



Abba Hillel Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4787: Abba Hillel Silver Papers, 1902-1989.

Series IV: Sermons, 1914-1963, undated.

Reel
153

Box
54

Folder
384a

The Pope's encyclical on marriage and divorce, 1931.

THE POPE'S ENCYCLICAL ON MARRIAGE AND DIVORCE

GIVEN BY

RABBI ABBA HILLEL SILVER
THE TEMPLE, SUNDAY, JAN.
18th, 1931

Any statement, my friends, made by the Supreme Pontiff, is of great moment, for he represents the strongest and largest organized religious body of the earth. Certainly no man wields so great a power in the religious life of mankind as does the Pope. When he speaks over three hundred and thirty million people listen and many of them obey.

Protestant Christianity has no such single spokesman who speaks with authority for the whole of Protestant Christianity; nor for that matter has Judaism.

Orthodox Judaism has no central authority resting in an individual. It does possess a code of law - (quote Hebrew) which subject to an occasional re-interpretation by a Rabbi, is the binding law on all who wish to call themselves Orthodox Jews.

Reform Jews have no such code. They have no single individual or body which is binding upon them.

Now this individualism has its advantages and its disadvantages. The great disadvantage is that when there is no central authority, every man becomes an authority unto himself. And

every man is not qualified by wisdom or experience or judgment to be an authority unto himself in matters of moral ethics.

Be that as it may. Here is a pastor who speaks to three hundred and thirty millions of people, out of the accumulated experience of his church covering a period of nigh unto two thousand years, who can speak with authority on the most vital and intimate subject of human life, and he is listened to.

Last week the spokesman of this Church, Pope Pius XI, issued an encyclical to the elders of his Church and to all the faithful of his Church in fact. One, which he says, is directed to the whole human race, on the subject of marriage.

"It was prompted," states the encyclical, "by the present conditions, needs, errors and vices that affect the family and society." It is a lengthy document of some sixteen thousand words which reviews the traditional position of the Catholic Church on the subject of marriage and divorce. It presents the Catholic Christian conception of the family and of the responsibilities of the members of the family to each other; condemns the modern trends in marriage and divorce; denounces birth control, companionate marriage, and calls upon the State to lend its aid, economic and legal, to maintain the family institution on the basis of Catholic Christian ethics.

Let me say at the outset, that one may differ sharply

with the ideas enunciated in this document, but any thoughtful man can not help but be impressed with the noble sincerity of this pronouncement, its lofty moral idealism and its great concern for the dignity of human life and the family institution and its clear and positive declaration of principles.

Here is a code of conduct, re-stated and defended, which is based on the solid rock of tremendous religious convictions, which to the faithful within the Church are eternal verities. There is no concession made here to the shifting mood and temper of a day or of a generation. There is no frantic effort here to catch up with the swiftly moving life of society. Rather is there here a determined and courageous effort to change social life and customs to meet the demands of the traditional maximum moral idealism projected centuries ago by the founder of the Church and retaining binding authority for all time and for all cultures.

You may question its premises or reject its conclusions but you certainly can not accuse this encyclical of being inconsistent with itself, of not knowing its own mind, or of hanging on to the coat-tail of secular society, trailing life instead of attempting to guide it. This can not be said of much of the religious thought of Protestant Christianity or of modern Judaism.

The theologies of Liberal Christianity and Liberal Judaism are in a mortal funk today, scared, afraid, demoralized. Life has changed about them and they feel that they ought to change and they don't know how to change and to what extent to change, nor on what basis to change.

Here is a Church that knows its own mind.

To begin with, this encyclical restates the Catholic position about marriage, which is that marriage is a divine institution. Matrimony was not instituted by man but by God. Therefore the laws which have as their objective to strengthen and elevate matrimony, are God-made and not man-made and therefore not subject to any human decree or to any contrary pact on the part of the spouses themselves within the marriage laws.

Man is free to decide whether he wants to get married or not and man should enter matrimony with the utmost deliberation and seriousness, after taking counsel with parents thoughtfully. The decision is a free decision on the part of man and woman. But once having made that decision, once having entered the bonds of matrimony, they are then subject to the laws of Divinity - laws which they did not make and which they can not break.

Such a marriage is a union of souls. And from this union a sacred and inviolable bond arises. Marriage is a sacrament. It is a symbol, according to this encyclical and Catholic tradition, of the perfect union of Christ and his Church.

Because it is a sacrament, it is indissoluble.

It can not be dissolved under any conditions whatsoever. Even in extreme cases such as gross immorality or adultery there may take place a separation but not a divorce.

This encyclical proceeds to dwell at great length, very wisely and nobly, with the status of matrimony and the blessings of married life. And under blessings it enumerates specifically three: offspring, conjugal faith and the sacrament.

The child holds first place among the blessings of matrimony. To bring children into the world and to educate them is the highest blessing of parenthood. And the indissoluble character of the marriage bond gives the greatest guarantee that the proper education of the offspring will not be left unfinished. It is a protection to childhood, the permanence and absoluteness of the marriage tie.

Concerning conjugal faith, the letter says: "The outward expression of love in the home demands not only mutual help but must go further, indeed must have its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through partnership in life they may advance ever more and more in virtue, and above all, that they may grow in true love toward God and their neighbor; on which indeed "dependeth the whole law and the prophets. For all men of every condition and in whatever honorable walk of life they may be can and ought to imitate that most perfect

example of holiness placed before man by God, namely Christ our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example of many saints."

