, in the Sacrament of Holy Orders, to enable him as a true pastor to feed the flock of God committed to his care. "Once a priest, always a priest" means that though he may not have a pastoral

---

1 See discussion of this in The Education of American Ministers by Mark A. May and others. (1934)

charge he is yet a priest, unless for proper reasons deposed. Should he be restored he is not re-ordained. The same rule applies of course to deacon or bishop.

The clergy occupy an important place in the interrelation of personality and institution. They interpret the Church to the people, not only in their sermons and instructions, but in their daily lives. "Like priest, like people" is a maxim which contains truth. To be a successful pastor requires a combination of qualities. The late Rev. Wm. C. DeWitt, S.T.D., formerly Dean of Western Theological Seminary, used to prescribe for clergy, to be taken before administering to the laity:

Church Organization----1 grain
Clerical Authority-----½ grain
Rights of the Laity----10 grains
Ordination Vows-------- 5 drachms.
Self Examination------- 1 ounce
Lay Counsel------------ 1 ounce
Syrup of the Simplicity
that is in Christ Jesus-8 ounces
Swallow entire prescription each morning before breakfast. (1)

4. Monastic Orders.

One of the many results of what has been called the Oxford Movement has been the re-restablishment of religious orders of monks and nuns in the Anglican Communion, mostly after the Benedictine rule. Like all "Religious", after a after a proper period of probation, they take the three-fold vow of poverty, chastity, and obedience. The first means that they own nothing of their own, the second that they will

---

1 DeWill, Decently and in Order, p. 32.

abstain from marriage, the third that they will obey their Superior in all lawful matters. They represent an attempt to leave all and follow Christ. While managing their own affairs, they come under the spiritual direction of the Bishop of the diocese, and those of their number in Holy Orders are members of the diocese like all other clergy. There are in the Episcopal Church two principal orders for men, and seven for women, besides several smaller bodies. With their duties of prayer and study, the men carry on the work of preaching, administering the Sacraments, conducting schools for boys, and mission work among the heathen in Africa. The women not only maintain a constant work of prayer, but make church embroidery, visit the sick and poor, maintain schools, and do rescue work among women.

D. Lay Workers.

Every member of the Church is expected to be a worker, and taught to work and pray and give for the spread of Christ's Kingdom. (1) Lay work may be divided into three kinds:

(a) Spiritual and Ceremonial

(b) Executive and Legislative

(c) Social and Missionary.

(a) While the Episcopal Church reserves the administration of the sacraments to the episcopate and presbuterate, only permitting deacons to baptize infants in the absence of the

---

1 The Book of Common Prayer, "Office of Instruction", p. 291

the priest (though any lay person may baptize infants when there is danger of death), it fully recognizes that all members of the Church share in the One Priesthood of Christ, though for the sake of order this is limited to those set apart for the purpose by apostolic ordination, and who are only representative. Therefore at every service the people are performing priestly work in their participation, opportunity for the outward expression of which is given in responses and postures such as standing or kneeling.

In the mediaeval church there were seven orders, ~~four~~ three ~~minor~~ major and ~~three~~ four ~~major~~ minor. At the Reformation, the Church of England carefully retained the major orders of bishop, priest and deacon, but the four minor orders were allowed to cease as such, though, with one exception their use was continued. Thus the porter who opened the doors of the church, and guarded the approach to the altar is the "verger" or janitor (1) of today. The reader or lector is the parish clerk or lay reader. The acolyte who lighted the lamps and waited on the priest is still retained. Only the exorcist, who exorcised those supposed to be possessed by demons was really discontinued. As used in the Episcopal Church today, these minor orders are represented by (1) Lay Readers. These are laymen of devout life, communicants of the Church, who are licensed by the bishop of the diocese (the licence is revocable and must be renewed from year to year) to con-

---

1 The verger or janitor is usually an employee, and not necessarily a member of the Episcopal Church.

duct such parts of the church service which are not sacramental, such as reading Morning and Evening Prayer, the Litany, and, when a priest is not obtainable, the Burial of the Dead. In early colonial days lay readers were very useful when clergy were scarce. In 1933 there were 3901 lay readers in the Protestant Episcopal Church.(1) They are sometimes permitted to preach, but under certain limitations.

(2) Acolytes or Servers. These are boys and young men whose duty it is to light the candles, and generally assist the priest at the altar, by handing him the bread box, cruets of wine and water, removing the book or Missal, and acting as thurifer when incense is used. They also carry the cross, torches, etc., in processions. There is a national society for acolytes known as "The Order of St. Vincent", branches of which are found throughout the United States.

Other forms of work of this nature are carried on by Altar Guilds, usually composed of women, who attend to the altar and vestments, taking care of the sanctuary (the part of the church about the altar), placing the flowers, changing the colored hangings, etc.

(3) Church School Teachers are lay workers of both sexes, whose work is of a spiritual nature, and of whom there were 61,192 in 1933. (2) These are generally voluntary workers, and in their ranks can be found some of the finest

---

1 Living Church Annual (1934), p. 514

2 Idem. p. 518

people of highest character. No doubt they accomplish a great deal in the development of personality relationship between individual and institution.

(4) The Brotherhood of St. Andrew and the Order of the Daughters of the King are societies of men and women respectively, pledged to prayer and service for the extension of the Church in the local parish. At present there are some 669 active chapters of the former and about 500 of the latter. (1)

(5) The Order of Deaconesses. A deaconess, like a priest, has been set apart for life service by the "laying on of hands" by a Bishop, called the "setting apart" of a deaconess. The order dates from apostolic days, and is mentioned by St. Paul in Romans 16:1, where he speaks of "Phoebe, a deaconess of the Church which is at Cenchrea." They are mentioned by St. Chrysostom at the beginning of the fifth century and by other writers of those days. During the Middle Ages the order fell into disuse, but was revived in the Church of England in 1862 and also in this country at about that time. They are organized in the Protestant Episcopal Church under Canon 24, and are required to be at least 25 years of age, to have the necessary recommendations as to character, to serve a candidature of at least two years, to have had before this a full High School education, or its

---

1 Living Church Annual (1934), pp. 54, 153

equivalent, and before admission to the office must pass examinations in Holy Scripture, Church History, Christian Missions, Doctrine, Ministration, Religious Education, Social Service, and must have had practical experience in parish work, such as Church School, Social Welfare, Missions, etc. The Deaconess takes a vow to "endeavor faithfully to fulfill the duties of her office" and to obey her Bishop and "those over her in the Lord". She wears a particular garb which is a sign that she realizes her dedication to this office. Deaconesses, like clergy, make their own arrangements regarding work in a parish or mission. At present there are 216 deaconesses in the Protestant Episcopal Church. Training Schools for deaconesses are established in Philadelphia, New York, Chicago and Berkeley, California.

(b) Executive and Legislative. The wardens and vestrymen of every parish and mission, lay delegates to Diocesan Conventions, and to General Conventions should be included here. Since this matter has already been dealt with it will be sufficient to say that these form the direct way by which the lay membership controls and modifies the institution. For the layman has a voice equal with the clergy in the affairs of the Church, in fact, in Diocesan Conventions he has a greater voice, because there are more lay delegates than clerical. In the Lower House of General Convention there are as many laity as clergy. There are also laymen on the various Diocesan Boards, such as the Standing Committee, and the

Diocesan Council.

(c) Social and Missionary. Every parish has its various guilds and Ladies' Aid Societies which have a social nature, but also serve to help financially. These vary from parish to parish and have no general organization. But the Woman's Auxiliary is a Nation Wide Society of women whose chief aim is in fostering the Missionary work of the Church, at home and abroad. There are also other organizations for Social Welfare, such as the Mission of Help, whose purpose is to assist women and young girls in particular, the Girl's Friendly Society, the Guild of St. Barnabas for Nurses, and various others. All these play their part in the development of personality in connection with the institution.

E. Dioceses and Cathedrals.

The Protestant Episcopal Church, following the precedent of the Church of England, makes its unit the Diocese, which is a bishop's district, i.e., a geographical area presided over by a bishop. The bishop of the diocese is sometimes assisted by other bishops, who may be coadjutors, having the right of succession, or suffragans, who do not have this right. The United States is divided into 74 dioceses and 20 missionary districts. The difference between a diocese and a missionary district is that the former is self-supporting, while the latter receives financial help from the National Council. The dioceses and missionary districts are grouped

into eight provinces, as mentioned in Chapter II.

In the early days of Christianity the Church formed its center in towns and cities, and the Gospel was carried out from them into the surrounding villages and hamlets. The bishop lived at the city church, which contained his "seat", or "cathedra". Thus every diocese came to have a cathedral, or bishop's church. In England, cathedrals were formerly the habitation of monks, with a bishop presiding over them. The monks were "canons regular". The cathedral became the central church of the whole diocese, and set the standard of worship, so that various "uses" grew up in the cathedrals of Sarum, London, York, etc. But in the United States, conditions were altogether different, and cathedrals now represent an attempt to utilize the idea of having one church to be a central church for the whole diocese. No every American diocese has a cathedral--at present there are fifty-nine in the United States. Most of them were parish churches taken over for this purpose. Two mammoth cathedrals are, however, at present in process of construction--S. John the Divine, New York City, and S.S. Peter and Paul, Washington, D. C. The former has already cost more than fourteen million dollars, and will be the largest Gothic church in the world, containing 16,822,000 cubic feet. Built of granite on solid rock, the cathedral of St. John the Divine is expected to stand at least five thousand years. It will seat 15,000 people and has room for 40,000 people standing. Bishop

Manning says:

> "No words can adequately express the value, spiritual, educational, and moral of a great cathedral. It is an influence beyond all measure for faith, for fellowship, for peace, for the things that bless and enoble human life now in our own time and for the generations that are to come." (1)

The vast structure going up on Mount St. Alban overlooking Washington, D. C. is intended to be truly national. In the crypt lie the remains of former president Woodrow Wilson. Both these great edifices stand, not only as a witness for God and religion, but for use in the interests of great causes, religious, civic and national.

The priest in charge of a cathedral is known as the Dean. The title is not found earlier than the tenth century. By a strange contradiction the dean came to have more authority over the cathedral than the bishop, though the bishop is the titular head. This was brought about because the duties of the bishop took him away a great deal from the cathedral, and in his absence administrative duties fell upon the Dean. Associated with the dean were four or more canons or prebendaries. In modern times these latter offices are generally honorary.

The cathedrals from ancient times have been notable for the maintenance and development of church music. The comparatively modern vested choir in small churches is an importation from the cathedral into the parish church. The

---

1 Living Church. Vol. XC, No. 20. May 26, 1934. "The Progress of the Cathedral of St. John the Divine"--W. T. Manning, D.D.

great cathedrals of England maintain adult male singers and schools for boys, who take part in the daily choral services. Many of the cathedrals and larger parish churches of the Protestant Episcopal Church also have their choir schools. The great value of this in keeping a high standard in church music is hard to estimate.

Perhaps far more than is generally realized, the use of the arts by the Church, particularly in great cathedrals, of painting, sculpture, architecture, of the needle and loom, and more than all, of music, is an influence in the development and inter-relation of personality which is inestimable. These appeal to the emotions, stimulate the imagination, sway the intellect, and move the sluggish will. (1)

E. Hospitals, Schools, etc.

In Colonial days the Anglican Church established and maintained schools and other institutions, many of which have long since been discontinued and forgotten, and some which still remain have passed out of the control of the Protestant Episcopal Church. Its policy has been that of stepping aside and permitting the community to take over colleges, hospitals, etc., when they are prepared to do so, rather than to continue on a more narrow and denominational basis. Thus the original St. Mark's Hospital in Grand Rapids, Michigan, has become the much larger Butterworth

---

1 Living Church, Vol. XC. No. 28, May 12, 1934, pp. 883 ff. "The Revival of Liturgical Music in English", W. Williams.

Hospital, and the Hospital of the Good Shepherd in Syracuse, New York, the Crouse-Irving Hospital. The Protestant Episcopal Church was a pioneer in the matter of hospitals in this country, and the famous St. Luke's Hospital of New York, the first of its kind, was established in 1850 under the direction of the Rev. William Augustus Muhlenburg, D. D., then rector of the Church of the Holy Communion, New York. (1) A convert to the Episcopal Church from Lutheranism (1796-1877) he contributed greatly to her life by his hymnology and by founding schools, industrial communities, and organizing the order of deaconesses. His influence went far outside the Protestant Episcopal Church.

At present there are 73 hospitals under the management and control of the Protestant Episcopal Church. The Episcopal Church also maintains 15 institutions for seamen, two of which are outside the United States. There are 89 institutions for child care, and 54 homes for the aged. The Episcopal Church has 17 Church Settlements, where Welfare Work is carried on, such as the Cathedral Shelter in Chicago, which under the care of Canon Gibson, a most devoted and saintly priest, homeless and unemployed men and women are cared for, and helped towards economic and spiritual stability. There are also 13 Houses of Mercy for fallen and unfortunate women and girls. These form a nexus between the institution

---

1 See Life and Work (1880) by Anne Ayers

and those outside her membership, through service to the sick and needy. While using the very best scientific means, they also include the spiritual. There is a very beautiful chapel in St. Luke's Hospital, New York, accessible at all times. The Protestant Episcopal Church also maintains clergy in New York, Philadelphia, and other large centers for ministering to people in the many institutions, such as prisons, hospitals, Homes for the Aged, etc., not necessarily connected with itself.

G. Finance.

While many dioceses, parishes, and organizations of the church have some endowments, the greatest part of the upkeep and work of the Church depends upon the voluntary offerings of individuals. Some members definitely tithe their incomes for the support of the Church, but the number who do so is not known. Probably the number is small. In almost every parish and mission there is an annual Every Member Canvass, when people are asked to pledge a stated sum through the weekly offering envelope. The practice of paying pew-rents has largely disappeared so that most churches are "free". Besides the loose offering in the plate collection, parish guilds often pledge an amount each year for parish support and missionary work. To raise this money, particularly in the smaller places, various social activities are carried on by these societies.

Finance is a most difficult subject to deal with at this

time, for there is no means of knowing the exact situation. In 1933 contributions amounted to $34,041,619.91, a falling off of $6,089,200.91 from the previous year. 1932 was $4,101,417.86 less than 1931, and 1931 was $1,703,658.14 less than 1930. So that in three years the income of the Church from contributions has fallen $11,903,276.91 or 23.5 per cent. While this is a large sum, many individuals have seen their own incomes reduced much more than that in the same period. This means a reduction per communicant from $36.20 in 1930 to $25.40 in 1933. But even this has resulted in a great reduction, not only in the salaries of workers, but of much missionary, educational, and charitable work at home and abroad. When one considers that many who are listed as communicants give little or nothing to the support of the Church, it is evident that some have contributed heavily, in spite of the financial depression. To a large extent, the pocket book is an "acid test" of loyalty to the institution, and the fact that the Episcopal Church has been supported as much as it has, is some indication of inter-relation between member and institution.

H. Summary

In this chapter, the writer has attempted to produce a picture of the institution known as the Protestant Episcopal Church, in regard to its membership and organization as it is at the present time. During the century 1830-1930, it has increased 3.5 times faster than the total population, but

since the opening of the present century it has only barely kept a stationary position. The data presented show that, while it is organized in every state of the Union, 64.9 per cent of its total membership is located in the territory which formed the thirteen original colonies. This points to the effect of conditioning through inter-relation between member and institution.

An outstanding feature of its membership is that more than half reside in cities of over 25,000, and 83.5 per cent in places of 2500 or more. This is largely due to the fact that it has had a place in the principal eastern cities for more than 200 years, and as the cities have grown it has increased with them. But, except in some places, it did not follow the people to the farms. It has therefore come to be regarded as a church for cultured people, and these are apt to congregate in cities. Efforts are being made to introduce the Episcopal Church into the open country, particularly where it is under-churched.

A serious problem is revealed in the continued reduction in the number of infant baptisms, and the large decrease in Sunday School membership, indicating either a much lower birth rate among Episcopalians, or that there is a loss of interest in the Church among the younger married people. The lower birth-rate may be associated with the urban characteristic mentioned above, and also because a large part of the membership is composed of people belonging to the professional

classes. The number of members belonging to other racial and national groups is quite small, and the negro element only forms 2.8 per cent of the total membership.

The effect of the expansion of the institution is, that while in 1876 there were but 85 communicants per minister, in 1932 there were 203 communicants per minister. Though the number of baptisms has greatly decreased, the membership has increased, so that it has about kept pace with the growth in population. This has been because people brought up in other denominations have joined the Episcopal Church. While there are no general statistics covering this, information was obtained from several dioceses, which indicated that some 22,000 persons were confirmed in 1933 who had had their previous religious training in other religious bodies. The data presented showed that these came with considerable uniformity from the same certain religious groups. The number who leave the Episcopal Church and join other denominations is not ascertainable, but the probability is, that while some do, more drop out of church membership altogether.

The method of organization in the Episcopal Church is in many respects quite similar to that of the Federal Government, which is not surprising, since a number of the same persons took part in drawing up the Constitutions of both; the Presiding Bishop corresponds to the President, the Dioceses and Missionary Districts to States and Territories, Diocesan Conventions to the State legislatures and General

Convention to Congress. All the bishops belong to the House of Bishops, which constitutes the Upper House, corresponding to the Senate. The clergy have seats in their respective Diocesan Conventions, and the parishes and missions send lay delegates. Diocesan Conventions in turn send clerical and lay delegates to the General Convention, constituting the Lower House, corresponding to the House of Representatives. Thus, the members of the Church, through clergy and lay delegates have a direct share in the control of the institution, which is therefore democratic, and governed by a written constitution.

The clergy are a part of the membership to whom certain duties of a spiritual and executive nature have been committed. Their work is regarded as a vocation rather than a profession, and they are presumed to enter it as a life work. Holy Orders can only be conferred through the Episcopate, which must itself be valid. The number of clergy has remained about the same during the last ten years, which, allowing for those who have retired from duty, implies that there are fewer in active work today. The standards of education are comparatively high among Episcopal clergy, evidenced by the fact that 61.5 per cent have had formal training in college and seminary, as compared with 31.8 per cent among ministers generally.

The institution operates in a diversity of ways, including many educational and social activities, which it directs

and supports. These have greatly increased during recent years, though the tendency has been, when it appeared that their usefulness would be increased, to surrender them to secular control.

CHAPTER IV.
INTER-RELATION OF THE INSTITUTIONAL CHARACTERISTICS OF THE PROTESTANT EPISCOPAL CHURCH AND ITS MEMBERSHIP.

The relationship between member and institution is one which is reciprocal and involves inter-relationship. The individual member becomes partly what he is through association with the institution, since other societies and groups with which he is associated also affect him. At the same time the institution is itself controlled and influenced by the continuous impingment of the members upon it, as well as the influences exerted by other institutions. It is impossible to considered either member or institution apart from the other, or apart from other influences. In the first place the institution consists of more than its membership, for, should all the members die at once or leave it permanently, there would still be the buildings, books and other records. In the second place, as mentioned above, the members belong to various other groups, so that other interests and influences play upon them in proportion to the number, variety and character of the other groups.

Since the purpose of this chapter is to set forth the characteristics of the institution known as the Protestant Episcopal Church, it will be well to consider first something regarding:

A. THE NATURE OF THE EPISCOPAL CHURCH AS AN INSTITUTION.

(1) As a religious institution

(2) As a true part of the Holy Catholic Church

(4) The Protestant Episcopal Church as a Religious Institution.