In other words, the ideal of married life is to perfect one another, to reach up to the summits of human existence. Marriage can not be based on what has come to be popularly known as "Compatibility of temperaments."

"A marriage which is built on that only," according to the Pope, "is built on sand."

Marriage demands a more solid foundation. There must be a deliberate effort at union, based on give and take, on mutual conjugal chastity, on the fact that the marriage bond is absolute and final and binding for all times.

It says, this document, "Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security, while when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of good-will and co-operation in the daily life of husband and wife, while on the other both of these are miserably weakened by the presence of a facility for divorce.

Here we have ^{at} a very opportune moment a source of help by which both parties are enabled to preserve their purity and

loyalty: there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed amongst families and relations and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, many occasions of quarrels and seeds of jealousy sown everywhere.

Finally but especially, the dignity and position of women in civil and domestic society is reinstated by the former; while by the latter, it is shamefully lowered and the danger is incurred of their being considered outcasts, slaves of the lust of men."

By the blessing of the sacrament, of course, is meant that peculiar inner grace which is a source of supernatural power which helps many women solve the many problems which arise in their domestic life.

The document further proceeds to warn mankind that this high and holy institution of marriage is being degraded today; that it is being shamefully cheapened and scorned and vulgarized.

"When we consider the great excellence of chaste wedlock, venerable brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

For now, alas! not secretly nor under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided, divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy."

Which is of course true. All you have to do is to visit the moving picture houses today. Particularly, the of today were the outcasts of society a generation ago and are now held up for the admiration of younger people.

"Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius, namely, which is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients, and to the numbers of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

These thoughts are instilled into men of every class, rich and poor, workers and masters, lettered and unlettered, married

and single, the godly and godless, old and young, but for these last, as easier prey, the worst snares are laid."

In short this encyclical laments the fact that the institution of marriage is being secularized; that it is being regarded as an institution of man rather than of God. It is being subjected to the whim of man, changed and abrogated/according to human caprice.

The letter further proceeds to attack birth control.

Birth control, except as effected through virtuous continence, according to the Pope, is a sin against nature and a deed which is shameful and intrinsically vicious. And no reason however grave, economic considerations, health of the mother, can justify the frustrating of the conjugal act, which is intended primarily for the begetting of children.

The argument that parents may not be able to support a large family and therefore forced to the practice of birth control is countered by the assertion that the State should see to it that such economic conditions are created which will enable every head of a family to earn as much as according to his station in life, is necessary for him, his wife and for the rearing of his children.

The encyclical further condemns all movements aimed at the prohibition of marriage to defectives or at sterilization. The thesis is laid down, - and by the way the thesis should be commended, - the thesis is laid down "that the magistrates have no direct power over the bodies of their subjects. Therefore, when no crime has taken place, they can never directly harm or tamper with the integrity of the body, either for reasons of eugenics or any other reason."

And this is a particularly timely warning, for the State is slowly encroaching upon the rights of the individual. The State today is becoming not only a political organ but an economic one as well. Men will become the slaves of

Catholicism would counsel parents to inquire after the health of the boy who has asked for the hand of their daughter or vice versa.

On the subject of companionate marriage the Church brands that as a hateful abomination which reduces our truly cultured natures to the barbarous standards of savage peoples. And the encyclical concludes with an exhortation to the clergy to give wholesome instruction in duties and responsibility of Christian marriage. Note this: "quite different from the exaggerated physical education which is being advocated today, by which is learned the art of sinning in a noble way rather than the virtue of living chastely."

The encyclical appeals to husbands and wives to stand fast by commands of God in all things relating to matrimony, to establish mutual love and mutual assistance in the home, preserve the honor of the family, not to lay profane hands on the institution of marriage, to educate their children into the right attitudes towards matrimony, to build for themselves a home which shall be a replica of the paradise for which the faithful hope.

Now in how far does this pronouncement square with the older teachings of Judaism?

In the main the pronouncements are in complete accord with the teachings of Judaism. In fact when the encyclical speaks of marriage as a divine institution, it quotes the Old Testament: "Therefore shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh...And God blessed them and said to them: be fruitful, and multiply, and fill the earth."

In other words God established the sacred union of matrimony. That matrimony is a holy institution and much more than a legal contract is also indicated by a term which is used for the betrothal "Kiddushin" - holiness.

We have no such concept as 'Sacrament' in Jewish law but we do have the ideal of holiness. And marriage is of the very essence of Kiddushin - holiness. And that symbol which the Church refers to as the perfect union of Christ and his Church, is really based upon the concept of marriage of the divine with Israel. (quote Hebrew) "And I will betroth thee unto me forever" said God to Israel. "And I will betroth thee unto me in mercy, in kindness, in faithfulness" which was really taken over from the symbol of Hosea, the relation of God to Israel.

Concerning the blessings of wedded life and love, the Bible of course, gives abundant indication. Especially the Book of Proverbs. And one quotation from the Talmud will suffice to indicate how our sages looked upon matrimony: "To be unmarried is to live without joy, without blessing, without protection, without peace."

And so of the general ideas of marriage, Catholicism and Judaism are at one.

On the subject of divorce, however, there is a sharp difference. Judaism does not look upon the marriage bond as indissoluble. Judaism can and does conceive of conditions when divorce is the lesser of two evils. Judaism does not approve of divorce. It does not advocate divorce. It deprecates it.

Nevertheless, being a religion of remarkable, practical sagacity, it is aware that men do not always attain the ideals they set out to attain and that certain conditions may arise within a home which make it desirable that a divorce shall take place. That Judaism deprecated divorce may be learned from such quotations as the following: "He who divorces his wife is hated before God" and again "Tears are shed on God's altar for the one who divorces the wife of his youth."