By this it is meant that it is an organized expression of religion for those who belong to it, or who desire to do so. Its present members did not found it, for it has been present in some parts of American society ever since the first permanent settlement at Jamestown in 1607. There was never a time since when it was not operating to some extent somewhere in what is now the United States. Wherever it was it was an institution representing a certain form of religion. It may be asked just what is meant by religion? There are many definitions of religion, but perhaps the best general definition is that given by Dr. Pratt:

> "Religion is the serious and social attitude of individuals or communities towards the power or powers which they conceive as having ultimate control over their interests and destinies." (1)

Pratt rightly stresses the social character of religion, which is brought out in a masterly way by a great German thinker, Ernst Troeltsch. He says:

> "The Christian ethos alone, through its conception of a divine love which embraces all souls and unites them all, possesses a socialism which cannot be shaken. It is only within the medium of the divine that the separation and reserve, the strife and exclusiveness which belong to men as a natural product, and which shape his natural existence, disappear. Only here do the associations formed by compulsion, sympathy, and need of help, sex instinct and attraction, work and organization attain a connection which transcends them all, a connection which is indestructible because metaphysical." (2)

---

1 Op. cit., p. 2

2 The Social Teaching of the Christian Churches, translated by Olive Wynn, (1931) p. 1005

In other words, only the Fatherhood of God as revealed to the world by Christ can in any vital way bring about the Brotherhood of Men. Religion is thus lifted out of the narrow path of individualism with personal salvation as the main end into the larger field of social values in which all can participate. Being social it is also traditional, by which is meant that it is a shared experience passed on from generation to generation, enshrined and embodied in its doctrines and ways which become institutionalized. Regarding this the late Father Tyrrell said:

> "Religion is institutional just because it is social; because it is only through the educational influence of society that the communized religious experience and reflections fo the past generation are brought to bear upon us so as to waken, guide, and stimulate our religious faculty, which else might remain dormant, or at least only reach a rudimentary development." (1)

Leaving out Tyrrell's reference to a "religious faculty" the existency of which is disputed by modern psychologists, the point is that religion is passed on in society through the particular institution, so that "each generation starts in believeing what its predecessor believed, and a faith once thoroughly grounded is not easily disturbed." (2) The child learns his religion, or he does not learn it, as he learns language and other social ways, and is not conscious of having done so. As Pratt says:

> "The boy may be taught all the thirty-nine articles... but if he sees in his parents and those about him no

---

1 Quarterly Review, "The Mystical Element of Religion".

2 Op. cit., p. 85

> expression of reverence for a Power greater than themselves, no sign of worship or of religious feeling in their conduct or their conversation, his religion will probably be of a very superficial sort." (1)

The Protestant Episcopal Church as an institution has ever been conscious of this, hence its emphasis on the nature of family life, taught in the service for the Solemnization of Holy Matrimony, when prayer is offered that the married may see their children brought up in God's faith and fear, and the expectation that husband and wife will live together after God's ordinance, so that their home may be a haven of blessing and peace. Also parents are told not to defer the baptism of their children, with its provision for god-parents or sponsors and the obligations they assume for the Christian upbringing of the child. The Rev. James E. Wilkinson, Ph.D., in a letter says:

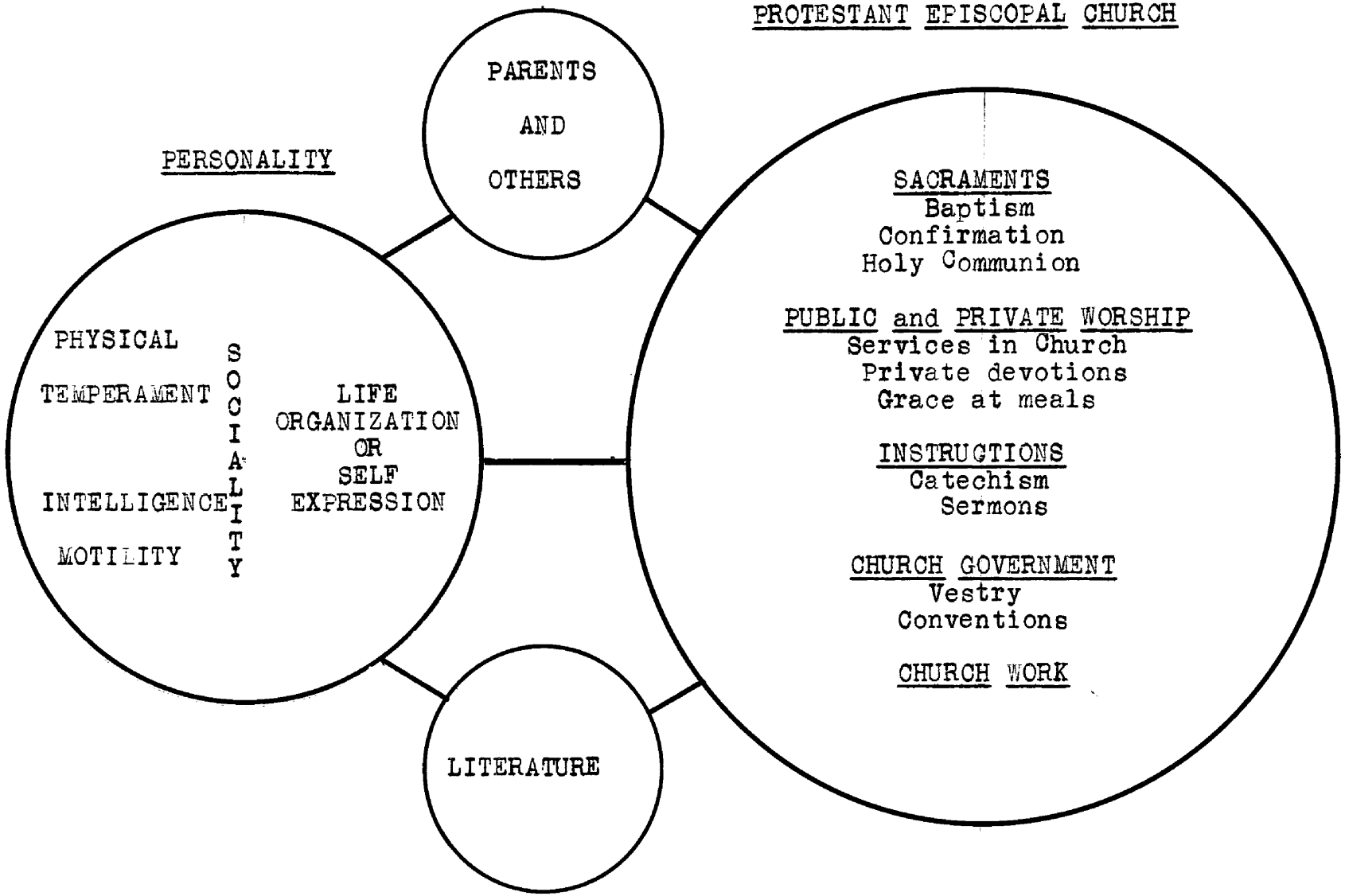
> "The Churchman's personality is the result of his relationship to God the Father, the Son, and the Holy Spirit, more or less fully realized through many generations of Christian parents. He is the heir of all the Christian centuries. As a baby he is brought into Covenant with Almighty God; as such he is surrounded with the holy influences of Christ's Church; he is never entirely free from them. As careless and neglectful as we frequently are, these influences are all-embracing, touching him at every point. He is trained as a 'member of Christ, the child of God, and an inheritor of the Kingdom of Heaven'.
>
> "When of sufficient age he is taken to service, where he is brought under the most beautiful,

---

1 Op. cit., p. 95

> most effective, most psychologic form of spiritual and religious education imaginable. A building symbolic in every part, coming to a climax at the altar, whose one object is to teach the presence of God and His holiness. The service with vestments, postures, music, beautiful religious language, emphasize and deepen these impressions. Further, the services are not individualistic; i.e., not MY religion, MY salvation, but it is 'We', 'Us', 'They'. The Prayer Book is Common Prayer; I cannot be saved apart from others; Religion is corporate."

The above has been given rather extensively in order to show the pains taken by the institution in order to form a close bond of relationship between the growing personality of the child and the institution representing God's claim upon the life, beginning in the home, already prepared as a fit place for the rearing or nurturing of the child, its growth by participating from an early age in the formal services of the Church, its early knowledge that it has been baptized, and its preparation for the fuller Christian life through Confirmation and the reception of Holy Communion. Of course, owing to the frailty and weakness of human nature, these ideal provisions are often not carried out, with the resulting weakness of the bond. But the fact that the institution has persisted implies some measure of fulfilment. As the child grows, presuming that there is a close and real relationship between the Church and home, so that the life of the home is in general harmony with the Church, the growing personality of the child will absorb the genius or spirit of the Church, and become conformed to it. For



PERSONALITY-INSTITUTION RELATIONSHIPS

FIGURE V

religion demands the whole person, as is illustrated in Figure V. The physical person is necessary for Holy Baptism, and the sacraments which cannot reach the individual apart from his physical presence. He is baptized with water upon his body, he is confirmed by the bishop's laying-on-of hands upon him, he receives the Blessed Sacrament by hand and mouth, he is present in body at public worship in which he assists by his active participation. In this motility also is involved. But his temperament is also involved in his emotional reaction, in praise and thanksgiving, in catechism and sermon, as well as in penitence. His intellect is involved in understanding the purpose of these acts. His intelligence operates in the influence he exerts on the institution through participation in its counsels, directly if he is a delegate or indirectly by his vote. His temperament and intelligence cooperate also in doing his share of the work of the Church. Moreover, his sociality comes into play in the fellowship of the Church, by joining with others in acts of worship, symbolized particularly in Holy Communion, by a share in the activities of the Church. Of course all this reaches out, or should, into a more socialized person, emphasized in the Church's teaching of the unity of mankind, of the value of personality, and in its teaching regarding the indwelling of the Holy Spirit. The bonds between the institution and the member, involving the whole person, build up a character or personality which

will be rounded and harmonious, "in tune with the Infinite" as He is revealed in the life of the institution. This is what is termed "Churchmanship". St. Paul speaks of the Christian as being "conformed to the image of his Son" (1) by which he means that the process of the Christian life is meant to result in the formation of a personality in likeness to Christ. Since the institution represents Christ, conveying His teaching, the marks of the Church should be something which would be a resembleance of Christ. In this connection it may be mentioned that some have made a distinction between what they have called "Churchianity" and Christianity, to the detriment of the former. But Christianity has never existed in the world in any case apart from an institution, which would be "Churchianity". (2) It is true that the institution may at times loom so large that it may eclipse that which it is meant to express and continue. The safeguard of the Church is the written Scriptures plus what the devout members believe to be the guidance of the Holy Spirit. But since the matter is here approached from the standpoint of Social Science this study must be limited to that which can be demonstrated, investigated and tested

---

1 Romans 8:27

2 A discussion of this subject will be found in editorials in "The Christian Century", April 18, 1934 under the title "The Christian Church" and in the same magazine for April 25, 1934 under "Protestantism at the End of an Era". See also the Living Church, May 5, 1934, "Christianity and the Church."

by an unprejudiced onlooker. At the same time the authority of the apostle St. Paul can be claimed for the statement that there are "diversities of operations but the same God which worketh all in all," (1) meaning that all people are not alike, so that the particular methods of one will not be exactly the method of another.

(2) The Protestant Episcopal Church a part of the ancient Catholic Church.

Effort has been made to show that the Protestant Episcopal Church is a lineal descendant of the Church of England, an Anglo-Saxon institution greatly influenced by the Latin center of Western Christendom, though bringing with it a few Eastern characteristics from the ancient British Church. These in turn have been affected by association with German and Swiss protestantism, as well as by American protestantism. There is no such thing as a "pure" Christianity--perhaps the nearest to it would be found in some of the orthodox bodies. Yet many would agree with Dr. Pratt, who is not an Episcopalian, that the normal development of institutional or traditional religion "probably reaches its highest sane and healthy condition in the Protestant Episcopal Church." (2)

It must be carefully borne in mind, however, that a religious institution is part of the whole society, that its membership is constantly changing, and that, however watchful

---

1 1 Corinthians 12:6

2 Op. cit., p. 15.

the leaders of the institution may be against change, it is being continually acted upon by the other elements which constitute human society. Yet the main direction of the institution is maintained through a sort of tropism, composed of the written and unwritten traditions of the institution, of which the Holy Scriptures, liturgies, writings of the Fathers, decisions of ecumenical councils, creeds and other symbols, form the first, the second being composed of ways, methods, attitudes, etc. passed on by association from generation to generation. Figure VI shows the direct descent of the Protestant Episcopal Church, with its unbroken connection from the beginnings of Christianity to the present day, bringing with it the ancient heritages of the undivided Catholic Church of the first ten centuries. Part of its genius is its ability to retain these values from the past while adjusting itself to conditions of time and place in matters not essential to the Faith "once delivered unto the saints." (1)

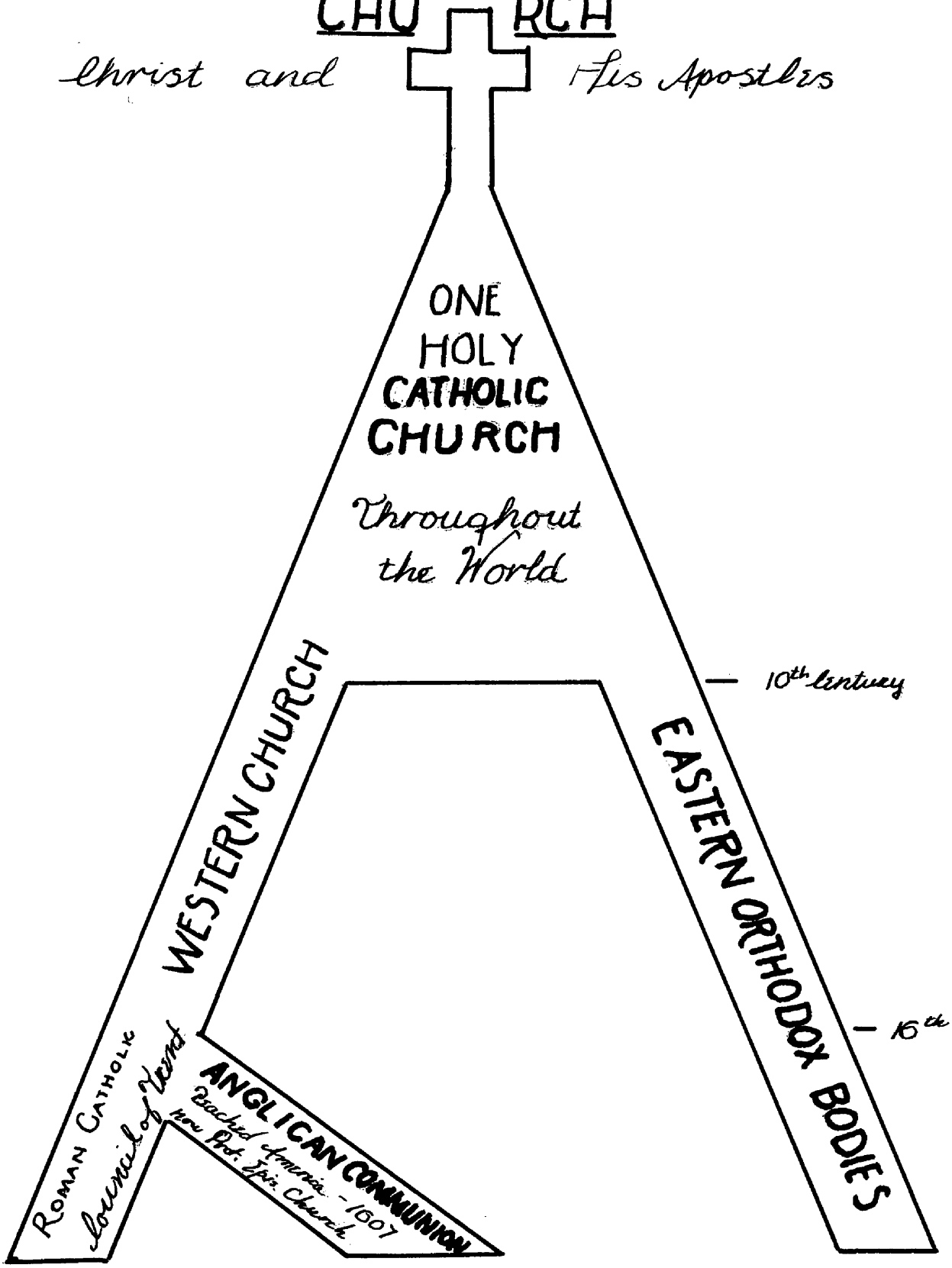
It is this element of continuation with the long past, conveying a sense of membership in something which is not local, which is directly connected with the Apostles and Christ himself, through an unbroken succession, not only of bishops, but of the whole society, which appeals to many minds. Thus a priest of the Church, formerly a Methodist

---

1 Jude 3.

FIGURE VI

PEDIGREE OF PROTESTANT EPISCOPAL CHURCH



minister writes in a personal letter:

> "I am convinced that for me, at least, the ministry must be founded upon Apostolic authority.....I wanted to feel that when I performed an act of distinct sacramental character, e.g., it was authentic, and I am satisfied that it is authentic quite in proportion to the authority that lies back of it....that when I stand at the altar and celebrate the Holy Eucharist, I cannot be wrong. The validity of that sacrament is not dependent in any degree on what I think or say about it, or how unworthy I may be. It does not stand or fall by any virtue of mine, or lack of it."

B. OUTSTANDING TRAITS OF THE PROTESTANT EPISCOPAL CHURCH.

(1) The Importance of Sacraments.

An outstanding feature of the Protestant Episcopal Church is that, like all the parts of Catholic Christendom, it places great emphasis on sacraments and makes the Holy Communion the central act of worship. Since this is not a theological discussion the matter will only be dealt with sufficiently to show its place in the life of the institution. It must be remembered that the Episcopal Church, however mundane it may seem in many things, operates on a belief in the "supernatural"--viz., that there is a divine power which is not subject to "natural laws" as we understand them. Hence the Episcopal Church uses sacraments as "outward and visible signs of inward and spiritual grace," in other words, as really being what they are claimed to be. So in Holy Communion the consecrated bread and wine IS the Body and Blood of Christ--a spiritual entity. The person baptized

is declared to be regenerate. The effects of sacraments however are dependent upon the person receiving them. It is therefore not surprising to find that the Episcopal Church lays great emphasis on the Holy Communion and intends it to be the principal service on Sundays and Holy Days. Morning and Evening Prayer are expected to be said daily in any case. Also that great care is used in regard to the celebration of the sacraments--to use a phrase from the Book of Common Prayer, in the prayer for the clergy, "that they may rightly and duly administer thy holy sacraments." It is for this purpose that ordination in the apostolic succession is scrupulously maintained to ensure validity in the matter of sacraments. So it is interesting to find that 37 out of 45 Episcopalians replying indicated "the Holy Communion (is) the principal service and of greatest importance," as one of five outstanding traits of the Episcopal Church. The fact that they do so is surely an indication of inter-relation between personality and institution.

(2) The Book of Common Prayer.

Episcopalians have been described as the people who pray out of a book. It is a fact that wherever in the world the Anglican Communion is found the Book of Common Prayer is used, according to the particular "use" or version of that part of the Church. While there are minor variations in the prayer books of the several parts of the

Anglican Church these are all alike in substance, for it is a principle that in the worship of Almighty God "different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire." (1)

The use of forms of prayer and an ordered method of worship may be vindicated on many grounds. It may be shown that the Jewish Church used forms of prayer, and that many of the Psalms were intended for liturgical use. (2)

We know that our Lord took part in Temple and Synagogue worship, in which written prayers were used, and that He taught His followers a form of prayer. There is also ample evidence for the use of precomposed forms of prayer in the primitive church. St. Paul censured the Corinthian Christians for departing from the common forms. (3)

The advantages of a Book of Common Prayer are many. They provide for congregational worship in which all may participate. They avoid the embarrassment caused by loss of memory, lack of fluency, idiosyncracies, and varying moods of the minister conducting the service. They treat the common needs, and they are prayers which do not degenerate into sermons. The forms of the Book of Common Prayer are a heritage from the ages, and contain some of the finest

---

1 American Book of Common Prayer, p.v.

2 Deut. 21:7, 8; Num. 6:22; 10:35,36; Deut. 26:3,15; Ps. 4, 5,6,42,44,92.

3 1 Cor. 14:26

gems of devotion in the English language.

The service of Holy Communion has always been the central feature of Christian worship, and the earliest extant liturgies consist exclusively of forms for its administration. (1) In England, before the Reformation, there were a number of diocesan "uses", as that of York, Sarum, Hereford, London, etc. Many copies exist in the various libraries. There was no one book which contained all the services, but such books as the Missal, Breviary, Pontificial, etc. In 1542 a Committee of Convocation, the governing body of the Church of England, was appointed to revise the various books, with the result in 1549 the first English Book of Common Prayer appeared and was ordered to be used in all the churches of England. It was the first book to contain all the services, and was in English instead of Latin. This was added to, amended and revised in 1552 and 1559, and again in 1662, and, with but a few changes is the book still used in the Church of England. The first settlers in Virginia used the book of 1559, which was later supplanted by that of 1662, used until the American Book was issued in 1789. The present book is a revision authorized by General Convention in 1928.

The use of the Book of Common Prayer is an important element in the inter-relation of personality and institution.

---

1 Evan Daniel, The Prayer Book; its History, Language, and Contents. Wells, Gardner, Darton and Co. London p. 7

The common use of pre-arranged forms of words, of responses, which in time became part of the person, have a value in integrating the person in the group. As Young says referring to social rituals generally:

> "When the individual member of a group is permitted to make his own private definitions of situations and to carry these out in action, predicability of his response is difficult if not impossible. Social rituals of all sorts thus cut across private or personal interpretations or meanings and produce these uniformities of behaviour which make social interaction simpler and less likely to produce strain and disorder. They are the heart of culture patterns." (1)

(a) The use of the Prayer Book provides uniformity.

Not only does it produce order so that each one knows what to do, but it also provides a fitting consecutiveness of arrangement. Anyone examining the major offices of the Book of Common Prayer will notice this. The penitential preparation, and the absolution pronounced by the priest are followed by the acts of praise, prayer, and thanksgiving in a suitable order. The system of singing or reciting the Psalms, the reading of the Old and New Testament, connected with the Calendar or Church Year, provides for the reading of the whole Bible and the commemoration of the great verities of the Christian religion. In this way there is a harmonious and balanced presentation of religion, not limited by the private choice of the minister which would be most likely to permanently shut out many important doctrines

---

1 Op. cit. p. 29

and aspects of truth. The value of this has long been noted by leaders in the non-liturgical churches, and various year books are issued to provide ministers with a system which generally follows very closely the Church Year. The tendency for the formation of forms can be noted if one frequently attends the services conducted by ministers of the denominations in which the use of fixed forms of devotion are not used. Even the most ultra-Protestants fall into a form when saying "grace" at the table, and those who speak the loudest against written prayers do not object to using hymns, which are often prayers set to metre and sung. Members of many denominations seem quite willing to use the ritual forms of the various fraternal orders which seem to be of less significance than the forms of the Book of Common Prayer. The professor of liturgics once said to a class of semiarians in an Anglican theological school: "If all men prayed always as some men pray sometimes we might dispense with the prayers in the Book of Common Prayer." But that would not provide for prayer "with one accord" which the prayer book offices do. It enables people who are deaf to take part. A lady almost stone deaf regularly goes to church--she knows the service and can easily tell where the place is. Many unable to attend church use their prayer books at home, for they can find from the calendar what the service should be. Uniformity in acts of worship also produces an emotional warmth which

invogorates those participating. There is a value in the repetition of the creed by the whole congregation in developing and arousing faith. To stand and confess publicly the great verities of the Christian religion is far from a dead formalism--it means the revival of faith and hope in a way only those who know it by experience can understand. It also helps in establishing faith to be assured that others share it too. As Dr. Pratt says:

> "It is hard to believe anything which everyone else doubts, hard to cherish a feeling which everyone else ridicules, and hard to resist a feeling or belief which everyone else cherishes." (1)

(b) Prayer Book worship is social activity.

In our society we take the weekly holiday on Sunday as a matter of course but any student of history knows that its purpose was to permit all to attend divine worship in a body. There is a very important place for private worship in every life, but the public corporate act of the community, as Church worship in every life, but the public corporate act of the community, as Church worship is intended to be, has a place by itself. This "common" worship is expected in the prayer book services, and the prayers are so drawn up that they are general, though opportunity is allowed for particular emphasis. The use of the common forms together assists in socializing people--they become accustomed to acting in unison. It provides for joint participation.

---

1 Op. cit., p. 282.

To be a participant implies an active interest, it is a doing something with others, though the individual may be so absorbed in it that for the time being he forgets the others. It is also an undergoing in the sense that the very participation has an effect upon the person, so that the whole act is an experience. To the onlooker who does not know how to take part, or is feeling so strange that he remains mute, it may appear confusing, formal, and even "unspiritual". Some people attending an Episcopal church affect an attitude of stolid indifference sitting in their seats and apparently ignoring all that is going on. Of course they are repelled rather than attracted. But participation is social--it means entering heartily with the others in the exercises going on.

(c) The use of the Prayer Book holds attention.

There is something going on all the time. People brought up to use the Prayer Book and who have caught its spirit do not find the service "boring". They can worship without a sermon--the service itself is a sermon. Though it is customary to have a sermon at Morning and Evening Prayer in Episcopal churches when these are made the principal services of the day, the Book of Common Prayer only provides for a sermon in the service of Holy Communion, a witness to the fact that that is intended to be the chief service on Sundays and Holy Days. Non-liturgical services often have little apart from the sermon, and usually fall back upon

musical renderings addressed to the people, and sung facing them. Thus they came to be of the nature of an entertainment as the sermon often is, since its emotional appeal is usually regarded of greater importance than its teaching value. Those accustomed to the services of the prayer book feel when attending non-episcopal services that they have not "been to church". There is a value in it which increases with time and use, its phrases becoming dearer and richer as time passes on. A man who came to the United States many years ago lived for years where there was no Episcopal Church. After a good road had been built so that he could attend the services of the nearest parish church, he went regularly, and though it is fifteen miles each way, he rarely misses, summer or winter. Also he has brought his family, and some of them have been confirmed. An old English woman attending a funeral at the Episcopal Church told the rector that it was like going home, for since coming to America she had been accompanying her daughter to the Methodist Church.

By holding the attention it is at once objective and subjective, for while its phrases become dear to the heart, intelligently used it appeals to the mind. It is true that objection has been made to the many Tudor English words, as being meaningless today, but the few changes which have been made in the last revision of the Prayer Book, particularly in the Psalter, are not so euphonious, and certainly no clearer in meaning. There is a "general" sense of meaning

which the constant repetition provides, as is probably acquired from the use of Latin in the service by people who know that tongue very imperfectly. People brought up to use the Prayer Book grow into its spirit and meaning--it is itself an education. Perhaps that is an element in the production of leaders in which the Episcopal Church takes a prominent place, as will be shown in the following chapter.

(d) The use of the Prayer Book orientates the service Godward.

The old name for the Breviary Offices, of which Morning and Evening Prayer are a condensed form, was "the divine office". Realizing that the term "office" means work, it is another way of saying that since to pray is to work, prayer is work for or towards God. The service is not only a consistent whole, but it is all God-ward. While some phrases are addressed to the people as the Salvation "The Lord be with you" and its response, "and with thy spirit", invitations, such as "Let us pray" and "Exhortations" usually beginning "Dearly beloved brethern" the prayers and acts of worship are addressed to God. It is this which makes it seem like worship and which is missed by Episcopalians when they attend other types of services. It is an "external aim", to use Dr. Dewey's phrase, for all to share in--it carries the personality "out" towards God instead of "in" to himself.[1] It is not individualistic--rather it is social. It is always "we" rather than "I". (The only exception is in the recitation

---

1 J. Dewey, ~~Index~~ op. cit. p. 143

of the creed which is a personal act.) So the priest says, speaking for the people, "We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteiousness, but in thy manifold and great mercies." While a few prayers are addressed to the Holy Spirit and to the Divine Son, the great majority are addressed to God the Father, but always with the appropriate ending. There is a consistency in these endings which one misses in many extemporary prayers. Since the purpose of attending Church is that of divine worship the use of the Prayer book assists in maintaining the object in view. People may say that they can worship God better in the woods, but that is anti-social and individualistic. The use of the Book of Common Prayer makes one desire the presence of others, and turns all together towards God. In this it meets a universal need, for whatever the faults which may be found with religion, the fact that it persists implies that it meets a need.

(e) The Prayer Book provides for meeting the deepest needs of life.

Birth, Youth, Marriage, Sickness, Death are all taken into account, besides the common occurrences of daily life. The Prayer Book service is used by many non-episcopalians at weddings and funerals. Thus it is prepared to assist personality in its crises as well as at ordinary times. It is a <u>family book</u>. At the time when words fail it provides suitable and beautiful expressions which are the

outcome of the experiences of the Christian centuries. The word "suitable" fits. It is appropriate where other forms or extemporary utterances are sometimes objectionable. While dignified and direct it is also not unduly long. A lady who had never before attended a funeral conducted by a clergyman of the Episcopal Church was heard to say when leaving such a service: "I dreaded coming very much because I never sleep at night after going to a funeral, but this was the most helpful and comforting service I ever attended." It thus provides a means of unifying personality, by balance, not overdoing the emotional at the expense of the intellectual.

It is interesting to note that thirty-nine people out of fifty-two who replied selected the use of the Book of Common Prayer as one of the five outstanding traits of the Episcopal Church.

(3.) The use of ceremonial.

The Protestant Episcopal Church is generally regarded as "ritualistic". There is a difference between "ritual" and "ceremonial", for the "ritual" of the Book of Common Prayer is the fixed order for the rendition of the services set forth by authority, while the "ceremonial" is the practical interpretation of that order into conduct. (1) Thus, the ritual is the same in every Episcopal Church, but there is considerable variation in the ceremonial, even in

---

1 W. C. DeWitt, Op. cit., p. 39

the same parish. At one time the Holy Communion may be celebrated in a plain way, with one priest officiating perhaps assisted by an acolyte, with but two lights on the altar, and without music or sermon. Then at another hour the same service would probably be used (there are alternatives for the great festivals), several ministers taking part, a number of acolytes, with many lights on the altar, incense, choir, and organ, and a sermon. The first would be termed "low" mass, the second a "high" celebration. The terms "high" and "low" originally referred to the tone of voice used by the priest, though practically they are connected with the amount of ceremonial. When only one priest officiates, but music is used and the other accompaniments of worship, it is called a "Missa Cantata" or "Sung Eucharist". The English Prayer Book contains an article dealing with ceremonial, believed to have been composed by Archbishop Cranmer, explaining why some ceremonies were abolished and others retained, in which the rule is laid down that those retained are for the sake of order, but being only secondary, they may be altered and changed upon just cause. In order to provide flexibility the rubrics (1) of the Book of Common Prayer give very few directions regarding ceremonial, since that is intended to be regulated by custom rather than authority, though in case of doubt the bishop

---

1 Called "rubrics" because originally in red letters. In the Book of Common Prayer they are printed in italics, precede by the sign

has the right to decide the matter. When ceremonial directions are given in the rubrics it is an indication of change in custom. When no directions were given it meant that former ceremonies could be continued. The American Prayer Book gives even fewer ceremonial directions than the English book. This refusal to legislate in ceremonial matters, while providing for great freedom, has produced many variations and has a great deal to do with what is popularly known as "high" and "low" church. Some time ago there was a great deal of controversy over what was described as "ritualism", but in more recent years comparatively little is heard about the matter. The fact is that the use of ceremonial has greatly increased, and has become far more standardized. The purpose of ceremonial is for order and decency--it is not merely for the purpose of doing something, but to do what has to be done in the most fitting and practical way. Of course other things enter in. People bow to the cross as one would salute the flag as a sign of respect, but believers in the Real Presence of Christ in the Eucharist genuflect (bend the knee) when approaching It. The use of lights, beautiful vestments, incense, etc., is not because these things are pretty, but for the honor and glory of God. The priest is just as careful and reverent at a service when only two or three are present as he is when the church is full of people, for he is engaged in the worship of God and not there to entertain the people. To really understand and appreciate

the value of ceremonial requires education in its meaning. It may seem useless and perhaps ridiculous to the untrained, but the opposite to one who knows what it stands for.

Distinction has been made by Dr. Pratt between what he terms objective and subjective worship, but this is really a dualism, for one is the counterpart of the other. The Quakers may be regarded as ultra-Protestant, yet their very silence is a ceremony! A black Prince Albert coat is as much a "vestment" to (e.g.) a Methodist minister as cassack and surplice to an Episcopal clergyman. The fact is that man is naturally ceremonious. The more refined he is the better will be his use of ceremony--the more crude the more fantastic or incongruous it is likely to be. The right use of objective methods of worship results in producing subjective effects, for the emotions are brought into action through motor abilities. The act of kneeling to pray has an effect upon the whole person. The great strength of the Roman Catholic Church is in its psychologic use of ceremonial--granted a belief in the doctrine, the outward manifestation of it deepens that belief. Religious ceremony breaks down most when religion is thought of as intellectual and therefore abstract, for it then becomes empty and meaningless. But by the same rule such a religion does so also--it is then but a philsophy. As James says in his chapter on "Philosophy": "Philosophy lives in words, but truth and fact well up into

our lives in ways that exceed verbal formulation." (1) There is no such thing as a subjective religion--if it is religion it is objective as well as subjective, emotional as well as intellectual--it is either both or it is nothing at all.

Perhaps the most common and well known form of religious ceremonial is connected with funerals, for these are by custom almost always connected with religion. In the presence of Death we stand facing the Unknown. The comment of a Methodist minister regarding a "High Church" funeral is instructive.

> "It is of the funeral I would speak. It was held in Grace Church, Newark, in which she was a communicant. This was the only High Church funeral I have ever attended. It was sublime. I sat with the family in the front pew, which is separated from the chancel by a wide area in which the casket was placed facing us. Our view was through the open screen across the choir to the great altar in the extreme rear of the church. A beautiful gothic structure of marble rises above the sanctuary almost to the ceiling. The central figure there is an image of the Saviour looking down upon us with His hands extended in blessing. On either side are adoring angels. Whose hearts at such an hour could be so dull as not to catch with the significance of this imagery? 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' And those angels, 'Are they not all ministering spirits sent to minister to those who shall be the heirs of salvation?'
>
> "Just before us was the casket covered with a pall--not black, symbol of darkness and sorrow, but purple, symbol of royalty; she is not dead but crowned. Woven in that purple pall was a large Indian-red cross, signifying that all our sins are

---

1 The Varieties of Religious Experience. (1902) p. 456

> covered by the atoning blood of Him who is our Redeemer. Six tall and lighted candles which were set about it all, were themselves a comfort; for they spoke with the might of their symbolism; heavenly light dispels the gloom.
>
> "I thought of my strong father when he stood at the open grave into which the body of his son had just been lowered. I saw the tears dropping from his eyes upon the casket. But he soon lifted up his eyes to the blue sky and said, 'The light shines here'. That is what those candles say.
>
> "The ritual was substantially that which I have recited over hundreds of biers, and of course I could follow it without hearing. Much of our time we were on our knees while the choir sang fitting hymns. There was no chattering preacher harrowing our hearts with painful memories and exxaggerated eulogies. To me the entire service was beautiful, comforting, divine.
>
> "We went out to Irvington Cemetery in a cold, driving blizzard and laid the body with her kin. The storm covered the grave with a white robe. The storm has passed and the star-lit firmament domes her resting place. 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.'" (1)

The values he enumerates here are not relating to the words which he says he had used himself hundreds of times (for denominational ministers use the office for the Burial of the Dead from the Book of Common Prayer quite extensively). It was the whole setting--the building including architecture and adornment, the imagery, pall, candles, music. All these, without a sermon, blended in a deep emotional appeal apart

---

1 Living Church, Vol. XC. No. 9, December 30, 1933, p. 276. Quotation from the Rev. Dr. A. Harrison Tuttle.

from words. Undoubtedly there was something in the observer which responded to all this, otherwise the effect could not have been produced. He had a prior conditioning to which the ceremony appealed. Unquestionably there is a sociological fact connected with religious ceremony, even when it is only the act of kneeling for prayer, or standing for praise, but enhanced when accompanied by harmonies of architecture, color, lights, music. As Canon Streeter says: "Art is life becoming conscious of its won inner quality." (1) These corporate acts in connection with aesthetic surroundings provide a release of the personality, a substantiation of belief, and a form of experience, doing and undergoing, which results in fuller inter-relation of personality and institution. The more such experiences are repeated the more personality and institution become intertwined. The on-looker does not obtain this--only the participant. Dr. Pratt says:

> "The Protestant Episcopal Church--has inherited a ritual which not only is beautiful in itself, but is rich in the sanctity and authority of an age-long tradition. Such a ritual is peculiarly adapted to the production of the religious atmosphere; and the individual brought up within the Episcopal fold almost invariably finds his church an excellent place in which to pray." (2)

While the above refers primarily more to the words than the acts, the reference to the "church" suggests also the cere-

---

1 Reality--A New Correlation of Science and Religion.(1925) p. 34

2 Op.cit., p. 306

monial. To separate the words from the acts would be to create a dualism--they are part of each other. Many of those who join the Episcopal Church in later life do so because they find a satisfaction in the combination of liturgy and ceremonial which they have missed in the denominations in which they were reared--the art of worship (for it is an art) when acquired, like any other art, meets a need in the life which it only can supply.

The following expressions were made by people brought up in other denominations who entered the Episcopal Church in adult life: A former Methodist says that "reverence in church worship" is what appealed to him. A one time Congregationalist says that what appealed was "the dignity first, then the ritual of the Book of Common Prayer. For me the ritual satisfies a real desire for "going to church". Another former Congregationalist says that she "felt a reverence and dignity in the service which seemed lacking in the Congregational Church." A person who came from the Lutherans said that what appealed to her was "church reverence--kneeling for prayer compels a reverent if not a spiritual attitude." Another who was formerly a Baptist writes of the Episcopal Church: "I liked the services better than any church I ever attended."

The above quotations come from answers made to a questionnaire already mentioned in this thesis. Twelve out of forty-five replies received to the same questionnaire

(26.7 per cent) indicate "orderly ceremonial" as one of five most outstanding traits of the Episcopal Church.

Summing up this section it can safely be said that the use of ceremonial is natural. "Most of us are fond of church bells and organ music, and have at least a sneaking interest in the smell of incense." (1) It is also social, for it provides an opportunity not only for self-expression, but also for group expression. No being mere individualistic action invented at the moment, but the use of inherited culture patterns it provides for uniform response by the group, large or small.

(4) Adaptability and Comprehensiveness.

(i) That the Protestant Episcopal Church is adaptable is evident since it has survived the centuries of its long life with their many vicissitudes, and is still going. That it failed to take deep root in the rural sections of the country is not because it could not have done so, not because of something inherent in its nature, but because of its poor administration at a crucial time. It has ability to meet the needs of many kinds of people when properly established, as may be shown in its missions in the African bush, in the cities and villages of China and Japan and many other places. The answer is that it is based on sound social principles.

Not being the creation of yesterday, the bright idea of

---

1 J. B. Pratt, op. cit., p. 267

some modern mind, or the child of some burning enthusiast, but the product of the centuries, during which its very difficulties have enabled it to rise over wave after wave of opposition, it has gradually formed a method which (many of its people believe this to be the work of the Holy Spirit) has carried it through.

The first of these is that of a sympathetic attitude towards other peoples of a different culture. It works among the peoples of the Orient (e.g.) not seeking to make Americans out of them, not in any sense of superiority, not to ridicule their religion, but with a readiness to help them in every way possible. Its method is that of cooperation. This policy has won friends among the peoples of the orthodox churches of the East. An evidence of this is the election of the Rt. Rev. John Torok as Suffragan Bishop of the diocese of Eau Claire. (1) The same cooperative policy has won the Protestant Episcopal Church a place among the Mormons, already referred to in Chapter III.

By the frank policy which recognizes the Roman Catholic and Orthodox churches it never seeks to establish itself

---

1 Bishop Torok was consecrated in 1924 by Bishop Pavlik of Czechoslovakia, and Bishop Dositej of the Serbian Church for the express purpose of working in the Protestant Episcopal Church, particularly among his own people. At one time he was associate professor of Political Science at St. Stephen's College, Annandale, New York, and before that professor of Canon Law at St. Athanasius College, Rome. In 1914 he received the degree Doctor of Civil Laws from the Hungarian Royal State College, Budapest.

where these churches were established in their own lands. The Anglican Church has a bishop in Jerusalem, but not of Jerusalem. He is there to minister to Anglicans and to cooperate as far as possible with the other churches. In the same way it assists the national churches of China and Japan which have their own constitutions, synods, and all the necessary legal machinery. While exercising fostering care it is ready to step out when they are able to go entirely alone. Mrs. Mary K. Simkhovitch, the well-known director of Greenwich House, New York City, is a devout Episcopalian. She reveals the social emphasis of the Episcopal Church in an article on Social Action, in which she says:

> "What does our religion teach us in regard to social action? There are still those who call themselves Christians who deny that religion teaches anything about social action. To them religion is a consolation, a personal luxury. There are, on the other hand, many who, quite irrespective of Christian faith and tradition, are filled with zeal for reforming society so obviously unjust to the great masses of mankind. To the first group our religion says rugged individualism will not do, for society must be redeemed. To the second our religion asks the question: To what end is this enthusiasm directed? For those holding the Faith the answer is clear. Social action is directed to those changes that are essential for the freedom and development of personality. For to religion man is the end to which society must be adjusted, rather than man to society. Social forms which use man as a means for other ends are contrary to the Faith." (1)

This social emphasis is the outcome of the teaching of the Church, for its Catechism lays great stress on the double

---

1 Living Church, Vol. XC, No. 20. Mar. 17, 1934, p. 621 "Social Action."

duty to God and neighbor, its prayers ask for strength so that its people may be continually given to all good works, and that provision be made for all who are desolate and oppressed. Probably there is no act of devotion more likely to produce a socialized mind than the Litany in the Book of Common Prayer. Bishop McCormick says that the Litany is "built upon the idea of the sociality of religion."(1) No one can use this office (the Litany) frequently and not become more socially minded--yet it is almost exactly the same as it was in the 16th century.