As I say, having set up this goal towards which men should aspire, the goal of the perfect and lasting union between man and wife, Judaism also recognized that life has its limitations; that men are not perfect; that at times it is better that a marriage shall be dissolved. And so it permits divorce.

In fact, Judaism has a very liberal set of laws regulating divorce. A whole elaborate code of divorce laws is based upon Chapter 24 in the book of Deuteronomy, which reads: "When a man hath taken a wife, and married her, and it comes to pass she finds no favor in his eyes, because he hath found some unseemly thing in her, then let him

write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and become another man's wife."

Now the Rabbis early began to discuss just what is meant by the phrase "Because he hath found some unseemly thing in her."

Two schools of thought arose, the school of Shammai and the school of Hillel. The school of Shammai allowed that there was only one ground for divorce - adultery. The school of Hillel placed a much more liberal interpretation, allowing that almost any act which displeases a husband is sufficient warrant for divorce. And strangely enough, the opinion of Hillel prevailed in Jewish Rabbinic law.

Jesus followed the teachings of the School of Shammai. Jesus made no innovations in the matter of divorce, he simply followed the opinion of the school of Shammai.

An interesting thing about divorce in Israel is that while the laws were very liberal, divorce was practically not known in Israel. Not because in later times the Rabbis developed many rules which prevented easy divorce such as the institution of the (Hebrew) at the time of marriage which insured the wife of a dowry in the case of divorce, not only minute provisions covering the formalities in writing and giving of the divorce which made it extremely difficult and at times unpleasant, not only the law which was adopted under the influence of the great Rabbi Gershon of the eleventh century, which practically prohibited a man from divorcing his wife against her will except in certain limited cases- I say not only was it extremely difficult to secure a divorce but the moral sense of the people resisted, resented

divorce.

The conduct of human beings, my friends, is not regulated by law. That's a mistake we make to this day in our clamoring for laws to improve morals. Morals never improve by law. Laws represent the minimum not the maximum idealism of a people. It is what a people believes not merely what the law says which controls life. We have a Prohibition Law. What does it amount to?

In Israel there developed very early a sense of hostility for the institution of divorce, just as there developed very early a sense of hostility toward Polygamy.

Now the Bible permits polygamy and there is no indication against polygamy even in the Talmud. The law permitted it but very early the sense of the people rejected it so none of the prophets or Rabbis were polygamists and the institution died out.

The Jews concerned themselves with marriage, not with divorce. They educated their children to look upon marriage as something holy, as an act performed within the presence of God, as the most significant human act in human life and therefore divorce was looked upon as ^adisaster, as well as a disgrace.

You see the Catholic Church declared divorce not existing, impossible. Marriage was inviolable for all times and so it had to find, because of the ~~NECESSARY~~ fact that human life is not perfect, it had to find subterfuges to get out of the marriage. It developed the

the subterfuge of declaring certain marriages null and void from the very beginning, - as if the marriage had never existed.

Judaism built no walls and had to find no loopholes. It said to people who were considering marriage: You are entering a sound union. Make it holy and beautiful. Something may happen, something unforeseen, which will necessitate rupture in the home, a dissolution of the bonds. You may gain your freedom in such marriages, but pray to God that such marriages may not happen.

As regards companionate marriage it is as abhorrent to Judaism as it is to Catholicism because it is a throw-back to earlier and former stages of human life. No marriage which is entered into with the ever-present notion of separation, sanctioned and encouraged by law, is anything but legalized prostitution. Men and women should know their minds before they enter the solemn relations of marriage. A door, left wide open for willful and easy separation at such a time, simply defeats the moral ends of marriage and is encouragement to impulsive thoughtless conduct in this most significant of human relations.

I am convinced that the whole genius of Judaism rebels against this notion of companionate marriage.

And regards birth control; there has as yet been no authoritative pronouncement of any organized body in Israel on this subject. But I am inclined to believe, from a reading knowledge of

Jewish sources, that Judaism, even traditional Judaism, would look with favor upon some form of birth control, or birth control under certain conditions.

The ideal of course is continence, but it is too extreme a demand made upon all men. There are situations wherein considerations of health or economic stress makes the begetting of offspring in the one case dangerous, and in the other undesirable both for the child and for the parent of the child, and when birth control is the solution for marital wellbeing.

Two years ago Prof. Jacob Lauterbach, of the Hebrew Union College was asked to give a response on birth control based on the Talmudic-Rabbinic law. His response is lengthy. The conclusion is as follows:

"In summing up the results of our discussion, I would say that while there may be some differences of opinion about one detail or another or about the exact meaning of one talmudic passage or another, we can formulate the following principles in regard to the question of birth control as based upon a correct understanding of the halakic teachings of the Talmud as accepted by the medieval rabbinic authorities, and especially upon the sound interpretation given by R. Solomon Luria to some of these talmudic passages:

1. The Talmudic-Rabbinic law does not consider the use of contraceptives as such, immoral or against the law. It does not forbid birth control, but it forbids birth suppression.

2. The Talmudic Rabbinic law requires that every Jew have

at least two children in fulfillment of the Biblical command to propagate the race which is incumbent upon every man.