Dr. C. R. Woodruff made a canvass of the religious affiliation of a number of social workers, and found that from the sample examined the Episcopal Church produced 24 times the number which might have been expected, as follows:

Denomination	Number of Social Workers	Per Cent	Per cent expected on basis of total membership.
Protestant Ep.	163	24.3	2.0
Presbyterian	132	19.6	5.0
Congregational	132	19.6	2.0
Methodist Ep.	111	16.5	20.0
Baptist	46	6.8	17.0
Unitarian	48	7.1	4.0
Roman Catholic	40	6.0	33.0
Totals	672	100.0	

This shows that the Protestant Episcopal Church produces more than twelve times its quota. (2)

---

1 The Litany and the Life , p. 656

2 Living Church, Vol. XC. No. 21, Mar. 24, 1934 p. 656 "The Oxford Movement and Social Practice".

(ii) The Protestant Episcopal Church is comprehensive, by which is meant that it is inclusive rather than exclusive. In the troubles of the sixteenth century, as was indicated in Chapter II, the effort was made to make the Church of England broad enough to include Catholics and Puritans. Some have deplored this, but it has been and really is its strength. Dr. Vida D. Scudder, Proffessor Emeritus of English Literature at Wellesley College, states that she is an Episcopalian by choice, having been born and brought up in one of the Protestant bodies. She says that she finds in the Protestant Episcopal Church:

> "a sense of unity with humanity pressing Godward, such as I could never find in any fellowship where the diverse currents of religious experience had not known down the ages an uninterrupted flow. The authority I accept is that not of official assertion, but of such rich cumulative witness as is preserved in the liturgy, the creeds, and the discipline of the Anglican communion; exerting pressure powerful and imperceptible as that of the atmosphere and constituting the only air in which my spirit can breathe." (1)

She atates that she loves it because it is dogmatic, standing fast upon the creeds. Its very inconsistency attracts her--it sets forth the Holy--beyond all definition. In it Catholic and Protestant can be equally at home. "Despite our provincial character I can say day by day as I come away from the altar, 'Thou hast set my feet in a large room.'"

---

1 Living Church, Vol. LXXXVII, No. 15, Aug. 13, 1932. p. 355 "Christian and Churchwoman: Why?"

An entirely different viewpoint, which brings out the comprehensive character of the Protestant Episcopal Church is revealed by the Hon. George W. Wickersham. He says:

> "My father was what is known as a 'birthright Friend', but he forfeited that title by marrying 'one of the world's people', and at birth I was baptized in my mother's Church. Yet, when a child and youth I often was taken to Friend's meeting by my father's sister, who remained throughout her life a devoted Quaker, and the impress of the quiet hours spent in association with a body of men and women who had assembled to seek peace through silent and corporate communion with the Spirit of God made an indelible impress upon my youthful mind. But the aridity of the meeting-house left me unsatisfied and by a natural process I gravitated into my mother's Church, where the beauty of the ritual brought satisfaction to my esthetic yearnings and where I found a liberal spirit of toleration which enables many types of Churchmen to unite in common worship of God and the Master." (1)

Bishop Mann of Pittsburgh says:

> "There is much both in the faith and order that we hold in common with our Roman Catholic brothers, and there is much that we share with our Protestant brothers. We are too Catholic for some of our members and we are too Protestant for others. We are constantly being told that our position is hopelessly illogical, but after all, that is just one more proof that life is not governed by logic. Our unit is that of the family, where one son is a dyed in the wool conservative and the other an extreme liberal, but both are held in the family together by a mutual loyalty and a mutual trust." (2)

The comprehensiveness of the Protestant Episcopal Church is due to its catholicity--it sees the Church as wide as humanity,

---

1 Living Church, Vol. LXXXVII, No. 21, Sept. 24, 1932, p. 511 "Why I am a Churchman".

2 Living Church, Vol. XC, No. 11, Jan. 13, 1934, p. 342-- "The Church and Its Work."

and it proclaims the whole truth as it has always been believed by all catholic churchmen everywhere according to the principle of Vincent of Lerins:

> "In ipsa item catholica ecclesia magnopere curandum est, ut id teneamus, quod ubique, quod semper, quod ab omnibus creditum est. Hoc est etenim vere proprieque catholicum--Sed hoc ita denum fiet, si sequamur universitatim, antiquatem, consesionem." (1)

Its spirit of comprehensiveness means that it has the same message for all, and deals with all in the same way. The writer of this theses has used the same words of the Burial Office for a dead Indian child on the Canadian prairie as would be used for the "great white chief" and with the same care and reverence.

> "Our Mother the Church hath never a child
> To honor before the rest,
> But she singeth the same for mighty Kings
> And the veriest babe on her breast;
> And the Bishop goes down to his narrow bed
> As the ploughman's child is laid;
> And alike she blesseth the dark-browed serf
> And the chief in his robe arrayed."

(5) Scholarship.

The Protestant Episcopal Church, like the Church of England out of which she came has always stood for scholarship, and her sons and daughters rank high in the field of learning. The college of William and Mary, the second to be founded in this country,she established. Columbia University was at first, as King's College, an institution of the Episcopal Church. The University of Pennsylvania grew out of an

---

1 Vincent of Lerins, Commonitorium, ii.

Episcopal academy. In 1931 seven per cent of the students in the universities and colleges of the United States were communicants of the Episcopal Church, or expressed a preferance for it, more than four times its proportion to population. (1) Among Episcopalians mentioned in "Who's Who" for 1926-27, 763 or 28.3 per cent possess doctor's degrees, 962 or 37.7 per cent have the baccalaureate degree, 11.4 per cent of whome have a master's degree. Among the clergy 61.4 per cent were trained in both college and seminary, only 11.7 per cent having neither. (2) Her clergy rank with those of any denomination in the matter of scholarship. (Learning is one of the requisites required of candidates for ordination.) The Rev. Dr. F. C. Grant, Dean of Seabury-Western Theological Seminary, writes:

> "The dogmatic spirit is passing away, in science, in philosophy, and in theology. The 'experimental method', though not exclusive or exhaustive, has made good its right as a tool of investigation, as has also the 'psychological method', in the study and interpretation of religion and other human interests.....The present day completeness of outlook is an auspicious sign. Our philosophers and scientists, and our theologians, are not content with partial and fragmentary views. Specialism, even in science, is recognized as a limitation however practically necessary it may be. The mathematician and the physicist, the biologist and the astronomer, the psychologist and the archaeologist and the anthropologist, each recognizes that for a complete understanding even of his own special "branch" of science the work of those in other fields is indispensable." (3)

---

1 Living Church Annual (1932) p. 84

2 C. Luther Fry, op. cit., p. 153

3 The Horizons of the Christian Faith, pp. 21, 22

For this reason the Episcopal Church has never been disturbed about "Modernism", for she believes in truth and truth alone. Quite a furore was aroused recently by a questionnaire sent out by Dr. George H. Betts of Northwestern University and Mr. W. W. Sloan, a graduate student, to 1039 ministers in Chicago. The question which produced most comment in the press was "Did Jesus make the world?" to which 60 per cent of Episcopal clergy answered "No" while 84 per cent of the Lutherans said "Yes". Space forbids going into the whole matter of the questionnaire, but it was largely made up of "trick questions". The meaning read into the negative answer regarding creation was the Jesus is not God. But the creeds ascribe the creation of the world to God the Father. If Professor Betts wanted an answer to the question, Is Jesus God? he should have asked that question. The Rt. Rev. George Craig Stewart, bishop of Chicago, writing in his diocesan magazine ridiculed the questionnaire. Among other things he says:

> "No one with even a whiff of theological learning confuses the cosmic significance of the Eternal Logos with His mission as the Incarnate Jesus of Nazareth born of the Virgin Mary." (1)

Speaking of the Church in proclaiming her doctrines, Dean Grant said:

> "It is not Catholic theology which has been scornful of the intelligence of the natural man, but another and more limited variety! It is in fact the glory of the Catholic tradition (in the Church, E.G.W.) that it

---

1 The Diocese, (Chicago, Ill.) March, 1934

> claimed all knowledge, all experience, all intellectual powers.....as its natural field of operations." (1)

Thus it is that in every field of knowledge members of the Episcopal Church will be found among the searchers for truth. Of the 5713 male college presidents and professors, scientists, and educators listed in "Who's Who" for 1926-27, 382 or 6.7 per cent are Eoiscopalians, yet Episcopalians from only 1.8 per cent of the total population showing that they are represented more than four times as much as their ratio would expect.

It can therefore be safely asserted that scholarship is a characteristic of the Episcopal Church. From a sociological standpoint this implies well integrated personalities. It represents leadership. It means release from superstition for its aim is truth and nothing less.

C. METHODS OF GROWTH.

It has been shown in Chapter III that from the data available 67.3 per cent of those confirmed were brought up in the Protestant Episcopal Church, the ~~balance~~ remainder being people who belonged to other denominations. In the diocese of Western Michigan the number coming from the other denominations is between forty and forty-five per cent. (2) ~~It is~~ It is therefore clear that the membership of the institution is made up of (1) those who came into it by birth, and (2) those who came in later by choice. A general classification

---

1 The Living Church, Vol. LXXXVII, No. 13, July 30, 1932, p. 315, "The Religion of the Spirit." F. C. Grant.

2 J. N. McCormick, A Small Part, (1934) p. 124

can be made of reasons for membership as follows:

(a) Family

(i) By birth
(ii) Through inter-marriage

(b) Social

(i) Leadership
(ii) Prestige
(iii) Liberality

(c) Rational

(i) Through private reading and study
(ii) Through contact with institutions of learning
(iii) Through dissatisfaction with their own denomination

(a) Membership through the family.

(i) A majority of the membership is born in the Church, which means that at least one parent was a member. Probably baptized in infancy, they never knew any other church--usually it was a normal part of life. Sometimes it is a proud tradition of the family that they are Episcopalians. This does not always produce the most well-integrated Episcopalians, however, since being taken as a matter of course it does not necessarily arouse much enthusiasm.(1) To be an Episcopalian is to a great number just as natural as to be a citizen of the United States. Only when the institution is attacked do many show much evidence of great loyalty to it. But they are brought up in its ways, and they more or less reveal its characteristics. The use of the

---

1 One respondent who says that her family has been Episcopalian for generations, and that she is a member because her parents were states that if she lived where there was no Episcopal Church she would join the Christian Science denomination.

the Book of Common Prayer is common-place--the ceremonial, such as kneeling, standing, etc. is an ordinary part of church attendance. In due time they are confirmed as a matter of course--it is the proper thing to do. On every parish list will be found the names of many families, and as the children come to confirmation age they generally join the class for instruction and are presented to the bishop in due course.

The influence of the family will be seen in Table XXI, based on information given by fifty-two Episcopalians in response to a questionnaire.

TABLE XXI.
FAMILY BACKGROUND REGARDING MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH IN THE CASE OF FIFTY-TWO PERSONS.

Members of Episcopal Church	Baptized or received in Episcopal Church in: Infancy	Youth	Adulthood	Total
One or both parents and one or more grandparents.	19	4	3	26
One or both parents	7	4	1	12
Neither parents nor grandparents	2	1	8	11
No reply	1		2	3
Totals	29	9	14	52

It will be noticed that 38 of the 52 people were descendants of Episcopalians, and possibly more since three did not answer the question. Of those received as adults, 8 out of 14 did not come to the Episcopal Church because of

family tradition. In the case of those baptized as infants 26 out of 29 were following the traditions of the family. This agrees fairly well with what was observed in Chapter III regarding the number confirmed coming from Episcopal church homes and those coming from other denominations.

(ii) But inter-marriage between members of the Church and others is a fruitful source of membership. Of course it sometimes works the other way, and often means that one drops out of his own church and does not join any other. Recently a letter was received asking for the transfer of a man confirmed some forty years ago, but having married a Baptist attended her church. Now that she is deceased he wishes to go back to his own and be affiliated with the Episcopal Church in his city.

Six persons out of fourteen who became Episcopalians in adult life give evidence that marriage in their case was at any rate partly responsible. They intimate that husband or wife were Episcopalians or that the "in-law" family was. One states that it was through his wife's influence, and another (a woman) states in giving her reason for becoming an Episcopalian, "secondly, marriage."

To the question, Is the tendency for Episcopalians marrying persons of other denominations to go to their church or for the others to come to the Episcopal Church? the answer is that it is impossible to say since there is no definite data dealing with the matter. What takes place

depends on several factors. First, the insistence on which one or other holds to his religious convictions, and what they are. If the person is really an Episcopalian he could not go regularly with the other party without doing violence to the tenets of the Anglican Church on account of the matter of the validity of sacraments apart from the Apostolic succession. But love sometimes overcomes theological differences. A young man recently married a Roman Catholic, and since he would not agree that any children should be brought up as Roman Catholics he would not be married by a Roman Catholic priest. She, on the other hand refused to be married by an Anglican priest--so they were married by a justice of the peace. They each go to their own church (at intervals) but the baby has been baptized in the Roman Church. A brother of this young man's married a Congregationalist, but she was married in the Episcopal Church, later was confirmed, and attends with her husband. A third case is of a Roman Catholic married to an Episcopalian in an Episcopal Church, who was later received, and is bringing up her son in the Episcopal Church in which she is a devout communicant and worker. And all her family are Roman Catholics, two sisters nuns. There is no rule.

(b) Social factors have a great deal to do with Church membership. Sometimes it can be attributed to (i) Social Leadership. The personality of the rector, his family or that of prominent members of the parish may attract people.

Often through membership in a woman's guild connected with the parish, people begin to attend the parish church, and in due course are confirmed. Many such cases could be cited.

(ii) Social prestige occasionally is a factor. People of prominence belong to the parish, and others join on that account. It may be that the parish is well equipped, has good music, and a number of social activities. There may be many wealthy parishoners. A cartoon once showed the exterior of a very beautiful edifice, with the well-dressed congregation pairing out on a cold snowy day, wrapped in furs, etc. A poorly clad woman and child are passing, and the little girl exclaims, "Mummy, it must be nice to be an Episcopalian!" The parish may have a wonderful history, so that membership in it is something to be proud of. The writer has often heard people boast of membership in certain large city parishes. "Of course I belong to St. Blank's of So and So--Dr. X is our rector."

(iii) There was a time when many people joined the Episcopal Church because "it believes in dancing, card-playing, etc." They usually came from a denomination which banned such things as "of the world" and not for "Christians". Except in a few cases and in the more rural sections this does not prevail so much now. Yet the liberal attitude of the Protestant Episcopal Church in matters of recreation does have an influence on some people. They do not, however, always make a clear distinction between liberty and licence.

(c) Membership resulting from rationality.

This probably forms the smallest of the three groups, but it probably accounts for some of the most ardent Episcopalians. Many cases could be reported of people who became Episcopalians through (i) Private reading. A young couple a number of years ago in Pennsylvania moved from the country to the town. They had been reared in a Protestant denomination. Through reading about the Episcopal Church they became members of it, their family grew up in it, and the third generation is coming to maturity in it. A business man in Michigan was dissatisfied with the teaching of the denomination in which he was reared. He investigated the Episcopal Church, read all he could, he and his wife were confirmed and to the last he was a prominent and dependable member of his parish. His children grew up in it, their wives and husband joined it, and the third generation belongs to it. A certain medical man in a Michigan city became interested in the religion of the Church through reading about it. He had grown up in a small rural community. He became a Churchman, and was prominent in his parish and diocese until his death, his wife and family being also members of the Church.

But there are outstanding cases. The following is the statement of a learned priest, who was reared in a Protestant denomination. His comments regarding the Protestant Episcopal Church have a great bearing on the subject of this chapter.

He writes in a personal letter:

> "It seems to me that the distinctive personality traits encouraged by the Anglican Church are tolerance and understanding, combined with loyalty to the main historical tradition of Christianity; that is, as it seems to me. The Anglican Church encourages the love of beauty and order in worship which naturally is reflected in the whole life of the communicant, affects his home and other surroundings.
>
> "I think you will find that the Anglican Church as a rule discourages fanaticism and a one-sided emotional expression of religion. It also discourages narrowness and intolerance of the kind often found in anti-intellectual groups. You will also find, I think, that the social interpretation of Christianity finds full encouragement within Anglicanism, since the social application of religion belongs to the very genius of the Church.
>
> "It is hard to say which factor was most important in attracting me to the ministry of the Episcopal Church. I think it was the Church itself that drew me rather than its ministry. I can still remember the thrill with which I made the discovery of the Anglican Church, viz. a truly Catholic Church which was at the same time liberal and reformed, encouraged science and philosophy, inspired poetry and letters and art, and at the same time preached the Gospel (not Calvinism or Arminianism, however) with simple fervor. All the years with their ups and downs and changing vicissitudes of circumstance and the supposedly contempt-breeding familiarity of close association and drudgery of details have not sufficed to extinguish that enthusiasm. I am more deeply in love with the Anglican Church, its background and its aims and its general spirit, than ever. To be perfectly frank, it seems to me that the Anglican idea--perhaps, of course, somewhat modified--is the only possible solution of the problems raised by Christian disunity. It seems to me the only possible platform, so to speak, on which all Christians can meet together."

The interesting story of Paula Schaefer, Ph.D., a distinguished German philosopher, relating her journey from continental Protestantism, through agnosticism to the Anglican

Church is very significant. She tells how she lost her early faith due largely to the "pietistic" attitude of some of her teachers and the Unitarianism of others, who saw in Christ nothing but a noble man. She tried Romanism, but while she found much there that was splendid, it was stifling to her intellect. The dogmas of the Immaculate Conception and Papal Infallibility pointed to other innovations, and reared as she was she could not surrender her right to think through things for herself. She found the Eastern Orthodox Church much purer in its doctrine, but being so bound up with Oriental mentality, practically unintelligible to a Western European, it was an impossibility for her. The Old Catholic movement provided no solution, since its whole being is wrapped up in a negativity--a protest against the Roman Church. In 1925 she first came into contact with the Anglican Church at the World Conference in Stockholm. She writes:

> "I was overwhelmed by the discovery that a type of ancient Christianity, regarded as defunct, exercised so great a force in the lives of outstanding and progressive persons. At the services the deep devotion and earnestness gripped me. The sense of awe and humility with which the Anglicans celebrated the Holy Communion daily made an ineffaceable impression on me, though I little knew the meaning of the celebration. I decided to enter into this mystery with regard to the Christ, for which university study, this time on theology offered me the opportunity. The result of the scientific and comprehensive investigation which I made brought me to the conclusion that neither Protantism nor Roman Catholicism in its present form represented the ancient Church....."

After a very full account of the various types of religion which she investigated, Dr. Schaefer goes on to speak of the Anglican Church, which she says "means for me the entire solution of these difficulties." Her view of the Anglican Church is illuminating. She says:

> "In order to dispose of any misunderstanding, I should like here to state first that Anglicanism is also a phenomenon in human history, a manifestation of the Church of Christ, despite all its weaknesses and failures. I perceive very clearly its imperfections and lacks--for example, its lack of inner unity. What patience and pains are requisite to keep so many different points of view under the same roof! What a long struggle it took for a Catholic party to win a justification for its existence! But a vast progress is demonstrably the case; many have learned not only patience, but also forbearance; what has been from my point of view but an incidental has meant from another viewpoint a great achievement. As over against the Roman Church, Anglicanism stands as the Church of Christian liberty.
>
> "The Anglican Church knows nothing of intellectual coercion: she is the Church which says 'you may' as over against the Roman 'you must'. She emphasises the value of personal piety and the obligation of individual normal judgment. To her individual adherent she offers both moral freedom and freedom of thought: she is jealously on the watch lest the call to freedom should provide a comfortable couch on which the contemporary ethical standard of the world may take its ease. She emphasises the Church obligations of each member in a thoroughly wholesome fashion. At the same time she sets no bound to scientific investigation, since she well knows that the assured results of actual and earnest scholarship can never run counter to true religion. As over against false science and hypercritism proclaims with all solemnity the fundamental facts of the Christian faith. At the same time she does not allow the individual to forget his moral responsibility for the right use of his freedom and again and again calls his attention to this obligation. She is well aware of the fact that

the methods of the Roman Church speedily produce tangible results with reference to the average man, still she also knows full well that it is only by displaying a larger scope of demand that she can approximate the ideal. The loftier the arm the higher the effort. While the Anglican Church so definitely stresses Christian freedom, at the same time she teaches her members to give full consideration to the honest convictions of others.

"This simultaneous emphasis upon the freedom of the Christian man and upon his servitude in Christ ("whose service is perfect freedom") it is possible for the Anglican Church only because she is at once 'Evangelical' and 'Catholic'. She stands fast upon Holy Scripture; she is founded upon it as she is orientated by it. She is Evangelical in the best and fullest meaning of the term--based upon Holy Scripture, emphasising Christian freedom, and stressing the individual responsibility of each and before God. At the same time she is in the old and fullest meaning of the word 'Catholic', since she is founded upon the ancient Church, to whose position in matters of faith and discipline she is perhaps of all present existing Churches the closest. The old confessions of faith formulated by the councils for the whole of Christendom are normative for her, and they are in no sense dead formularies, but are the forms in which she mediates the Catholic faith in its entirety. She has preserved intact the Apostolic succession, and in the office and work of a bishop as a fully independent and responsible person, there lives today another item of the Ancient Church's episcopate. The sacraments take their due place in her faith and life. The Anglican Church has lived through her spring of sacramental life, an enviable recindesence of vitality." (1)

This extract has been quoted rather extensively because it presents from the standpoint of a trained mind brought up in an entirely different atmosphere, her view of the Anglican

---

1 Living Church, Vol. LXXXIX, No. 3, May 20, 1933, pp. 73-76 "Why I am a Churchwoman", (translated by the Rev. F. Gavin, Th.D.)

Church and the reasons for her membership in it.

(ii) The reason for the conversion of the Rev. Dr. R. J. Campbell to the Anglican Church can probably be traced largely to his association with it at Oxford University. His book, A Spiritual Pilgrimage (1916), is a record of the steps by which he relinguished his position as a great non-conformist leader and preacher in England to enter the priesthood of the Church of England. Speaking of the Anglican Church he says:

> "In England the power and significance that come of age and long unbroken continuity are on the side of Anglicanism, not Romanism. The latter is a modern importation and has a distinctly foreign flavour about it. The Church of Augustine and Colman is the same Church without a break in which I minister today. Her historic dioceses are the same--her very buildings in no small degree are the epitome of her story..... She stands unrivalled in Christendom for her combination of intellectual freedom with Catholic tradition.....The whole system of the Church hangs together--doctrine, practice, institutions--despite all her illogicalities and imperfections. The Incarnation, the Atonement, the extension of both in the sacraments, the ministry which guards them, and the visible society itself as the sphere of sacramental grace--all these seem to me to imply each other." (1)

The account given by a well-known Anglican priest of his change from the priesthood of the Roman Catholic Church, in which he held the position of professor in one of their colleges bears on this subject. He states that the reasons for his change were intellectual and theological, and had

---

1 A Spiritual Pilgrimage, (1916) p. 245

nothing to do with celibacy of the clergy, moral character, desire for an improved social position, or loss of faith. He says:

> "When I left I had ceased to believe in infallibility, and in certain theological tenets dependent thereon. I was convinced that both theologically and historically the Anglican position as to Catholicity and holy orders was sound, although I knew that, in the centuries of her comparative isolation, many practices and policies had accrued that were contrary to the general tradition and usage of the Catholic Church." (1)

The Hon. Henry A. Wallace, Secretary of Agriculture for the federal government, whose grandfather was a Presbyterian minister, had the courage to tell the assembled editors of the religious press in Washington that he found modern Calvinism unequal to the demands made upon religion by the world of the twentieth century. Through his study of economics he became convinced that Protestantism was largely responsible for "rugged individualism", which he finds is largely responsible for the great depression. He is now a communicant of the Protestant Episcopal Church, and acts as layreader and server in his parish in Iowa.

These are given as typical--many more could be enumerated. From a general standpoint the main reasons which seem to attract people from the other denominations who come for other than social reasons are: (1) The desire for a body which possesses the values of Catholicity, but is not weighted

---

1 Living Church, Vol. LXXXVII, No. 19, Sept. 10, 1932. "Onmes Qui Relinquant" by a Convert from Romanism.

down with obsolete philosophies which is closed to new knowledge, and which demands blind acceptance of every new formulation of the Holy Office. (2) An escape from the rigors of Puritanism into a broader liberty. The characteristics dealt with in the earlier part of this chapter, viz. the balanced and satisfying ritual of the Book of Common Prayer, plus the provision for a suitable ceremonial, involving together the whole personality, form a great attraction for many people. Further, the ability of the Episcopal Church to adapt itself to various situations, and its comprehensive character, including the values of Catholicity and the freedom of Protestantism, makes it an inviting spiritual home for awakened souls seeking spiritual satisfactions of which their rationality can approve.

Dr. A. J. Todd of Northwestern University, believing that human nature is capable of infinite modification, (a belief which has always been held by the Catholic Church witnessed to by the cardinal doctrine of the Forgiveness of Sins), states that it needs opportunity to develop. This, he explains, includes:

> "....education in self-control, disciplines, rewards and penalties, inspirations, renunciation, and all the other devices for rational social control." (1)

These can be obtained through integration with the Church, which provides means for them all. It begins with the

---

1 Op. cit., pp. 5,6.

baptismal name implying a new-born self. It continues through fellowship in the "beloved community", the Church, visaged as including the whole body, living and departed, made sensibly known in the sacrament of Holy Communion. We have already noted in this chapter how the whole personality, through contact with the institution, directly,by means of parents and other persons, as well as literature, becomes so related to the institution that there is a mutual interchange, and likenesses grow up. This is not a complete metamorphosis, but it is certainly a moulding process. At the same time the personality is also in contact with other groups which may increase the effect of the institution, or may to a greater or lesser extent nulligy them. An attempt will be made to show this in operation in the following and last section of this chapter.

D. A TYPICAL PROTESTANT EPISCOPAL PARISH.

The center or heart of the parish is the parish church. It is true that a parish may exist, at least for a time, without a properly constructed church building, but for its best growth it is of great importance. There must be a rallying place, even though it is only by the river side. (1)

Though Gothic architecture predominates in the church buildings of the Protestant Episcopal Church, there are many variations of it, and some that are not Gothic at all. At the east end, (it may be the hypothetical east) is the sanctuary

---

1 Acts 16:13

enclosing the altar, with the bishop's throne on the left, the credence table at the right, on which the elements for communion are placed before consecration, also there are seats for clergy and acolytes. Above the altar is the tabernacle in which the Reserved Sacrament is kept, and hanging in the Sanctuary is a lamp which when lighted signifies that the Real Presence is there. On a gradine or shelf behind the Altar are the candles, vases filled with flowers, and above the tabernacle the cross. Behind the altar is the reredos, and above it the hanging or dossal, which is of the ecclesiastical color for the season. West of the altar is the communion rail, of brass, at which communicants kneel to receive Holy Communion. On the right side of the church at the east end is the pipe organ. The part of the church between the sanctuary and the nave is known as the chancel, in which, on either side, facing each other, are the choir stalls. On the southwest side of the chancel is the Prayer Desk facing choir wise, where the minister reads Morning or Evening Prayer, nearby is the lectern, in the form of a brass eagle with outstretched wings, holding the Holy Bible. On the north side, facing the congregation the pulpit is located. The baptistry is on the north side, with a large font, and near it a table for ewer, cross and candles. The pews are all placed facing east, and furnished with kneelers, and shelf for prayer books and hymnals. The church is of brick, with a tower over the porch. The particular church

pictured will seat three hundred people, and it has stood a little over fifty years. East of it is a wooden building used as a parish house, the original church building, and about ninety years old. It is used for Church School purposes, social gatherings, and occasionally for Church services.

The parish organization consists of the Vestry, of which the rector is ex officio chairman. It is a corporation under the laws of the state governing the Protestant Episcopal Church, and is composed of seven persons, (the number varies according to diocesan and state laws) elected annually, who are regular attendors and contributors to the parish, and be at least 21 years of age. Two of their number, who must be communicants are elected by them as wardens. There are also a Secretary and Treasurer, who need not be vestrymen. The vestry has charge of the financial affairs of the parish, and holds the Church property, which includes the rectory. The rector has the right to the use of the church at any time. Next in importance is the Church School organization of teachers and officers, and the choir, which has a weekly rehearsal. Other organizations in the parish are two women's guilds, the prupose of which is to raise funds towards the support of the parish, the Woman's Auxiliary, which is to create interest for the support of diocesan and general missions, a men's club which, besides being social is intended to assist in the upkeep of the

parish property, the Altar Guild attends to the altar and vestments, sees that the linen is always clean, that the elements are ready for Holy Communion, changes the hangings for the various seasons of the ecclesiastical year, polishes the brass, attends to the candles, and keeps the sanctuary dusted and clean. There is also a Chapter of the Order of the Daughters of the King which has monthly meetings.

The rector is elected by the vestry, must be in priest's orders, and acceptable to the bishop, who must signify his consent to the appointment, which is permanent, though he may resign. The vestry cannot discharge him, though they may "freeze him out". For moral and heretical causes he can be tried by an ecclesiastical court, as provided for in the canons of the diocese. If the rector comes from another diocese he must bring "letters dimissory" from the ecclesiastical authority of that diocese certifying as to his standing. The rector, as priest of the parish, has charge of all services, control over the music, and is responsible for the "cure of souls".

The following is a sample week taken from the diary of the rector of a small parish. It is presented as "typical" rather than actual. The events referred to took place, but not all in the order given, and in the same week.

Sunday.

7:30 a. m. Holy Communion. 17 communicants. (1)

---

1 This was a "low" service, occupying in all about 40 minutes.

9:00 a. m. Holy Communion at _____. 12 communicants. (1) (Called for Mr. and Mrs. H. and took them home.) (2)
10:00 a. m. Morning Prayer and Sermon. 65 present.
11:30 a. m. Church School. 53 present.
2:00 p. m. Called on Mr. X. who is very low. Gave him *the* blessing after short prayer. He recognized me, and smiled, ~~after receiving blessing~~, but was unable to speak.
5:00 p. m. Meeting of Young Peoples Fellowship. 12 present. Conducted discussion on social value of Christianity. Mrs. J. served light refreshments.
7:00 p. m. Phone call that Mr. X. passed away. Went to house, and made arrangements for funeral.
8:00 p. m. Mr. and Mrs. C. called. Talked over Church affairs. (3)

Monday.

8:30 a. m. Correspondence
9:15 a. m. Mrs. S. phoned that her neighbor Mrs. J. is very ill.
10:00 a. m. Went to see Mrs. J. Took the Reserved Sacrament to her and anointed her. She seemed comforted.
11:30 a. m. Letter from Mrs. Y. Six months ago they moved on a farm twenty miles away. She says she cannot get to church. Does not want her children to attend Community Sunday School. Can she have church lessons and teach them herself? Order literature to be sent her, and write her accordingly. Letter from rector of city parish asking for transfer of Mr. A. He left the parish several years ago. Letter of transfer sent.
2:00 p. m. Drove several miles to visit home where I had a funeral recently.
3:00 p. m. Called at another home where young girl died recently. Though not Episcopalians asked me to have funeral. Had long talk with parents, mostly about deceased daughter.
4:00 p. m. Called on Mrs. Q. who has relative visiting

---

1 A mission church in village 8 miles away.

2 Mr. and Mrs. H. are an elderly couple--Mrs. H. is blind. They live on a farm.

3 There is no evening service except during Advent and Lent.

	from New York.
4:45 p. m.	Called on Mrs. S. just home from hospital. She seemed very pleased with visit.
7:30 p. m.	Vestry Meeting at home of Dr. N. All present. Discussed finances, payment of Diocesan quota. How to pay back salaries due. Needed repairs to church. Meeting adjourned at 10:00.
10:15 p. m.	Learned that Miss C. called with her fiance re. wedding. They will come tomorrow at 11.

Tuesday.

8:30 a. m.	Correspondence
9:00 a. m.	Phone call from Mrs. M. re. P. T. A. meeting next week. Wants something said about "Cooperation between Home and School."
9:30 a. m.	Mrs. B. called--wishes to talk over a matter. Arranged to call.
10:00 a. m.	Notice of Ministerial meeting at Methodist parsonage at 1:30.
10:30 a. m.	Called on Mrs. J. She is much better.
11:00 a. m.	Conference with Miss C. and Mr. D. about wedding. Talked over meaning and responsibilities of Matrimony. Explained service to Mr. D. who is not a Churchman. Also order of wedding procession. Obtained personal data for register.
1:30 p. m.	Ministerial meeting. Plans made for union Father and Son Banquet to be held in Baptist Church.
2:30 p. m.	Funeral of Mr. X. at home. Buried in Shadyside Cemetery.
4:15 p. m.	Called on Mrs. B. Said Mr. B. greatly disturbed--unable to sleep. Acts strangely and she fears for his mind. She explains situation--says he would be angry if he knew she had told. Advised to tell him plainly that she had told me, and that I will call tomorrow in evening.
7:30 p. m.	Attend _____ Guild meeting at home of Mrs. B. 15 present. Plans made for bridge-luncheon. (1)
8:30 p. m.	Called on Mr. B. Difficulty over preparing income-tax reports. Arranged to go over accounts for past 6 years. (2)

---

1 Rector's wife is president of Guild. Also active in all other women's societies, in choir, and Church School.

2 Rector was an accountant. Went over books, prepared statements, saw income tax officials and straightened whole matter. Mr. B. has been perfectly well since.

Wednesday. (St. _____'s Day)

8:00 a. m. Holy Communion. St. _____'s Guild attended in a body, and came to Rectory for breakfast.
10:00 a. m. Correspondence. Various phone calls.
11:00 a. m. Reading: "Life of Texas George: Bishop of Texas".
2:00 p. m. Called on Mrs. S. who is suffering severely from rheumatism. She is very patient.
2:45 p. m. Visited Mr. L. who has come home from hospital with a broken leg through an auto accident. Took him some books to read.
3:30 p. m. Called on the A. family. They have not been to Church for some time. Say they will come on Sunday.(?)
4:15 p. m. Called on Mrs. T. Discussed family matters.
7:30 p. m. Confirmation instruction at Rectory--5 present.
9:00 p. m. Started sermon preparation.

Thursday.

8:30 a. m. Correspondence. Letter from Bishop re. Confirmation. Notice of Clericus meeting. Note from Z. saying that he wishes to resign as janitor--cannot endure criticisms.
9:30 a. m. Girl came from high school asking for loan of a Prayer Book to use at coming Girl's Conference. Call from newspaper to know date of Easter.
10:00 a. m. Mr. L. called to ask for letter of introduction to Deputy-Warden of prison to see whether he can get work.
10:30 a. m. Mr. K. called--having domestic trouble--plans divorce. Advised to try and get along. (1)
11:15 a. m. Phone call that Mrs. D. of _____ has broken her leg.
1:30 p. m. Left for _____. Called on Mrs. D.--found her suffering considerably. Neighbors very kind. Called also on Mrs. I. who is quite infirm. Also on Mrs. E. who takes care of aged father.
7:30 p. m. Choir rehearsal.
9:15 p. m. Worked on sermon.

Friday.

9:00 a. m. Mr. H. came from _____. Able to get a

---

1 This was several years ago--couple still together.

ride over. Would I take him to _____ farm about 6 miles away. Arrived there farmer gone to another farm 5 miles farther. Found there he had been called to _____.

2:00 p. m. Wedding in church.

3:00 p. m. Meeting of _____ Guild. 10 present. Left after opening meeting.

3:30 p. m. Called on S. Found him out of work and discouraged. Borrowed money from Personal Loan Co. to pay wife's hospital expense. Company threatens to take furniture. Prayers with them. They seem encouraged. (1)

7:30 p. m. P. called to say they were moving away as he has work in _____. Asks for letter to rector there.

9:00 p. m. Dr. A. phoned to say that there is a very sick child at _____, people are newcomers to town and have no church connection. Went to see them--child had just died. Arranged for funeral.

Saturday.

8:30 a. m. Letter from Mrs. A. saying that they expect to bring the baby to be baptized tomorrow.(2) Another letter saying that two grown sons and married daughter of woman I recently baptized and confirmed. They live 15 miles away in country. Sent them literature and wrote arranging for baptism.

9:00 a. m. Sermon preparation.

9:30 a. m. J. called to talk over next meeting of Men's Club. Also to borrow book on Church History. Said man he works with is Roman Catholic, and he insists that Henry VIII founded Church of England. Loaned him several books.

2:30 p. m. Meeting of Acolytes Guild at rectory.

4:00 p. m. Heard a confession in church.

7:00 p. m. Call to say that Mrs. D. is quite sick. Went to see her and arranged to take her Holy Communion after early service.

Much of the above record of a week's activities seem

---

1 This man got a job in a few days and has worked steadily since. Says he believes the prayer meant a turning point.

2 Family lives 30 miles away--belong to parish in _____, but the church has been closed some time.

commonplace, but that is because life generally is. Yet it reveals a number of personal contacts made between priest and people, either with a group, or with individuals. The sociological import of the picture is in the way it signifies relationships in the sense that the contacts indicate inter-relation of personality and institution. For both priest and people are conscious of the connection with the institution. The priest comes into contact with them because of his relationship to the church and they approach for the same reason. In other words he is not just "Mr. Jones", but their pastor, and that not because the vestry called him as such, but because of his ordination to the priesthood. It is far more than a local matter, for it is a relationship to the whole Catholic Church. In the same way, while the priest is conscious that the people of his parish are "his people", by the bond of pastoral relationship, yet he is not limited to them, but goes on the assumption that all the people within his bailiwick, are those for whose spiritual care he is responsible.

Indications of inter-relationship between the personality of members and institution are revealed also in the efforts made by people to have their children baptized in the Church, to be confirmed by the bishop, and to receive Holy Communion according to the prescribed ways of the Protestant Episcopal Church. This is more than a matter of choice, it is because of a principle--part of the very <u>geist</u> of the institution,

that only bishops duly consecrated, as set forth in the Book of Common Prayer, and priests ordained by such bishops, can validly administer these sacraments. That the people demand this and will have no other is evidence that they reflect in themselves the spirit of the institution.

E. THE EPISCOPAL CHURCH AS A SOCIAL INSTITUTION IN THE COMMUNITY.

The importance of this was pointed out recently by Dr. C. R. Hoffer in a study he made of 47 churches in 10 communities, over the period of a year. (1) He found that while many meetings were chiefly for religious purposes, they provided an opportunity for social contacts among persons who attended, and "frequently one or more individuals or groups participated actively in the programs." Hoffer came to the conclusion that churches are important in the social life of town-country communities, and that their influence depends very much upon "the qualities of leadership provided and the attitude of the membership in any particular church." (2) He specially emphasized the value of face-to-face contacts.

A much more pretensious study was made by Dr. H. Paul Douglass of 26 city churches. (3) One of these given very

---

1 Activities of Churches in Town and Country Communities, Special Bulletin, no. 226, August 1932, Michigan State College.

2 Ibid. p. 19

3 The Church in the Changing City (1927)

full consideration was St. John's Episcopal Church, Detroit.(1) Douglass described this parish as being classified with "the most highly developed urban types in respect to the range and originality of the institutional activities." He says, speaking of characteristics reflecting the Protestant Episcopal communion:

> "The church definitely extends a well-defined sense of parochial responsibility to a large body of remote adherents who are not bound to it by any concrete ties recently expressed. At least a third of all whom the church counts as constituents have no present determinate relation. Most of the churches studied do not list any large proportion of these marginal elements. Behind the fact that the Episcopal churches do list them lie certain persistent attitudes that continually color the conduct of those churches.
>
> "Again, the distinctive work of the church for foreign-born is not an attempt to reevangelize them. The exchange of ecclesiastical recognitions between the Protestant Episcopal and Eastern Orthodox churches makes it possible for local parishes like St. John's to render a very dignified fraternal service to a wide group of eastern races through the recognition of their own church life, and to become of direct assistance in developing it. No other church studied is doing work for foreign-speaking people in so auspicious an atmosphere.
>
> "In connection with the magnified function of public religious services characteristic of the Protestant Episcopal communion, it is often natural to enlarge the ministry of music. This also has been done in very distinguished fashion in St. John's Church." (2)

Douglass points out the fact that St. John's Church maintains an age-and sex-balance in its following, which it

---

1 Op. cit., pp. 269-291

2 Ibid. p. 270

recruits from all over the city. While it maintains a staff of social workers of a highly efficient order it cooperates fully with other social agencies, so that there is no duplication of effort. It fosters foreign-speaking groups under native leadership upon the basis of equality rather than patronage. Yet it does not minimize the religious aspect--in St. John's church "religion and community service have reached an integration....., so that one is not, as in many other cases, a mere application of the other, an afterthought." (1)

To carry on this work St. John's has the prestige of a long history, and a plant, now becoming somewhat out-of-date, but still usable. It represents the kind of work in community development being carried on by many other Episcopal churches in the down-town sections of large cities.

The small Episcopal parish in a town-country community has an entirely different problem than that just considered. One of these will now be presented.

The particular place is a county seat with a population of 6562 in 1930. There are less than two hundred members, counting children. While the church building seats about 300, this can only be used for religious services. The parish house (the original church building now 90 years old) will accommodate at banquets or suppers not more than 100

---

1 Op. cit., p. 291

people. The end of the building is separated by a dividing wall, and used as a kitchen, and as a class room for primary scholars in the Church School.

The following is a schedule of a month's activities during the busy pre-Lenten season. There were five Sundays.