3. There are, however, conditions under which a man may be exempt from this prime duty: (a) When a man is engaged in religious work like the study of the Torah, and fears that he may be hindered in his work by taking on the responsibilities of a family. (b) When a man because of love or other considerations marries a woman who is incapable of having children, as an old or sterile woman. (c) When a man is married to a woman whose health is in such a condition as to make it dangerous for her to bear children. For consideration for the saving of human life or even (Hebrew) set aside the obligation to fulfill a religious duty. In this case then, the woman is allowed to use any contraceptives or even to permanently sterilize herself in order to escape the dangers that would threaten her at childbirth.

4. In case a man has fulfilled the duty of propagation of the race, as when he has already two children, he is no longer obliged to beget children and the law does not forbid him to have such relations which would not result in offspring. In such a case the woman certainly is allowed to use any kind of contraceptive or preventative. Of course in any case, the use of contraceptives or of any device to prevent conception is allowed only when both parties, i. e. husband and wife consent.

And so Judaism again faced life squarely and honestly,

and recognizing the limitations under which men and women live, does not place the stigma of sin upon this act of birth control when it is entered into for considerations of health, of economic reasons, for the wellbeing of the home.

The danger on this subject is quite apparent. The knowledge of birth control and contraception, intended for men and women living in wedlock is fast becoming disseminated among unmarried young men and women. And that knowledge is looked upon and interpreted as a sanction for immoral conduct outside of marriage.

To sum up. Both Judaism and Catholicism and all other great historic religions insist and must insist even in this day of confusion, intellectual commotion and shifting standards, must insist upon the ideal of purity in human life as against all pagan conceptions; must insist upon the concept of marriage as a holy institution and not merely as a secular of two people and must hold up, perhaps more today than in previous generations, the ideal of the home as the place where human souls are to be fashioned, a place which is the last refuge and citadel of the noble virtues of the race, of purity, of selflessness, of piety, of sacrificial devotion. Judaism and all great religions must insist today that upon the portals of our homes there shall remain ~~the~~ inscribed as of yore: (quote Hebrew) "Holy, holy, holy. Remove the sandals from off thy feet for the ground upon which thou standeth is holy ground."

That's how your fathers and their fathers looked upon their homes. They were humble dwellings, poorer by far than the homes in which you live, unadorned by wealth and not filled with the comforts of life.

In dark serpentine ghetto alleys they lived, in places frequently where the sun never entered and the walls in them cold and damp. And yet they looked upon their homes as sanctuaries of the living God (quote Hebrew) a microscopic sanctuary into which God could enter. And in these humble dwellings of self restraint, of discipline, of Kidushin - holiness, there was no talk of divorce and no talk there of companionate marriage and no talk there of self indulgence, selfishness.

There was talk there of the right of self protection, of the beauty of mutual cooperation and mutual self sacrifice. And I maintain, friends, that these old fashions are still the wholesome, nourishing, fructifying, ennobling ideals of any culture and any civilization. And were I a prophet, I would prophesy that they will outlive, - these old-fashioned ideals which are as old as the sun - that they will outlive all our present day aberrations and temperamentalism which comes with a day and pass with a day. These are eternal truths, verities of centuries of experience. They represent the accumulated wisdom of countless generations of men and women who have lived and known life and all its problems. And as a result of their wrestling with these problems there has been given unto us, expressed in code, expressed in ideals, in maxims, habits of conduct, certain judgments, certain convictions which the wise men will take to heart and live by.

"He" said one of the Rabbis, "who loves his wife as himself and honors her more than himself, who rears his children into the right way of life and leads them into straight paths and marries them when the time of their maturity comes, of him and of his household is said "thou shalt know that thy tent will be in peace."

The love, then, of which we are speaking is not that based on the passing lust of the moment nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds.

This outward expression of love in the home demands not only mutual help but must go further. Indeed must have its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love toward God and their neighbor; on which indeed "dependeth the whole law and the prophets."

For all men of every condition and in whatever honorable walk of life they may be can and ought to imitate that most perfect example of holiness placed before man by God, namely Christ our Lord, and by God's grace to arrive at the summit of perfection, as is proved by the example of many saints.

By this same love it is necessary that all the other rights and duties of the marriage state be regulated so that the words of the apostle, "Let the husband render the debt to the wife, and the wife also in like manner to the husband," express not only a law of justice but a norm of charity.

The Authority of the Husband.

Domestic society being confirmed therefore by this bond of love, it is necessary that there should flourish in it "order of love," as St. Augustine calls it. This order includes both privacy of the husband with regard to the wife and children, and the ready subjection of the wife and her willing obedience which the apostle commends in these words:

"Let women be subject to their husbands as to the Lord. Because the husband is the head of the wife, as Christ is the head of the Church."

This subjection, however, does not deny or take away the liberty which fully belongs to the woman both in view of her dignity as a human person, and in view of her most noble office as wife and mother and companion; nor does it bid her obey her husband's every request even if not in harmony with right reason or with the dignity due to a wife; nor in fine does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights

which threaten the married person, the children and the State.

Now all those arguments that are brought forward to prove the indissolubility of the marriage tie, arguments which have already been touched upon, can equally be applied to excluding not only the necessity of divorce, but even the power to grant it; while for all the advantages that can be put forward for the former there can be adduced as many disadvantages and evils which are a formidable menace to the whole of human society.

To revert again to the expressions of our predecessor, it is hardly necessary to point out what an amount of good is involved in the absolute indissolubility of wedlock and what a train of evils follows upon divorce. Whenever the marriage bond remains intact, then we find marriages contracted with a sense of safety and security, while when separations are considered and the dangers of divorce are present, the marriage contract itself becomes insecure, or at least gives ground for anxiety and surprises. On the one hand we see a wonderful strengthening of goodwill and cooperation in the daily life of husband and wife, while on the other both of these are miserably weakened by the presence of a facility for divorce.

Here we have at a very opportune moment a source of help by which both parties are enabled to preserve their purity and loyalty; there we find harmful inducements to unfaithfulness. On this side we find the birth of children and their tuition and upbringing effectively promoted, many avenues of discord closed amongst families and relations, and the beginnings of rivalry and jealousy easily suppressed; on that, very great obstacles to the birth and rearing of children and their education, many occasions of quarrels and seeds of jealousy sown everywhere.

Finally, but especially, the dignity and position of women in civil and domestic society is reinstated by the former; while by the latter it is shamefully lowered and the danger is incurred of their being considered outcasts, slaves of the lust of men.

To conclude with the important words of Leo XIII:

"Since the destruction of family life and the loss of national wealth and resources is brought about more by the corruption of morals than by anything else, it is easily seen that divorce, which is born of the perverted morals of a people, and leads, as experience shows, to vicious habits in public and private life, is particularly opposed to the well-being of the family and of the State.

The serious nature of these evils will be the more clearly recognized when we remember that once divorce has been allowed there will be no sufficient means of keeping it in check within any definite bounds. It is the force of example, and

admire the divine wisdom, holiness and goodness which, while respecting the dignity of husband and wife, has provided so bountifully for the conservation and propagation of the human race by a single chaste and sacred fellowship or nuptial union.

Marriage Degraded in Many Ways.

When we consider the great excellence of chaste wedlock, venerable brethren, it appears all the more regrettable that particularly in our day we should witness this divine institution often scorned and on every side degraded.

For now, alas! not secretly ⁽³⁾ under cover, but openly, with all sense of shame put aside, now by word, again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided, divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy.

Books are not lacking which dare to pronounce themselves as scientific but which in truth are merely coated with a veneer of science in order that they may the more easily insinuate their ideas. The doctrines defended in these are offered for sale as the productions of modern genius, of that genius, namely, which is considered to have emancipated itself from all those old-fashioned and immature opinions of the ancients, and to the number of these antiquated opinions they relegate the traditional doctrine of Christian marriage.

These thoughts are instilled into men of every class, rich and poor, workers and masters, lettered and unlettered, married and single, the godly and godless, old and young, but for these last, as easier prey, the worst snares are laid.

Not all the sponsors of these new doctrines are carried to the extremes of unbridled lust; there are those who, striving as it were to ride a middle course, believe nevertheless that something should be conceded in our time as regards certain precepts of the divine and natural laws. But these likewise, more or less wittingly, are emissaries of the great enemy who is ever seeking to sow cockle among the wheat.

We, therefore, whom the Father has appointed over His field, we who are bound by our most holy office to take care lest the good seed be choked by the weeds, believe it fitting to apply to ourselves the most grave words of the Holy Ghost with which the Apostle Paul exhorted his beloved Timothy: "Be thou vigilant. Fulfill thy ministry. Preach the word, be instant in season, out of season; reprove, entreat, rebuke in all patience and doctrine (II Tim., iv, 2-5)."

And since, in order that the crafts of the enemy may be avoided, it is necessary first of all that they be

reception of the offspring is prevented. Onan, the son of Judah, did this, and the Lord killed him for it.

Therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine regarding this question. The Catholic Church, to whom God has entrusted the defense of the integrity and purity of morals, standing erect in the midst of the moral ruin which surrounds her, in order that she may preserve the chastity of the nuptial union from being defiled by this foul stain, raises her voice in token of Divine ambassadorship and through our mouth proclaims anew:

Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offence against the law of God and of nature, and those who indulge in such are branded with the guilt of a grave sin.

We admonish, therefore, priests who hear confession and others who have the care of souls, in virtue of our supreme authority and in our solicitude for the salvation of souls, not to allow the faithful entrusted to them to err regarding this most grave law of God, much more, that they keep themselves immune from such false opinions, in no way conniving in them. If any confessor or pastor of souls, which may God forbid, lead the faithful entrusted to him into these errors or should at least confirm them by approval or by guilty silence, let him be mindful of the fact that he must render a strict account to God, the Supreme Judge, for the betrayal of his sacred trust, and let him take to himself the words of Christ: "They are blind and leaders of the blind; and if the blind lead the blind, both fall into the pit (Matthew, xv. 14)."

As regards the evil use of matrimony—to pass over the arguments which are shameful ones—not infrequently others that are false and exaggerated are put forward. Holy Mother Church very well understands and clearly appreciates all that is said regarding the health of the mother and the danger to her life. And who would not grieve to think of these things? Who is not filled with the greatest admiration when he sees a mother risking her life with heroic fortitude, that she may preserve the life of the offspring which she has conceived? God alone, all bountiful and all merciful as He is, can reward her for the fulfillment of the office allotted to her by nature, and will assuredly repay her in a measure full to overflowing (Luke, vi. 38).