Place	Organization	Type of meeting	Number held	Total Attendance
Church	Parish	Early service	5	54
Church	Parish	Late service	5	260
Parish House	Church School	School sessions	5	252
Church	Parish	Week day services	4	28
Parish House	Minute Men	Social	1	18
Rectory	Vestry	Business	1	8
Private House	Church School	Teachers' meeting	2	20
Parish House	Mothers' Guild	Supper	1	200
Private House	St.John's Guild	Business and social	2	38
Private House	St.John's Guild	Bridge-Luncheon	1	65
Private House	Mothers' Guild	Business and social	2	29
Parish House	Parish	Class in "religion"	4	82
Private House	Woman's Auxiliary	Missionary meeting (sewing, etc.)	2	43
Private House	Altar Guild	Business and social	1	8
Private House	Daughters of the King	Business and Devotional	1	10
Church	Choir	Practice	4	65
Rectory	Acolytes' Guild	Business and social	1	4
Parish House	Young People	Fellowship meeting	5	60
Private House	Daughters of the King	Study class	4	70
Parish House	Minute Men	Party and games	1	80
Parish House	St.John's Guild	Coffee	1	60
		Totals	53	1454

It will be observed that many guild meetings, etc. are held in private homes, and these are sometimes in the country or in one of the adjacent towns. It is found that people attend better than when the meetings are held in the parish house. The guilds and the Woman's Auxiliary do sewing for local needs as well as for domestic and foreign mission

requests. The parish house is often used for community purposes, but it is too small for many occasions. When the Methodist church burned down both the church and parish house were loaned to them.

The rector is a director of the Red Cross, and as much as possible he takes part in community enterprises. He usually in some way or other participates in the High School Commencement, and from time to time, when invited to do so, addresses the P. T. A., Rotary Club, etc. For several years he took an active part in union Sunday evening services during the winter months, but these seem to gradually peter out. The rector's wife helped inaugurate a woman's undenominational missionary movement, but that gradually died. The church people of the community are very largely "set" with regard to church affiliation in denominational groups.

The above picture of a month's activities in which 1454 contacts were made, an average of 27.4 persons per meeting, is by no means large, and would probably be larger in a smaller community where the people are more homogeneous and where there is less competition in the religious and social field. In this particular community there are twelve churches besides several smaller "gospel" meeting halls.

The smaller groups, however, provide more opportunity for face-to-face contacts. While the attendance at some of the church services is small that is typical of the Episcopal Church. The "work of prayer" is not popular, but numbers are

not always an indication of real values. A few people actually participating may be better than a larger number passively attending.

Not many people attend these meetings from outside the city limits, though ~~there are~~ a few do. One family regularly attending church comes 15 miles from a neighboring town--others attend less frequently. But while the number of people who attend these meetings is small, many of them are leaders in other groups. It cannot be said that this parish is very active in community development, but at the same time it does have considerable influence, largely because of the social value of many of its members.

Activities in the parish include the Church School, which is composed of children of all ages. The Young Peoples' Fellowship is made up of High School students. Since most of the young people leave town after reaching the twenties there is no organized activity for persons of that age. The women in the guilds range from 35 up, though the majority are in the fifty age-group. The same can be said of the men's club. ~~do not remain in~~ .

The choir is composed of boys and girls, a few young men, and some older men and women. The latter form the most stable element.

F. SUMMARY.

The Episcopal Church is set forth in this chapter as a religious institution. In it religion is conceived as a social

matter, that is, it is a shared experience, passed on by means of the institution from member to member, and, through this very action, the institution itself is developed and modified. This is traceable, not only in traditions and writings, but in definitely worked out methods. Thus, the child is bound to the institution from its earliest days by a solemn covenant in which several persons share. As it grows this relationship is not only brought to its consciousness by teaching, but by associated acts of worship in which the growing child learns to participate. This applies and engages the child's whole person, in the objective and subjective methods utilized by the institution. In fact, the institution is organized to develop the whole personality of its membership--only so can there be a full inter-relationship.

The institution, is not only religious, but it enshrines a religion of a certain type. It is Christian, as differentiated from many other forms of world religions, and it is catholic, since it is a descendant of the universal and undivided Church of Apostolic days. Its ministry, sacramental acts, liturgy and methods, are not inventions of the sixteenth century, but were evolved from what had always been, everywhere, in the Catholic Church. Thus the bishops of the Episcopal Church belong to a line which extends back to the Apostles. This is not only a <u>tactual</u> matter, but also a social one, since every consecration of a new bishop was

the act of the whole body, and with the purpose or intention of doing what the institution was organized to do. It was in no case a private or individual matter. So, when the Episcopate was obtained for America it was received from those who had a right to give it, and performed in full accord with ecclesiastical law and precedent. It was a social act with all the implications that connotes. This means that the acts of the Church involve the whole membership, since it is part of one body, and its methods and actions are intended to be in harmony with the methods and ways of the whole body, the Catholic Church "as it was in the beginning, is now, and ever shall be." For this there must be inter-relation between member and institution.

In following this path of Catholic Christianity the Episcopal Church makes prominent use of the sacraments, and it is definitely provided that they are rightly and duly administered. These are all social acts involving members and institution. They cannot be performed alone. The priest cannot celebrate the Eucharist (e.g.) unless there is at least one other person present. The sacraments are administered in the way which has been prescribed by the institution. Thus it is not the individual act of the priest, but the act of the institution of which the priest is but the agent. This is again an evidence of inter-relation since priest and members cooperate in something which is done by and through the institution. Apart from inter-relation it could not go on.

One method by which this inter-relationship is continued and expressed is in the common use by all of a definite form of words, which is enshrined in the Book of Common Prayer. Through this the congregation participates with the officiant in the several acts of worship. Not only does each have a definite part either separately or in unison, but in a logical sequence, introducing intelligent action. Also it is social activity, since it is cooperative and shared. Still more, it holds attention by its constant movement. It possesses a definite aim, which is to lead the worshipper to God, individually and collectively. The Book of Common Prayer is intended for general rather than private use--it is a family book, for it provides for the various occasions of family and social life. Thus it promotes inter-relation between member and institution. For not only is the member developed by the use of the Prayer Book in the geist of the institution, but the member assists in the formation of the book itself, as witness the recent revision of the Book of Common Prayer, a work which lasted twenty years, and in which all the members participated through their chosen delegates to General Convention.

While comparatively few directions are given as to ceremonial in the Book of Common Prayer, ceremonial is used in all Episcopal Churches. In this, however, the Episcopal Church is not peculiar, since everyone uses some kind of ceremonial. The value of ceremonial is in its meaning, for

it is really objective interpretation. It is largely, however, a matter of custom or "manners". As such it is a matter of training and conditioning. The person brought up to stand, kneel or sit at various parts of the service finds it a convenient method of expression. The ceremonial of the Episcopal Church is not just individual response but group expression. It is uniform. All stand, sit, or kneel together, when taking part in acts of public worship. This serves to accentuate the social and corporate character of worship.. Those who intelligently participate in the ceremonial give ample evidence of inter-relation with the institution.

The Episcopal Church as an institution is adaptive, and comprehensive. This is a result of its long experience, and conversely, its long history may also be a result of this characteristic. It is thus an institution to which "all sorts and conditions of men" can readily become adjusted. When trained and conditioned to its ways, though of different race, nationality, and walks in life, they can worship together with ease. It has the same fundamental message for all, and deals with all people irrespective of their social status--the prince and the pauper are entitled to the same treatment. This indicates a truly social relationship, in fact, it is another way of expressing its catholicity. This term implies more than orthodoxy--it means a common relationship to all people everywhere and at all times.

Because the Episcopal Church has ever welcomed and

valued truth for its own sake it has not only escaped the divisions due to what has been termed "Fundamentalism", but it has proved itself a suitable religious home for scholarly people. It looks at the phenomena of Nature from the standpoint of fact, and as belonging in its legitimate field. Thus personality is untrammelled--the scientist can be a devout Episcopalian and yet unlimited in his search for truth. There are hypotheses in science as in religion--both await fuller knowledge. The institution does not put a bandage over the mental eyes of its members. Institution and membership are intellectually free when there is full inter-relation between them, there being no infallible voice either of Scripture or pontiff, to limit Knowledge.

More than half the membership entered the institution in childhood through traditional influences; but the remainder came from choice, some, because their investigations convinced them of the validity of its claims. Taking into account the many other influences in the social mileau in which the members live, and the differences in personality adjustment, it is easy to see that there are many variations in the degree of inter-relation between member and institution. It would appear from observation that the number well integrated is comparatively small. Some intimation of this can be found by comparing Church attendance with the number of members. This fact increases the complexity of the work of the minister and the operation of the institution.

In order to describe the actual working of inter-relation between the membership and institution a sort of bird's eye view is presented by the picture of an actual parish in operation. After a description of the parish church, which is the heart of the institution locally, and the organizations connected with it, a sample week ~~is~~ was presented of the ~~pastor's~~ priest's work, followed by a typical month of parish activities in the community. The dealings of the parish priest with the people form one of the means by which inter-relation between institution and members is made, furthered, and sometimes hindered. The relationship between pastor and people is chiefly because of connection with the institution, though it may be also personal. It should be based on the pastoral bond, deepened by personal regard, and reach out beyond the actual membership.

By means of the various parochial activities contacts are made between individuals, often of a "face to face" nature. The more these reach people outside the actual membership the more the influence of the institution is extended, and also modified, due to the effect upon its membership. It is largely due to these, and the contacts made by the pastor that the institution reaches out to those outside itself and is in turn affected by them.

CHAPTER V.

THE EPISCOPAL CHURCH AND LEADERSHIP

Society has within it elements of leadership, by which is meant that there are in every group and every situation persons who stand out as leaders. The leaders are those who by reason of outstanding qualities attract notice, possessing in personality traits special abilities which bring them to the front in the struggle for existence and in the interplay between person and person, group and group. Though there are many types of leadership, all leaders possess some superior quality related to the social situation in which they appear. Professor Bogardus says that leadership is "a culmination of Personality. It is personality when it is most active, mentally and socially." (1)

If we ask why are certain persons leaders, we shall probably find ourselves confronted with a situation which at our present state of knowledge defies a complete answer, due to the complexity of social life. It is true that some biologists credit heredity almost entirely for the possession by some individuals of a superior physical and intellectual equipment, but some elements which help to produce leadership are very largely a matter of social environment. As a matter of fact, both heredity and environment play a part in the production of leaders. But with our present knowledge it has been impossible to isolate one factor sufficiently to decide

---

1 Op. cit., p. 225

the relative importance of heredity and environment. If environment plays a part in the production of leaders, how far does the religious environment enter into the situation?

Dr. C. C. Little (1) in noting the religious affiliations of prefessional men in "Who's Who", whose names began with A, M, and W, asserted that if religion exerted no influence there would be the same percentage approximately of each denomination in "Who's Who" as in the general population, and so, from his findings concluded that it had great influence. He noted the large number of Episcopalians, among others, and the small number representing religious bodies noted for their fundamentalist outlook. But one must bear in mind that there are other factors involved as well as religious affiliation. Yet it may be fairly agreed that a religious body which produces with moderate uniformity a proportionately large number of leaders may have in itself some traits which contribute to leadership or qualities which attract to it people who are leaders.

With this in mind, a particular study has been made in this chapter of the people mentioned in Who's Who describing themselves as Episcopalians, to see, if possible, whether there is a connection between membership in the Episcopal Church and leadership. The data for this study is the 1926-1927 edition of Who's Who, a codification of which was kindly

---

1 "The Disappearing Personal Touch in Colleges", Scribner's Vol. 80, (Nov. 1926) pp. 470-1.

placed at the writer's disposal by Dr. J. F. Thaden, of Michigan State College. (1) Every name designated as that of an Episcopalian was verified.

For convenience the subject will be divided as follows:

A. The Number and Relative Importance of Episcopalians in Who's Who.
B. Place of Birth and Present Residence.
C. Sex, Age, and Occupation.
D. Marital Condition and Number of Children.
E. Education.
F. Summary.

A. Number and Relative Importance of Episcopalians in Who's Who.

There are 2697 persons listed in the 1926-27 edition of Who's Who, 2448 men and 249 women, who stated that they are members of the Episcopal Church. This means that 10.0 per cent of the total number of people in Who's Who, and 21.6 per cent of all who specified affiliation with some religious denomination are Episcopalians. They form the largest absolute number of any religious group in Who's Who, followed closely by the Presbyterians and Congregationalists. In proportion to total membership, however, the Unitarians have the largest representation.

A study of Table XXII will show that Episcopalians have a representation in Who's Who of 195 per 100,000 members in the Episcopal Church, while the average for all the denominations represented in Who's Who is only 28 per 100,000. This means that the Episcopal Church has seven times as many

---

1 Leaders as Recorded in Who's Who in American and in Their Group and Intergroup Relationships. Ph.D. Thesis. Michigan State College Library.

TABLE XXII.
RELIGIOUS AFFILIATION OF PERSONS MENTIONED IN WHO'S WHO AND RATIO PER 100,000 ADULT CHURCH MEMBERS (13 YEARS AND OVER) BY DENOMINATIONS.

Religious Body	Number in Who's Who	Per Cent	Ratio per 100,000 members	Rank as to Ratio
Protestant Episcopal	2,697	21.9	195	2
Presbyterian	2,625	21.3	121	5
Methodist	1,923	15.6	26	9
Congregational	1,530	12.4	177	3
Baptist	1,085	8.8	14	13
Unitarian	726	5.9	1,221	1
Roman Catholic	611	5.0	5	17
Lutheran	292	2.3	8	14
Disciples of Christ	221	1.8	18	11
Christian Science	119	1.0	62	7
Reformed	107	.9	21	10
Friends	98	.8	107	6
Universalist	74	.6	136	4
Christian	70	.6	51	8
Latter Day Saints	36	.3	8	15
United Brethren	30	.2	8	16
Evangelical	28	.2	5	18
Adventist	27	.2	16	12
Totals	12,299	100.0	28	

members included among notables as might be expected. By the same rule it has 39 times as many as the Roman Catholic and Evangelical bodies, and 24 times as many as the Lutherans, Mormons and United Brethren.

How can this large number of Episcopalians in the ranks of celebrated people be accounted for? There must be a reason, since members of the Episcopal Church rank high in Who's Who both among men and women, and, as will be seen later, the high ratio is consistent in the various parts of the United States.

In attempting to advance reasons why Episcopalians are

in the vanguard of leadership in the country generally it may be pointed out that:

(a) The urban characteristic of the membership in the Episcopal Church, referred to in Chapter III, may be a factor in the prominence of Episcopalians among leaders. First, directly; because the many and varied contacts incident to city life provide opportunities for the development of qualities of leadership. Second, indirectly; since people of leadership ability drawn to the life of the large center may there come into association with the Episcopal Church, which they had not known in the smaller community, thus bringing them into the group credited to the Episcopal Church.

(b) Many Episcopalians belong to the professional and employer classes, which provides them with incentive and opportunity for higher education, and introduces them into fields which would possibly be closed to less favored persons.

(c) The well-known emphasis of the Episcopal Church upon the importance of education, its wide outlook and tolerant attitude, are also undoubtedly factors.

The large proportionate representation of Unitarians in Who's Who has been mentioned. Referring to this Thaden says:

> "Unitarianism is essentially a philosophy of human welfare through education, and this no doubt

> accounts for the fact that it appeals to the educated and rational-minded people, the realist, scientist, and lover of facts. What is true of Unitarianism is more or less true of Congregationalism, Universalism, and Episcopalianism."

It would seem that the denominations which foster inquiry, and which place a high value upon education are more likely to produce and attract to themselves people who possess qualities of leadership. ~~than others~~.

The Methodists and Baptists have extensive rural memberships which would very much militate against opportunities for general leadership. As Niles Carpenter tells us: "The urban type of society holds the center of the stage." (1)

Not only are Episcopalians in Who's Who more numerous than members of any other denomination, from the standpoint of the whole country, but also in the State of Michigan. Yet, Episcopalians are not particularly strong in Michigan, since in that State they ~~only~~ form only 1.4 per cent of the total population, while they represent 1.6 per cent of the population in the United States generally.

In Table XXIII the membership of the various denominations represented in Who's Who, with their leadership rate per 100,000 members is shown for men and women separately. It will be noticed that more women of the Episcopal Church are listed than women of any other denomination.

1 Op. cit., p. 19

TABLE XXIII.

MEN AND WOMEN IN WHO'S WHO ACCORDING TO RELIGIOUS AFFILIATION AND SHOWING RATE PER 100,000 MEMBERS OF DENOMINATIONS ENUMERATED.

Denomination	No. of male members in Who's Who	Per cent of Total	No. of male members 13 yrs. and over	Rate per 100,000	No. of women members in Who's Who	Per cent of Total	No. of women members 13 yrs. and over	Rate per 100,000
Adventist	26	.2	47,361	55	1	.1	90,400	1.11
Baptist	1049	9.0	2,891,189	36	36	5.1	4,193,209	.86
Christians	68	.6	53,641	127	2	.3	75,678	2.64
Chr. Scient.	101	.9	48,243	209	18	2.6	72,215	24.93
Congreg.	1431	12.3	326,470	438	99	14.0	536,662	18.45
Disc. of Ch.	215	1.9	508,789	42	6	.9	723,200	.83
Evangelical	27	.3	226,667	12	1	.1	288,870	.35
Friends	91	.8	40,669	224	7	1.0	49,814	14.05
Latter Day S.	31	.3	217,138	14	5	.7	225,622	2.22
Lutheran	290	2.5	1,571,765	18	2	.3	1,863,965	.11
Methodist	1868	16.1	2,694,656	69	55	7.8	3,969,603	1.39
Presbyterian	2504	21.6	981,567	255	121	17.1	1,402,106	8.63
Prot. Epis.	2448	21.1	547,217	447	249	35.3	738,013	33.74
Reformed	100	.9	249,166	40	7	1.0	304,949	2.30
Roman Cath.	575	5.0	6,010,533	10	36	5.1	6,446,090	.56
Unitarian	670	5.8	22,521	2975	56	7.9	32,128	174.30
United Breth.	30	.3	144,357	21				
Univer.	69	.6	18,393	375	5	.7	31,332	15.96
Totals	11,593	100.0	16,600,342	70	706	100.0	21,043,856	3.35

While Episcopalian men occur 6.3 times more frequently than might be expected, Episcopalian women are found in Who's Who' 10.5 times more frequently than the total women members of all denominations.

It is thus evident that Episcopalians have the largest numerical representation in Who's Who, and that in in the rate per hundred thousand members they are exceeded by only one denomination. Further, it is found to apply to the sexes when considered separately--Episcopalian women are more numerous in Who's Who than women of any other denomination. Also Episcopalian women are proportionately more numerous in Who's Who than Episcopalian men.

B. Place of Birth of Episcopalian Leaders.

It was shown in Chapter III that the Episcopal Church is to be found in every State of the Union. It has also been shown that the Episcopal Church produces a much larger number of leaders than the population generally, and that it has seven times as many members listed in Who's Who as might be expected.

Thaden found that the District of Columbia and the Commonwealth of Massachusetts produce many more leaders in proportion to population than any other States. (1) Table XXIV shows the number of Episcopalian leaders produced in those States. It will be observed that 50.8 per cent of Episcopalians in Who's Who were born in the States of New

---

1 Op. cit., p. 46

York, Pennsylvania, Massachusetts, Virginia, Ohio and Illinois, and that these States produced 49.9 per cent of all in Who's Who. (1) It will also be noticed that Episcopalian leaders were born in higher proportions than leaders generally in Virginia, New York and Maryland, but in a smaller proportion in Illinois, Ohio, Iowa, Indiana, and Missouri. This is somewhat as might be expected, bearing in mind the early establishment of the Protestant Episcopal Church in Virginia, New York, and Maryland, with its slowness in following pioneers to Ohio, Indiana, and other north central states as shown in Chapter II. Nevertheless, there is a very close correspondence all through the country between the number of leaders produced generally, and those produced in the Episcopal Church. The co-efficient of correlation is .95, showing an extremely high association. This points to an evenness in the production of leaders which is the result of personality conditioning.

When the size of the place of birth is considered in comparison with all in Who's Who, as seen in Table XXV, it is noticeable that the larger the place the higher is the proportionate number of Episcopalians born there. This is to be expected from the fact previously referred to in Chapter III, that the Episcopal Church is particularly urban in character. Episcopalian leaders are born in proportionately

---

1 Omitting from consideration those born outside the United States.

TABLE XXIV.

RANKING OF STATES IN ORDER OF PRODUCTION OF EMINENT EPISCOPALIANS COMPARED WITH PRODUCTION OF ALL EMINENT PERSONS, AS FOUND IN WHO'S WHO.