Holy Church knows well that not infrequently one of the parties is sinned against rather than sinning when for a grave cause he or she reluctantly allows the perversion of the right order. In such a case, there is no sin, provided that, mindful of the law of charity he or she does not neglect to seek to dissuade and to deter the partner from sin. Nor are those considered as acting

1. Any statement ^{Proth. Th.} 330 re - is a great movement. The rep.
the strongest - and with poss. execution, Confession - the largest
org. rel. unit in the world - Certainly he wields
the greatest authority in the rel. world to-day. When he
speaks the faithful not only listen, but obey. No
single voice to-day can oppose for Prot. Chris. - and
no single voice for Jud. - But the Pope is the supreme
and unquestioned head and spokesman for the whole -
the Church divided into 150 denom. - each one poss. its own
Canon or ecc. law, and each one its own pre. or org.
Orth. Jud. has no central authority - but it does possess
a Code of law - the Halakah - which subject to an occas.
renewal of a Rabbi - is binding upon all who wish to
call on Orth. Jews - Reform Jews are grate as disreg.
has lost central rel. control as Liberal Ch. has -
the decision, broken into many + C.C.C.-A. are not binding
upon any one - not even upon Rabbi - This express confession
has its advan. with definite disadvant. - Every man
became his own authority, whereas every man was born
the family, the experience, the judgment to be his own
authority is all mental + spiritual reaction -
2. Be that as it may - he is the first great
who can challenge to his place on children in spirit, and
not the 2000 yr. of Tradition and art, the
accumulated wisdom exp. + prophetic perceptions
of so centuries - on subjects vital to their sp.
welfare - and he is listened to with reverence
and by and by his conviction is followed -
3. last week Pope Pius XI - issued Encyclical to renew
world in subject, marriage. It was presented
by "present evolution with errors and vices that
✓ affect the family and society" - a lengthy 16,000

word document which revises that attitude, P. Chrest (2)
towards Mar. Talence - presents P. Chrestan's view of
family life, of self / members, a family towards
each other, his devotion, being corrected and
uncompromising marriage, and ~~states~~ the
state to ~~support~~ but its support Economic
and legal to maintain the ~~traditional~~ family
institutions on the basis of Cath. Christian ethics.

4. Let us say at the outset that, the men may differ
sharply as men, the others, the government - which
is in reality only a reflection of, five-hundred position
of the C.E. - we cannot help but be inspired with
its tremendous moral earnestness - its noble
idealism - its courage for the practical discovery
of family life ^{and the dignity of marriage} and its clarity clarity and
persistence of its utterances. This is a code of
conduct, enunciated & defended, which is based
on the solid rock of a tremendous religious
conviction, on eternal verities. There is no
succession made here to the shifting morals
and temper of a day or a generation. ~~no~~
moral discontinuity. No greater effort
to keep up with changing social life and
customs. For the a determined purpose
effort to change social life & customs to
meet the demands of a maximum moral
idealism, projected centuries ago by the
founder, the Church herself ~~and~~ retaining
authority for all times and for all conditions.

5. You may not accept the premises, and ^{well} you may reject the conclusion - but you cannot accuse it, being inconsistent with itself, & not knowing its own mind, or of travelling left instead of attempting to find it.

6. It begins with -

➤ Marriage is a divine institution - Waterbury was not instituted by man but by God - ~~Marriage~~ has to which aim to strengthen, confirm & elevate it are not man-made but of God - Hence these laws cannot be subject to any human decrees or to any contrary pact even, the spouses etc.

② Man is free to decide whether he wishes to be married or not - There should be absolute freedom & choice - Men who contemplated voluntarily - take counsel with parents - but decisions must be their's - But once entered - subject to divine marriage laws and their essential properties

③ Such a marriage is a union of souls.

And from this union a sacred and inviolable bond arises. Marriage is a sacrament.
- a symbol of perfect union of Christ and his church -
and it is indissoluble. Divorce is: un-

thinkable, and unpardonable under any conditions and for any cause - In extreme cases - such as gross immorality or adultery this may take place a separation - a mensa et thoro - but not vincula -

7. The Evangel. dwells at great length, and very wisely and
wisely, on the blessings, continuously among which
it enumerates (a) offspring (b) conjugal faith (c) and the
sacrament.

(1) The child holds first place among the blessings
& continuously. To bring children into the world & to
educate them is the supreme privilege ^{& blessing} of parenthood.
The indissoluble character, the marriage bond
gives the strongest guarantee that at the
proper education, the offspring will not be
left unprotected.

(2) Concerning conjugal faith the Evangel. states

*completely
just* (Just) The house ^{looks} needs a head and
a heart. The head is the husband. The heart is
the woman. The house requires a central
authority which should reside in the father.
without him, life is lost away and the
liberty which fully belongs to the woman with
in view of her dignity as a human person, and
her inextinguishable office as wife, mother and
companion. She is not to obey her husband,
may oppose as if it is not in harmony
with right reason and the divine law.
She is a wife. It is her duty to obey her husband as the Lord Christ.
no family life is stable if ever separated
because of indignation, which cares not for the good, the
family prevails.

(3) The sacrament is want the divine, that
peculiar inner power, which is a power
& supernatural power - in helping them along

It is ^{not} enough to build a home as "compatibility
& improvement". when that class the home
should be dissolved - That is building a
home before hand. There must be a
deliberate effort at union - based
on just & truth - on mutual sympathy
charity, and as the fact, the eternal
inevitability, the union -
(note 4)

MRS. ABBA HILLEL SILVER
16311 LAKE SHORE BOULEVARD
CLEVELAND, OHIO



their problems.

^{This has & shall not}
8. Marriage, maintains the Euc. ~~has been~~ is being
degraded to-day. Shamelessly being cheapened,
poised & vulgarized. (Part 3)

(1) Part, in other words, is being sexualized,
regarded as an instinct, man, seems
subject to his whims - changed and always
according to human caprice

(2) Proceeds to attack Birth-control
and Contraceptive marriage.

(3) Birth-control, except as effected thru
voluntary continence, is a crime against
nature - and a deed which is harmful and
intrinsically vicious - No reason, however
practical - con. considerations, health, just this
can justify the frustrating & unnecessary
act - which is intended primarily for the
begetting, children. (Part 4)

(4) The argument that parents may not be
able to support a large family is countered
by the assertion that the State should see
to it that such economic conditions are set
up as will enable every head of a family to
earn as much as, according to his station
is just or necessary for him, his wife and for
the rearing of his children -

(5) The Ency. ^{also} condemns, all movement among at
prohibition, marriage to defectives or at
sterilization. The thesis is laid down that
"Magistrates have no direct power over the bodies
of their subjects. Therefore, when no crime has
taken place, they can never directly harm
or tamper with the integrity of the body, either
for reasons of eugenics or any other reason"
- Sound - Education -

(6) Companionate Marriage - branded as an
"hateful abomination - which reduces
our truly cultured natures to the bar-
barous standards of savage people"

(7) The Ency. concludes (1) with the exhortation to clergy
to give wholesome instruction in duties & up-
s. Christian marriage - growth diff. from
exaggerated physical education - by which "is
learned rather the art of living in a
noble way rather than the virtue of living
chastely"

(2) Appeal to husband & wife - to stand
fast by commitments, fed in all things relating
to matrimony - mutual love & affection -
tenderness, charity - not to lay false
hands, if - to educate

(3) Boys & girls - right attitudes in
childhood & adolescence

(4) To build a house which shall be a replica
of that ~~paradise~~ ~~is what~~ ~~center~~ ~~place~~ ~~father~~
should be truly a father Mother truly a
mother



To run up Reformation

5. Both Jud. & ~~the~~ ^{the} as well as all other nations for the
stand committed to

- 1- Ideal of purity in life, and against all forms of
~~immoral~~ ^{immoral} ~~behavior~~ ^{behavior}.
- 2- Marriage as a holy institution.
- 3- The home - as center of civilization - which des-
pites changed econ. condns. - must be maintained
in its integrity as the ~~base~~ ^{base} of faith-
fulness, devotion, mutual sacrifice, and moral
aspirations.

✓ ~~He~~ He who loves his wife - loves - leads
his sons & daughters in straight -
and marriage then when their
time of marriage comes - to his
house the words of Job

1. How does Judaism's teaching square with Pontiff's pronouncements?
 For the main they are in complete accord.

(1) When the Evcy. speaks of marriage as a divine institution it quotes the O.T. "Therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh... And God blessed them and said to them: Be fruitful, and multiply, and fill the earth and sub. it."

(2) That it is a sound institution and much more than a by-product is also O.T. doctrine - altho not the O.T. nor Jew. tradition knew of "sacraments". pt 13:17
"Christ & Church" really takes over from symbol of Heaven - Relat. of God to Israel.

"And I will betroth thee unto me forever"

(3) Concerning the blessings & wadded life & love the Bible abounds - esp. the Psms, Psalms. One pastor from the Talmud will suffice:

"To be unwedded is to live without joy, without blessing, without protection, without peace"

2. On the matter of Divorce there is, however, a sharp divergence.

(1) Jud. did not regard the marriage bond as indissoluble. Bible & Rabbinic law recognized leg. grounds & reasons for divorce. It did not advocate it. It did not affirm it. It lamented it but recog. it as preventing the lesser of two evils.

(2) Thus the Talmud declares: "He who divorces his wife is hated before God" and again -

"Tears are shed on Jods altar for the one who ^{denies} ~~forgets~~ the wife, his youth."

(3) But the practical sages, Jud. say. that men sometimes fail to live up to the ideal - and ∴ permitted divorce rather than perpetrate an intolerable frustration in the home.

(4) In fact Jud. had very liberal divorce laws.

(Based) on Lev. 24.1-2.

"When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some unseemly thing in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and become another man's wife."

(5) Hillel & Shammai - "unseemly thing", Hillel's view prevailed. Jesus followed Shammai.

(6) Little divorce in Israel - but only because many rules were later adopted which prevented unconsidered divorces - such as the get, which seemed to the wife a certain lowering in class, divorce - the minute and numerous regulations concerning the formalities in writing and handing over the document which rendered the act difficult - and the law, Rab. Gershom which forbade a man

from divorcing his wife without her consent, except
in certain limited cases — Divorce was
becoming moral sense & people framed upon
it — It is not what the law says which
controls life — but what people believe is.
Polygamy —

(7) Jews overruled Ed with marriage — not with
divorce — They threatened children — Divorce
was unthinkable — a disgrace as well as
a calamity.

(8) Catholic Church prohibited Divorce — Tended to
subterfuge & delay certain marriages,
"null & void from beginning" — Judaism
built no walls — & lived in long holes —
It said to weak turnovers: You are eating
a rotten union etc. Make it end!

† There may be divine, for perfect, sad and
deplorable conditions — You may be free to
part — But neither you nor your partner
with your upon such a tragic disruption!