State	Episcopalians born in specified state	Per Cent	All Leaders born in specified state	Per Cent
New York	428	17.2	3,565	14.8
Pennsylvania	223	9.0	2,129	8.8
Massachusetts	197	8.0	2,050	8.5
Virginia	159	6.4	706	2.9
Ohio	149	6.0	1,975	8.2
Illinois	103	4.2	1,608	6.7
Maryland	92	3.7	495	2.1
Michigan	84	3.4	718	3.0
Connecticut	81	3.3	606	2.5
New Jersey	73	2.9	579	2.4
North Carolina	62	2.5	385	1.6
Wisconsin	54	2.2	698	2.9
Indiana	49	2.0	914	3.8
Rhode Island	43	1.7	232	1.0
South Carolina	43	1.7	283	1.2
Missouri	42	1.7	726	3.0
California	39	1.6	396	1.6
Kentucky	39	1.5	510	2.1
Maine	37	1.5	533	2.2
Minnesota	36	1.5	337	1.4
Iowa	35	1.4	788	3.3
Georgia	35	1.4	325	1.4
Dist. of Col'a.	34	1.4	207	.9
Tennessee	33	1.3	419	1.7
Alabama	30	1.2	295	1.2
Vermont	30	1.2	315	1.3
New Hampshire	28	1.1	339	1.4
Texas	26	1.0	274	1.1
Louisiana	26	1.0	165	.7
Delaware	26	1.0	106	.4
Kansas	20	.8	258	1.1
Mississippi	18	.7	218	.9
West Virginia	16	.6	196	.8
Colorado	15	.6	79	.3
Arkansas	15	.6	120	.5
N.and S. Dakota	14	.6	48	.2
Nebraska	13	.5	163	.7
Oregon	12	.4	61	.3
Florida	9	.4	52	.2
Washington	5	.2	26	.1
Montana	4	.2	20	.1
Nevada	4	.2	20	.1
Idaho	3	.1	15	.1
Utah	2	.1	85	.4
Wyoming	2	.1	7	.0
Totals	2,488	100.0	24,046	100.0

TABLE XXV.
SIZE OF PLACE IN WHICH EPISCOPALIANS IN WHO'S WHO WERE BORN COMPARED WITH ALL IN WHO'S WHO.

Size of Place (a) in 1870	No. of Episcopalians in Who's Who	Per Cent	No. of all in Who's Who	Per Cent
250,000 and over	471	17.5	3,455	14.4
100,000 to 250,000	229	8.5	1,618	6.7
50,000 to 100,000	126	4.7	949	3.9
25,000 to 50,000	170	6.3	1,311	5.5
10,000 to 25,000	239	8.9	1,984	8.3
5,000 to 10,000	189	7.0	1,664	6.9
Less than 5,000	1,266	47.1	13,047	54.3
Totals	2,690	100.0	24,028	100.0

a The average age of those in Who's Who is 59, therefore around 1870 is about the time when more were born than any other census date.

larger numbers than leaders generally in cities with populations of 5,000 or more. This is quite in keeping with what we have observed above.

C. Place of Residence of Episcopalian Leaders.

All the Episcopalians mentioned in Who's Who live within the borders of the United States, with the exception of 65, i.e., 2.6 per cent. It will be observed from Table XXVII that they live in every state of the Union; 51 per cent reside in the four states of New York, Massachusetts, Pennsylvania, Illinois, and the District of Columbia, in which are found 47.8 per cent of all Who's Who leaders. Leaders appear more frequently in large centers like New ~~York~~ York City, Washington, Boston, and Philadelphia. Table XXVI shows a comparison of migratoriness of Episcopalian leaders with leaders generally

and with the total population. It will be noted that the differences in this matter between members of the Episcopal Church in Who's Who and all other leaders are comparatively small, but that leaders migrate much more than people generally, as shown by Thaden, who also found that they moved to a greater distance than the general population. (1)

TABLE XXVI.

COMPARISON BETWEEN EPISCOPALIANS AND ALL OTHERS IN WHO'S WHO AND THE TOTAL POPULATION IN THE MATTER OF MIGRATION IN CERTAIN STATES.

State of Birth	Per Cent residing in state of birth		
	Episcopalians in Who's Who.	Total of leaders in Who's Who	Total Population
New York	58.5	56.4	83.8
California	45.9	49.5	91.7
Pennsylvania	43.8	40.9	81.2
Massachusetts	40.1	43.9	82.2
Virginia	30.2	31.2	71.2
Illinois	23.3	29.1	74.1
Ohio	23.2	25.0	79.6

The trend seems to be for Episcopalian leaders, even more than leaders generally, to remain in the States of New York and Pennsylvania. This may be connected with the fact that the Episcopal Church is the largest Protestant denomination in both New York City and in Philadelphia. (1) This indicates that membership in the Episcopal Church is not inimical to leadership, and, since leaders are found to congregate in places where the Episcopal Church is comparatively strong, it would suggest that membership in the

---

1 Religious Bodies, Vol. I, pp. 487, 509.

TABLE XXVII.

STATES OF RESIDENCE OF EPISCOPALIANS IN WHO'S WHO, COMPARED WITH ALL IN WHO' WHO.

No.	State	Number of Episcopalians in Who's Who	Per Cent	All in Who's Who	Per Cent
1	New York	648	24.6	5,590	21.3
2	District of Columbia	204	7.8	1,451	5.5
3	Massachusetts	185	7.0	2,027	7.7
4	Pennsylvania	181	6.9	1,715	6.5
5	Illinois	124	4.7	1,788	6.8
6	California	121	4.6	1,495	5.7
7	Virginia	79	3.0	427	1.6
8	Ohio	77	2.9	1,041	4.0
9	Maryland	76	2.9	524	2.0
10	Connecticut	74	2.8	765	2.9
11	Michigan	73	2.7	526	2.0
12	New Jersey	58	2.2	932	3.5
13	Missouri	55	2.1	645	2.5
14	North Carolina	41	1.6	305	1.2
15	Minnesota	40	1.5	490	1.9
16	Tennessee	38	1.5	327	1.2
17	Washington	33	1.3	291	1.1
18	Texas	32	1.2	427	1.6
19	South Carolina	31	1.2	194	.7
20	Georgia	31	1.2	326	1.2
21	Colorado	30	1.1	310	1.2
22	Wisconsin	30	1.1	373	1.4
23	Rhode Island	26	1.0	211	.8
24	Louisiana	25	1.0	158	.6
25	Alabama	23	.9	229	.9
26	Florida	23	.9	191	.7
27	South Dakota	22	.8	127	.5
28	Iowa	19	.7	346	1.3
29	Kentucky	18	.7	273	1.0
30	Indiana	17	.6	404	1.5
31	Delaware	17	.6	59	.2
32.	Oklahoma	16	.6	197	.7
33	West Virginia	16	.6	154	.6
34	Nebraska	15	.6	233	.9
35	Vermont	15	.6	128	.5
36	Kansas	13	.5	227	.9
37	Arkansas	12	.5	111	.4
38	New Hampshire	11	.4	191	.7
39	Arizona	10	.4	95	.4
40	Oregon	10	.4	173	.7
41	Nevada	8	.3	40	.2
42	New Mexico	8	.3	87	.3
43	Wyomina	8	.3	51	.2
44	Mississippi	8	.3	102	.4
45	Maine	7	.3	194	.7
46	Utah	7	.3	100	.4
47	Montana	7	.3	98	.4
48	Idaho	7	.3	65	.2
49	North Dakota	2	.1	79	.3
	Totals	2629	100.0	26,292	100.0

Episcopal Church is agreable to leaders.

TABLE XXVIII
SIZE OF PLACE IN WHICH EMINENT EPISCOPALIANS RESIDE, WITH COMPARISON IN PERCENTAGE TO ALL IN WHO'S WHO.

Size of City	Number of Episcopalians in Who's Who	Per Cent	All in Who's Who	Per Cent
Million or more	711	26.6	6812	25.9
500,000 to million	356	13.3	2893	11.0
250,000 to 500,000	360	13.5	3223	12.3
100,000 to 250,000	300	11.2	2817	10.7
50,000 to 100,000	155	5.8	1493	5.7
25,000 to 50,000	153	5.7	1585	6.0
10,000 to 25,000	207	7.8	2292	8.7
5,000 to 10,000	97	3.6	1253	4.8
2,500 to 5,000	66	2.5	853	3.2
Below 2,500	268	10.0	3075	11.7
Totals	2673	100.0	26296	100.0

As mentioned above the tendency of Episcopalian leaders is to reside in larger places. Table XXVIII shows that proportionately more Episcopalian leaders live in places of 50,000 and over than other eminent people, but fewer Episcopalian leaders live in cities with a population of less than 50,000. It is also significant to note that while 47.2 per cent of Episcopalian leaders were born in places of less than 5,000 inhabitants, only 14.9 per cent reside in communities of less than 5,000. This is in keeping with the trend mentioned above.

D. Sex and Age Composition.

The people appearing in Who's Who, divided according to sex, are comprised of 92.7 per cent men and 7.3 per cent women.

But Episcopalians listed in Who's Who include but 91.1 per cent men and 8.9 per cent women, showing a greater proportion of women leaders among Episcopalians than among people in Who's Who generally. It has been pointed out above that women of the Episcopal Church are more numerous in Who's Who than women of any other denomination.

Thaden noticed that the women were much more diffident about giving their ages than men, which is also true of Episcopalians, for only 23 or 9 per cent of the men did not tell their ages, compared with 91 or 37.0 per cent of the women. (1)

Episcopalians attain prominence at an earlier age than leaders generally, since the median age of its male members in Who's Who is 56.1, while that of all in Who's Who is 59.6. In the case of women, Episcopalians have a median age of 53.5, while women leaders generally are 57.3. The various age periods will be seen in detail in Table XXIX and it will be noted that the largest Episcopalian male group is in the age period 50-54, while for all in Who's Who it is 55-59. On the other hand the largest group of Episcopalian women is in the group 55-59, while for all women leaders it is 50-54.

While this is often thought of as the day of youth, yet it is evident from the above that the great leaders are chiefly

---

1 Op. cit., p. 79

people in middle life. It takes time to develop the outstanding qualities which attract attention--at any rate, to obtain recognition as a leader widely enough to appear in Who's Who. At the same time it is noticeable that the Episcopalians, both men and women, are relatively more numerous in practically all the younger age groups--the line of cleavage seems to be about 60.

TABLE XXIX.
AGES OF EPISCOPALIAN MEN AND WOMEN IN WHO'S WHO, AND MEN AND WOMEN GENERALLY IN WHO'S WHO.

	Who's Who				Episcopalians			
Age	Men	Per Cent	Women	Per Cent	Men	Per Cent	Women	Per Cent
Under 25	3	.01	1	.08	1	.04	1	.64
25-29	37	.15	19	1.50	5	.21	0	.00
30-34	203	.83	44	3.46	26	1.08	6	3.22
35-39	754	3.07	79	6.22	85	3.52	11	6.45
40-44	1,626	6.63	106	8.34	178	7.32	15	9.68
45-49	2,722	11.10	157	12.35	315	12.95	28	17.42
50-54	3,920	15.98	210	16.52	451	18.62	27	17.42
55-59	4,331	17.66	187	14.71	424	17.50	30	19.35
60-64	3,873	15.79	166	13.06	401	16.59	11	7.10
65-69	3,165	12.90	137	10.78	276	11.33	13	8.39
70-74	1,990	8.11	96	7.55	140	5.79	9	5.81
75-79	1,098	4.48	36	2.83	73	2.98	2	1.29
80-84	540	2.20	18	1.42	35	1.45	3	1.94
85-89	211	.86	14	1.10	14	.58	2	1.29
90-94	53	.21	1	.08	1	.04	0	.00
95-over	10	.04	0	.00	0	.00	0	.00
Totals	24,525[a]	100.0	1,271[b]	100.0	2,425[c]	100.0	158[d]	100.0

a Not including 217 ages unknown.
b Not including 702 ages unknown.
c Not including 23 ages unknown.
d Not including 91 ages unknown.

E. Occupations of Episcopalian Notable Men.

The number of Episcopalians in Who's Who giving no

occupation is comparatively small, 84 or 3.4 per cent of the men, and 31 or 12.6 per cent of the women. The women are mostly writers, educators, or librarians. The following table, which deals only with men, shows a relatively larger proportion of Episcopalians among army and navy officers, lawyers, physicians and surgeons, engineers, architects, financiers and manufacturers, than among Who's Who leaders generally. There is a small proportionate excess of Episcopalians also among government dignitaries, and transport and telegraph officials. On the other hand there are fewer Episcopalians in proportion to their number among clergymen, college presidents, professors, scientists, teachers, artists and soulptors, and to a lesser degree fewer authors and journalists, musicians, chemists, librarians, religious and welfare workers, actors, veterinarians, and inventors. It thus does not appear that there is any considerable difference between Episcopalian leaders and leaders generally in the matter of occupation. (The coefficient of correlation is .91, showing a very high rate of association.) It may be remarked that there is a smaller relative number of Episcopal clergymen than others, since 7.3 per cent of all Episcopalian leaders in Who's Who are clergymen while 8.5 per cent of leaders generally belong to the cloth. There are more eminent Episcopalians proportionately in other walks of life, and consequently this lowers proportionately the percentage of clergy.

TABLE XXX.
OCCUPATIONS OF EPISCOPALIAN MEN COMPARED WITH ALL OTHER MALE LEADERS LISTED IN WHO'S WHO.

Occupations	Episcopalians	Per Cent	All Leaders	Per Cent
Lawyers and Judges	332	14.1	2,765	11.8
Authors, Editors, Journalists	253	10.7	2,635	11.2
Physicians, Surgeons	206	8.7	1,601	6.8
Government Officials	183	7.7	1,763	7.5
Clergymen	172	7.3	1,991	8.5
Manufacturers	167	7.1	1,185	5.0
College Presidents, Professors	160	6.8	2,722	11.6
Engineers	151	6.4	1,074	4.6
Bankers, Brokers, etc.	132	5.6	935	4.0
Scientists	118	5.0	1,679	7.1
Educators	104	4.4	1,312	5.6
Army and Navy Officers	78	3.3	513	2.2
Architects	49	2.1	256	1.1
Railway and Transport Officials	48	2.0	305	1.3
Artists, Sculptors	35	1.5	729	3.1
Musicians	27	1.1	287	1.2
Chemists, Assayists,	25	1.1	385	1.6
Librarians	20	.8	182	.8
Insurance Officials	18	.8	115	.5
Religious and Welfare Workers	8	.3	150	.6
Real Estate Officials	6	.3	19	.1
Actors and Showmen	5	.2	130	.6
Veterinarians	5	.2	105	.4
Dentists	4	.2	44	.2
Inventors	1	.0	41	.2
Telegraph Officials	1	.1	5	.0
All others	55	2.3	573	2.4
Totals	2,356	100.0	23,501	100.0

F. Marital Condition and Number of Children.

It would seem that Episcopalians are more likely to marry than people generally, as will be seen from Table XXXI. Thaden points out that a "very slightly greater proportion of the nation's male leaders are married, widowed or divorced than of the nations laymen of the same age." (1) With the

1 Op. cit., p. 88

exception of second marriage and divorce this is more true of Episcopalians as will be seen in the following table.

TABLE XXXI.
MARITAL CONDITION OF EPISCOPALIAN MEN AND WOMEN IN WHO'S WHO COMPARED WITH ALL IN WHO'S WHO.

Marital Condition	Episcopalians				All in Who's Who			
	Men	Per Cent	Women	Per Cent	Men	Per Cent	Women	Per Cent
Married	1994	81.7	103	41.4	19,832	79.7	767	38.9
Divorced	2	.0	1	.4	25	.1	21	1.1
2nd Marriage	146	6.0	7	2.9	1,716	6.9	83	4.2
2nd Divorce	-	-	-	-	5	.0	1	.0
Widowed	103	4.2	20	8.2	751	3.0	172	8.7
Single	187	7.7	116	47.1	2,462	9.9	925	46.9
3rd Marriage	10	.4	-	-	100	.4	4	.2
Totals	2442	100.0	247	100.0	24,891	100.0	1,973	100.0

With regard to women mentioned in Who's Who, more Episcopalians among them are married than others, though fewer Episcopalian women have been married the second time. The most important difference among men and women is in the matter of divorce. which is much less among Episcopalians. The Episcopal Church does not forbid divorce, though it seeks to prevent it if there is a ~~way~~ possible way of maintaining the marriage, but it does not permit re-marriage while the former spouse is still living, with one very stringent exception. It is worthy of note, however, that only 7.7 per cent of eminent Episcopalian men are single, as compared with 9.9 percent of all men in Who's Who.

1. Age at Marriage

The average age of Episcopalian men at marriage is the

same as that of all the men in Who's Who, viz., 29.8, but the Episcopalian women evidently marry a little earlier than others, since their average age at marriage is 25.9 as compared with 27.0 for all women in Who's Who. The median age at marriage for Episcopalian men is 27.7 as compared with 29.0 for all, and for Episcopalian women 24.7, as compared with 26.6 for all women in Who's Who. Since the median age of marriage for all males in the United States is 25.6 and for females 22.4, it will be seen that leaders are likely to marry somewhat later than people generally. (1) Sorokin found that millionaires married for the first time at the average age of 29.1 years. (2) There is therefore nothing particularly connected with membership in the Episcopal Church to account for this later age at marriage than people generally, or for the other fact that most persons of eminence marry a little later than Episcopalian leaders.

Episcopalians in Who's Who report having 4142 children which is 1.7 to every person who was ever married. But since 803 of these report having no children, this means an average of 2.7 children in the 1515 families. The number of children per family ranges from 1 to 12, but the largest group is in

---

1 Fifteenth Census of the United States--1930, Vol. II. p. 838

2 "American Millionaires and Multi-Millionaires", Journal of Social Forces, (May 1925) 3:627-40.

families with two children. Thaden found that the average family per married man was 2.8, the median being 2.9, which is also the median for families of Episcopalians in Who's Who. Hence there is no difference ~~regarding~~ in the number of children per family between Episcopalian leaders and all leaders. ~~generally~~. Of those having children, 12.3 per cent report one child, 18.2 per cent two, 12 per cent three, 6.9 per cent four, 4.0 per cent five, 2 per cent six, .4 per cent seven, .4 per cent eight, .3 per cent nine, all above that being only .1 per cent. Looked at from another angle, the 2697 Episcopalian leaders have 4142 children to take their places. The fact that more people are living longer than was formerly the case means that more people see their children's children. Earlier marriages and especially a much lower infant and child mortality go far to save us from being scared by the bogey with which some eugenists might otherwise have frightened us. If 65 per cent of these children live through the child-bearing period and rear an average family of two children, the next generation will see over 5,000 children as the third generation from the 2697 leaders.

G. Education.

Only 15.9 per cent of the 2697 eminent Episcopalians in Who's Who did not attend college or university. 65.5 per cent of the total obtained degrees. The variation with all in Who's Who is not very noticeable as will be seen in Table XXXII.

TABLE XXXII.
EXTENT OF EDUCATION OF EPISCOPALIANS IN WHO'S WHO COMPARED WITH TOTAL.

Highest Schooling or Highest Degree Received	P. Es. in Who's Who	Per Cent	All in Who's Who	Per Cent
Self or privately educated	194	7.1	2054	7.7
Common School	139	5.2	1455	5.4
High School	96	3.6	813	3.0
College student (non-grad.)	501	18.6	4150	15.4
Bachelor's degree in technical field	148	5.5	1136	4.2
B.A., B.S., B.Ph., Litt.B.	508	18.8	3965	14.7
Master's degree in technical field	108	4.0	726	2.7
M.A., M.Sc., M.Ph., Litt.M.	201	7.4	2201	8.2
Doctor's degree in technical field	460	17.1	5006	18.6
D.Sc., or D.Litt. degree	55	2.0	733	2.7
Ph.D. degree	250	9.2	4180	15.5
Honorary degree(of all kinds)	34	1.3	496	1.9
Totals	2697	100.0	26915	100.0

An examination of Table XXXII will show that while a slightly smaller percentage of Episcopalians were privately educated or had a Common School education than the total group, a few more attended High School only. Episcopalians in Who's Who show a larger proportion of non-graduate college students. Though 6.7 per cent more Episcopalians possess the baccalaureate degree, a smaller proportion possess master's and doctor's degrees. It will be observed that 84.1 per cent of eminent Episcopalians attended college, and 29.8 per cent obtained the doctorate. This is quite consistent with the findings of Dr. Thaden for Who's Who leaders generally; and his remark that because of their average age most of these

people attended college previous to 1890, when relatively few people went to college. (1) That more than three-fourths of the leaders were college trained implies a connection between their education and their prominence. In the process of education there is of necessity a series of social interactions between persons and a sharing of values producing an integrated personality. (2) It is therefore easy to see why among a group of selected persons the large majority had had the experience which goes with higher education.

It may be remarked in this connection that Thaden found but a relatively small number of Episcopalians who were members of only one organization, and relatively many who were identified with county, state, national, and international and other secondary groups. (3) Association with many and varied groups is indicative of a rich personality, for each group is likely to share its interests with its members, and the full and free interaction between many such groups produces in the individual through such intercourse means of development as well as of modification, all of which leads to growth.

---

1 Op. cit., p. 102

2 See remarks of Drs. Dewey and Childs, in The Educational Frontier, Ch. IX.

3 Op. cit., p. 159

The list of universities and colleges from which Episcopalian leaders graduated includes over one hundred institutions. Thaden in his study names the institutions which the larger number of men in Who's Who call their Alma Mater. In Table XXXIII will be found a comparison between Episcopalian male leaders and all others in Who's Who graduating from these universities and colleges.

TABLE XXXIII.
NUMBER OF EPISCOPALIAN MALE LEADERS AND OTHER MEN IN WHO'S WHO GRADUATING FROM CERTAIN UNIVERSITIES AND COLLEGES.

University	Episcopalian Alumni	Per Cent	Alumni among All in Who's Who	Per Cent
Harvard University	200	23.3	1348	24.0
Yale University	154	18.0	876	15.6
Columbia University	75	8.8	197	3.5
Univ. of Pennsylvania	71	8.3	388	6.9
Princeton University	68	7.8	426	7.6
Univ. of Michigan	64	7.5	393	7.0
Cornell University	41	4.8	418	7.4
Johns Hopkins Univ.	38	4.4	197	3.5
U. S. Military Acad.	32	3.7	221	3.9
Mass. Institute of Technology	31	3.6	252	4.5
Brown University	29	3.4	231	4.1
Dartmouth College	21	2.5	225	4.0
Univ. of Wisconsin	19	2.2	252	4.5
University of Chicago	14	1.6	203	3.6
Totals	857	100.0	5627	100.0

It will be observed that the institutions having the largest number from both groups are Harvard and Yale. The outstanding difference is the proportionately larger number of Episcopalians at Columbia, which may be due to the historic

connection between that institution and the Anglican Church, but more likely because of its location in New York City, the strongest center of the Episcopal Church in the United States. Table XXXIII deals with the Alma Mater of only 857 of the 2245 Episcopalian men who received college degrees. It is interesting, however, to note that only 87 or 3.9 per cent graduated from colleges of the Episcopal Church. (1) This would imply that Episcopalian leaders were trained chiefly in general rather than denominational institutions. Of course it is more than likely that some of those with higher degrees received their baccalaureate from one of the five Episcopalian colleges, but information about that matter is lacking. The important point is that leading Episcopalian men came chiefly from educational institutions other than those particularly denominational, implying a more general outlook, and possibly a factor in their leadership.

H. Summary.

The net result of the data presented in this chapter is that the Episcopal Church possesses a far larger proportion of leaders to its membership than than other religious denominations, with the exception of the Unitarians.

Episcopalian leaders have a tendency to concentrate in the larger centers of population more than leaders

---

1 Trinity College, Hartford, produced 25, the University of the South 24, Hobart College 23, Kenyon College 13, and St. Stephen's College 3.

generally. Women, as well as men, are found in larger proportion among Episcopalian leaders, and come to prominence at an earlier age. Episcopalian leaders marry somewhat earlier than other leaders, though there is a larger proportion of unmarried women among Episcopalian celebrities. Families are about of the same size as those of other denominations, and there seems to be little difference in the matters of occupation and education.

But since the Episcopal Church provides such a proportionately large number of leaders a reason must be sought to account for this. It has been pointed out in this chapter that this difference may be due to its urban character, its larger number of members among the wealthier classes, and its emphasis upon education. Yet it is possible that this possession of so many notable people in its membership may be a result of elements existing in the institution itself, in its geist. It is not unreasonable to expect that an institution which stands for an ordered method of life, respect for Truth, and which presents an idea of God which demands reverence, as well as inculcating respect for all human beings as such, should develop the type of personality which would be favorable to leadership. Leadership and education go hand in hand. It has been shown that those religious groups which do not encourage inquiry produce fewer leaders than those which foster it. The Episcopal Church stands for education and the attainment of knowledge in every field. Also, the broad and tolerant attitude of

the Episcopal Church encourages in its membership association with many and varied groups, with the accompanying sharing of experiences and interests, which form a large factor in producing leadership.

Hence it may be fairly stated that membership in the Episcopal Church is quite compatible with leadership, so that not only does that institution include a considerable number of leaders among its membership, but it also attracts leaders into its membership. This suggests a sharing by the membership in the ideas and ideals of the institution. Probably no one person is fully integrated with the institution. But it is at least likely that those members of the Episcopal Church who achieve places of leadership are more completely conformed to those characteristics of the institution which tend to promote leadership.

CHAPTER VI.

SUMMARY AND CONCLUSION

The aim of this thesis is to show that there is a reciprocality between the personalities who form the membership of the institution known as the Protestant Episcopal Church and the institution itself.

It was shown that this institution was derived directly from the Church of England, members of which formed the first permanent settlement in what is now the United States. That the settlers were well integrated with the institution was indicated in the fact that one of their first acts upon landing was to erect a place of worship, though quite crude at first, and establish regular services according to the Book of Common Prayer.

At the close of the Revolution, 180 years after the first settlers came, the possession of an American episcopate became imperative. In spite of the many and seemingly insurmountable difficulties, and the temptation to inaugurate a new form of episcopacy, after great persistence and sacrifice, the apostolic succession was properly secured through the bishops of the churches of Scotland and England. That representatives of the Anglican Church in the several states, greatly reduced and still under the stigma due to their former connection with Great Britain, took this stand is evidence of their integration with the institution. On the other hand, evidence of the influence of the membership upon

the institution is shown in the fact that, in spite of age-long tradition to the contrary, laymen were introduced for the first time into the councils of the Church, with legislative power equal to that of the clergy in the lower house.

Though in 1761 the members of the Anglican Church formed 12.5 per cent, or more, of the total population of the American colonies, by 1830 the membership of the Protestant Episcopal Church only represented .24 per cent of the whole population of the United States. In 1926, however, membership in the Protestant Episcopal Church represented 1.6 per cent of the total population, and 3.1 per cent of the membership of all religious bodies in the United States. The Protestant Episcopal Church is now organized in every state of the Union, and is one of the three religious denominations having more than three churches in every state.

The membership of the Protestant Episcopal Church is chiefly located in cities, being 83.5 per cent urban, whereas the total population is only 63.8 per cent urban. It is the third largest religious denomination from the standpoint of membership in New York City, Philadelphia, Boston, San Francisco, and eight other of the fifty largest cities in the United States.

A greatly reduced number of infant baptisms and a much smaller registration in Sunday Schools indicate a falling in the birth rate among Episcopalians. The fact that many members of other denominations join the Episcopal Church

annually has enabled it to maintain its numbers in proportion to the population at a point which seems to have become stationary at the end of the nineteenth century. Evidence has been produced to show that only 66.6 per cent of the membership of the Episcopal Church came from Episcopalian families. Considerable uniformity was observed in the order in which members of certain denominations tend to ally themselves with the Episcopal Church. This is traced to the social homogeneity among the members composing these denominations with the members of the Episcopal Church.

The Episcopal Church is organized in a similar way to the United States Federal Government. Both received their constitutions in the same year and place, and many of the same people participated in both transactions.

In 1926 there were 451 members to each clergyman in parish work in the Episcopal Church, ranging from 578 in New England to 233 per minister in the West North Central geographic division of the United States. Regarding the educational standing of the clergy of the Episcopal Church, 61.5 per cent have been trained in college and seminary, compared with 31.8 per cent of all ministers in twenty-one denominations.

The method of the institution for developing the personality of its membership in its characteristics and ways begins in infancy at baptism and follows the person through life. It is a matter of nurture in which parents, sponsors, clergy,

Sunday School teachers, Prayer Book, services, ceremonial, music, and other appurtenances to worship form a part. It includes the whole person. This is particularly noticeable in the sacraments, which not only involve the whole of personality, but which require inter-relation with the institution on the part of celebrant and receiver in order to be appreciated. The action of these is enhanced by the use of the Book of Common Prayer, which provides opportunity for a full participation on the part of minister and people. By the continued use of these definite formularies the individual becomes integrated with the institution. The same may be said of the use of ceremonial, which not only engages the whole person, but, being used largely in unison with others, it becomes social. This is connected with a particular reverence which is characteristic of the institution, a constant reminder to the membership through architecture, words, ceremonies, and beliefs, of the Presence and worship due to Almighty God.

Evidence has been given to show that in absolute numbers the Episcopal Church has a greater representation in Who's Who than any other denomination; this applies to both sexes. In proportion to number of members, Episcopalians in Who's Who are exceeded only by Unitarians. While there are 28 per 100,000 members of all denominations listed in Who's Who, there are 195 per 100,000 Episcopalians. This large proportion is accounted for, partly from the urban nature of

the Episcopal Church; partly because of the large number of professional people and members of the employer class among its membership; and partly because of its tolerant attitude towards new knowledge and the results of scientific investigation.

From all the above it will be seen that characteristics of the institution existed in the first settlers, and in those who formed its national organization nearly 200 years later, and also exist today. This is evidenced by the fact that it stands for the same beliefs and principles now that it did when the colonists came, shown by a comparison of the Book of Common Prayer as used then with the Book of Common Prayer as revised in 1928. That the institution has been adapted to new conditions by legislation giving the whole membership a voice in its control, and constantly modifying it as need requires, is evidence of the effect of the membership upon the institution. Thus it may be seen that there is a constant inter-relationship between membership and institution in the Protestant Episcopal Church, conforming the membership to the institution and the institution to the membership.

BIBLIOGRAPHY

Allport, Floyd H., "Group and Institution as Concepts in a Natural Science of Social Phenomena", Publications of the American Sociological Society, Vol. XXII, pp. 83 (1927)

Andrews, Alexander B., Fifty Years of Statistics of the Protestant Episcopal Church in the United States of America 1876-1925. (1931)

Ayers, Ann, Life and Work (William Augustus Muhlenburg) 1880

Abbott, Lyman, Silhouettes of My Contemporaries, Garden City, New York, and Toronto, Doubleday, Page & Co. 1921

Bernard, Luther Lee, Introduction to Social Psychology, New York, H. Holt & Co. 1926

Bogardus, Emory Stephen, Contemporary Sociology, Los Angeles, University of Southern California Press, 1931

Brown, William Montgomery, The Church for Americans, New York, Thomas Whittaker, 1899, Tenth Edition

Bryce, James, Studies in Contemporary Biography, The Macmillan Co., New York, 1927

Burleson, Hugh Latimer, The Conquest of the Continent, New York, Dom. & For. Missionary Society, 1911

Carpenter, Niles, The Sociology of City Life, New York, Longmans Green & Co., 1931

Chaffee, Grace E., "The Isolated Religious Sect as an Object for Social Research", American Journal of Sociology, Vol. XXXV. No. 4, Jan. 1930

Chitwood, C. P., A History of Colonial America, New York, Harper & Bros. (1921)

Colbert, Roy J., "The Church and the New World Trends", Spirit of Missions XCIX, No. 6, June 1934

Coyle, Grace Longwell, Social Process in Organized Groups, New York, R. R. Smith, 1930

Cressman, Luther Sheeleigh, "Ritual the Conserver", American Journal of Sociology, Vol. XXXV, No. 4, Jan. 1930

Gooch, G. B., History and Historians in the Nineteenth Century, London Longman's Green & Co., 1928

Goodwin, Edward L., D.D., The Colonial Church in Virginia, Milwaukee, Morehouse Publishing Co., 1927

Gore, Charles, Orders and Unity, New York, E. P. Dutton & Company, 1909

Gore, C., The Religion of the Church, Milwaukee, Morehouse Publishing Co. (1917)

Grant, F. C., "The Religion of the Spirit", Living Church, Vol. LXXXVII, No. 87, July 30, 1932

Grant, F. C., New Horizons of the Christian Faith, Milwaukee, Morehouse Publishing Co. (1928)

Groves, E. R., Introduction to Sociology, New York, Longman's Green & Co. (1928)

Gwalkin, Henry Melvill, "Protestantism", Encyclopedia of Religion and Ethics, New York (Scribner's) 1922

Hamilton, Walker H., "Institution", Encyclopedia of the Social Sciences, Vol. VIII, New York, Macmillan, 1932

Hertzler, Joyce O., Social Institutions, New York, McGraw Hill Book Co. 1929

Hodges, George, Three Hundred Years of the Episcopal Church in America, Philadelphia, George W. Jacobs, 1906

Hoffer, C. R., Activities of Churches in Town-Country Communities, East Lansing, Michigan State College, Special Bulletin, No. 226, August 1932

James, William, The Varieties of Religious Experience, New York, Longman's Green & Co., 1902

Jernegan, M. W., The American Colonies (1492-1750) New York, Longman's Green & Co., 1929

Kilpatrick, William H., Boyd H. Bode, John Dewey, John L. Childs, R. B. Raup, H. Gordon Hullfish, V. T. Thayer, The Educational Frontier, New York, D. Appleton & Co. 1933

Lawrence, William, Life of Phillips Brooks, New York and London--Harper and Brothers Publishers--1930

Little, C. C., Disappearing Personal Touch in Colleges, Scribner's Vol. LXXX, No. 1926

Campbell, R. J., "A Spiritual Pilgrimage", London, D. Appleton Co. 1916

Cross, Arthur Lyon, The Anglican Episcopate and the American Colonies, New York, Longmans Green & Co. 1902

Cross, Arthur Lyon, A Shorter History of England and Greater Britain, New York, The Macmillan Co. 1920

Dark, Sidney, Five Deans, Harcourt, Brace and Co., New York, 1928

Daniel, Evan, The Prayer Book; Its History, Language and Contents, London, Wells, Darton & Co. (no date)

Dewey, J., Democracy and Education, The Macmillan Co. 1916

DeWitt, William C., Decently and in Order, Milwaukee, Morehouse Publishing Co., 1914

Digest of the S. P. G. Records, Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892, London, Society's Office, 1894

Douglass, H. Paul, The Church in the Changing City, New York, George H. Doran Co. 1927

Faris, Ellsworth, "The Sect and the Sectarian", Publications of the American Sociological Society, Vol. XXII, 1927.

Frere, W. H., The English Church in the Reigns of Elizabeth and James I (1558-1625), London, Macmillan & Co., 1924

Fry, C. Luther, The U. S. Looks at its Churches, New York, Inst. of Social and Religious Research, 1930

Author "A Gentleman with a Duster, Painted Windows", Studies in Religious Personality, G. P. Putnam's Sons, New York and London, The Knickerbocker Press, 1922

Gardiner, A. G., Prophets, Priests, and Kings, J. M. Dent & Sons, Ltd., London & Toronto, E. P. Dutton & Co., New York, First published 1914 Reprinted--1914, 1915, 1916, 1917, 1920, 1927, 1930

Gillette, John M., and Remhardt, James M., Current Social Problems, New York, American Book Co. 1933

Living Church Annual, Milwaukee, Morehouse Publishing Co., 1934

Lundberg, George A., Social Research, New York, Longman's, Green & Co., 1929

MacIver, R. M., Society, Its Structure and Changes, New York, Ray Long and Richard R. Smith, Inc. 1931

MacKenzie, Kenneth D., The Case for Episcopacy, London, Society for Promoting Christian Knowledge, 1929

McCormick, John N., A Small Part, Milwaukee, Morehouse Publishing Co., 1934

McCormick, John N., The Litany and the Life, Milwaukee, Morehouse Publishing Co., 1934

Mann, "The Church and its Work", Living Church, Vol. XC. No. 11, Jan. 13, 1934

Manning, W. T., "Progress of the Cathedral of St. John The Divine", Living Church, Vol. XC. No. 20, May 26, 1934

Masterman, J. Howard B., The Church of England, London, T. C. & E. C. Jack, 1912

May, Mark A., In collaboration with William Adams Brown, Frank K. Shuttleworth, Jesse A. Jacobs, Charlotte V. Feeney, "The Profession of the Ministry, Its Status and Problems", The Education of American Ministers, Vol. II. New York, Inst. of Soc. and Rel. Research, 1934

Miller, Spencer, Jr., Fletcher, Joseph F., The Church and Industry, London, Longmans Green & Co., 1930

Monarchus Minor, Column in Holy Cross Magazine, Vol. XLV No. 2 Feb. 1934

Mumford, Eben, Principles of Leadership, (unpublished)

Muir, British History, Yonkers-on-Hudson, New York, World Book Co. 1930

Muzzey, David Saville and Krout, John A., American History for Colleges, New York, Ginn and Co., 1933

Niebuhr, H. Richard, "Protestantism", Encyclopedia of the Social Sciences, Vol. XII pp. 571-575

Omnes Qui Relinquant, by a Convert from Romanism, Living Church, Vol. LXXXVII, No. 19, Sept. 10, 1932

Park, Robert Ezra; Burgess, Ernest W., Introduction to the Science of Sociology, Chicago, Ill., The University of Chicago Press, 1921

Park, Robert E., Survey Graphic, May 1926, Vol. LVI. p. 135

Pearson, Karl, The Grammar of Science, London, Adam and Charles Black, 1911.

Perry, G. G., A History of the Church of England, New York, Harper and Bros., 1879

Perry, G. G., A History of the English Church Third Period,

Pratt, James Bissett, The Religious Consciousness, New York, The Macmillan Co., 1920

Reuter, E. B., Population Problems, Philadelphia, J. B. Lippincott Co., 1925

Russell, Charles Edward, Julia Marlowe, Her Life and Art, D. Appleton & Co., New York, London, 1926

Schaefer, Paula, "Why I am a Churchwoman", Living Church, Vol. LXXXIX, No. 15, Aug. 13, 1932

Scudder, Vida D., "Christian and Church Woman: Why?", [illegible]. Living Church, Vol. LXXXVII, No. 15, Aug. 13, 1932

Simkhovitch, Mary K., "Social Action", Living Church, Vol. XC. No. 20, March 17, 1934

Smith, Preserved, The Age of the Reformation, New York, H. Holt & Co., 1920

Sorokin, P., "American Millionaires and Multi-Millionaires", Journal of Social Forces, May 1925

Stone, Darwell, "Episcopacy", Encyclopedia of Religion and Ethics, New York, Scribner's 1922.

Strachey, Lytton, Portraits in Miniature and Other Essays, New York, Harcourt, Brace, & Co. 1931

Streeter, B. H., Reality, New York, Macmillan Co., 1926

Stubbs, Quoted in "Protestantism" by Gwatkin in Ency. of Religion and Ethics.

Sumner, William Graham, Folkways, Ginn & Co., 1906

Sweet, W. W., Methodism in America, Methodist Book Concern, New York, 1933

Tawney, R. H., Religion and the Rise of Capitalism, New York, 1926

Thaden, J. F., "Leaders as Recorded in Who's Who in America and in their Group and Inter-group Relationships", (unpublished-Ph.D. thesis, Michigan State College Library).

Thompson, James Westfull, An Economic and Social History of the Middle Ages (300-1300), New York, Century Co., 1928

Thompson, Warren S., Population Problems, McGraw-Hill Book Co., Inc., New York and London, 1930

Tiffany, Charles C., History of the Protestant Episcopal Church in the U. S. A., New York, Christian Literature Co. 1895

Todd, A. J., Theories of Social Progress, New York, Macmillan Co. 1918

Troelstch, Ernst, The Social Teaching of the Christian Churches, Translated by Olive Wyon, New York, Macmillan Co. 1931

Tyrrell, George, "The Mystical Element of Religion", Quarterly Review.

Tuttle, Daniel Sylvester, Reminiscenses of a Missionary Bishop, New York, Thomas Whittaker, 1906

U. S. Religious Bodies, 1926, Vol. I Summary and Detailed Tables, Vol. II Separate Denominations

Van Tyne, Claude H., England and America, Rivals in the American Revolution, New York, The Macmillan Co., 1927

Van Tyne, Claude H., The Loyalists in the American Revolution, New York, Peter Smith, 1929

Wallis, Wilson D., "Folk and Cultural Sociology, Methods of Utilization of Results", Publication of the American Sociological Society, May 1933.

Wichersham, George W., "Why I am a Churchman", Living Church, Vol. LXXXVII, No. 21, Sept. 24, 1932

Wilberforce, Samuel, A History of the Protestant Episcopal Church in America, London, Rivington's 1856, Third Edition.

Williams, W., "The Revival of Liturgical Music in English", Living Church, Vol. XC, No. 28, May 12, 1924

Wingfield-Stratford, Esme, History of British Civilization, 1932

White, William, "Memoirs of the Protestant Episcopal Church" New York, Dutton & Co., (no date)

Woodruff, C. R., "The Oxford Movement and Social Practice", Living Church, Vol. XC. No. 21, March 24, 1934