3 - Companionate Marriage is an adherent to
God as to fact — It is a throw-back —
No marriage entered into with the ex. present
notion of separation, restraint & is encouraged by
law is anything but legalized prostitution.
Then women should throw their names before
they enter voluntary relations — Their first per

years will, necessarily, be years of adjustment -
a door wide open for unilateral separation &
this time it simply defeats the moral objectives
& marriage - and is an encouragement to
hypersexualization & impulsiveness that leads conduct
in the most critical & sign. sphere of human
relations to be jud. rebell against it!

f. Birth-control - no author. premeditated - study reveals attitudes
no man spends for orthodoxy - Frad. jud.
would, in all probability, favor it - liberal
jud. may be inclined to be less uncompromising
to Orthodoxy - The edict is common
controversies! But it is too extreme a demand
to make upon all men - There are situations
wherein considerations, the health, or economic
factors making the negation of offspring either
dangerous, undesirable either for the parents
or the child who may be born - and where birth
control though contraception is the solution
for marital well-being - Responsiveness

(1) Evangelical Prohibitions of Conj. & Episc.
attending Laurel Conf. 1940 (p. 43). contraception

(2) Dangers apparent - Knowledge of birth control
intended for every man living in world is fast
being disseminated among youth unmarried
young men married - & that know. is unsafe.
or sanction for immoral conduct outside
of marriage - This will be disastrous

ABSTRACT OF THE ADDRESS

"THE POPE'S ENCYCLICAL ON MARRIAGE AND DIVORCE"

BY

RABBI ABBA HILLEL SILVER
THE TEMPLE, SUNDAY, JAN.
18th, 1931

One may differ sharply on some of the pronouncements of the Encyclical but one can not help but be impressed with its tremendous moral earnestness, with its noble idealism, its concern for the sanctities and decencies of family life and the clearness and positiveness of its utterances.

Here is a code of conduct enunciated and ^{defended} defined which to the faithful is based on the solid rock of eternal verities. There is no concession made here to the shifting moral mood and temper of a day or of a generation and no frantic effort to keep up with the changing life and customs of society. Rather one finds here a determined and courageous effort ^{change} to ~~WALK~~ social life and customs to meet the demands of the maximum moral idealism projected centuries ago by the founder of the Church and retaining binding authority for all time and for all cultures.

One may not accept the Encyclical's premises or its conclusions but one can not accuse it of being inconsistent with itself or of not knowing its own mind, or of trailing life instead of guiding it.

With the ideal of marriage as a divine institution, the Catholic position is in complete accord with the older Jewish tradition. While Judaism has no sacraments, it looked upon marriage as holy, as something much more than a mere legal contract. Both historic Churches look upon marriage as the supreme and most significant experience in human life and therefore call

upon men and women to bring to the marriage relation their noblest capacities and a consecrated will to make the marriage beautiful and lasting.

Judaism, however, following the older Biblical tradition, does not regard the marriage bond as indissoluble. Judaism did not approve of divorce. It deprecated it. It recognized that situations may arise within a home when divorce is the lesser of two evils.

The Talmud declared: "He who divorces his wife is hated before God" and that "Tears are shed on God's altar for the one who divorces the wife of his youth." But in its practical sagacity and recognizing the limitations of human life, Judaism permitted divorce in certain situations rather than perpetuate an intolerable situation in the home.

In fact, Judaism has a very liberal divorce law. Yet in spite of that, divorce was a rare phenomenon in Jewish life. The moral sense of the people frowned upon it. The sanctities which were built up within the home made divorce unthinkable, a calamity and a disgrace. It is really not what the law declares which is important. Men's real lives are not controlled by law but by beliefs and convictions. Judaism believed in sacred marriage and in the purity of family life and in the moral obligation to find the solution for domestic difficulties in adjustment rather than in separation. And divorce was accordingly not a serious problem in Jewish life.

Companionate marriage is as abhorrent to Judaism as to Catholicism. No marriage entered into with the ever-present notion of separation, is anything but legalized prostitution. Men and women should know their minds before they enter the most solemn relationship of matrimony.

The first few years of married life must of necessity be years of adjustment. A door left wide open for willful and easy separation at such a time simply defeats the moral ends of marriage and is encouragement to impulsive

thoughtless conduct in this most significant of human relations.

The whole genius of Judaism rebels at such a cheapening of the marriage concept.

While there has been no authoritative pronouncement on the subject of birth control in Judaism, our legal position would indicate that Judaism would not take as uncompromising a position on the subject as does the Catholic Church and would not brand birth control as immoral. While the ideal is, of course, continence Judaism nevertheless recognizes that there are situations where considerations of health or of economic stress make the begetting of offspring in the one case dangerous, and in the other undesirable and when birth control through contraception is the best solution for general marital wellbeing.

Judaism and Catholicism, as well as other historic faiths stand committed for all times to the ideal of purity in life as against all forms of recrudescant paganism, to the concept of marriage as a holy and not a profane institution and to the ideal of maintaining the integrity of the home on the basis of faithfulness, moral proprieties, mutual sacrifice and spiritual aspirations.

*For sermon
342*

LAMBETH CONFERENCE

1930



ENCYCLICAL LETTER FROM THE BISHOPS with the RESOLUTIONS AND REPORTS

Price 2s. 6d. net

Society for Promoting Christian Knowledge

THE
LAMBETH
CONFERENCE
1930

ENCYCLICAL LETTER
FROM THE BISHOPS
WITH
RESOLUTIONS

AND
REPORTS



LONDON
SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE
NEW YORK: THE MACMILLAN COMPANY

THE
PARLIAMENTARY
CONFERENCE
1930

EXPLANATORY
MEMORANDUM



[PRINTED IN GREAT BRITAIN.]

CONTENTS

LIST OF THE BISHOPS ATTENDING THE CONFERENCE, ARRANGED ACCORDING TO DATE OF CONSECRATION ...	1
LIST OF THE BISHOPS ATTENDING THE CONFERENCE, ARRANGED ACCORDING TO PROVINCES... ..	7
ENCYCLICAL LETTER FROM THE ASSEMBLED BISHOPS ...	15
RESOLUTIONS FORMALLY ADOPTED BY THE CONFERENCE ...	37
REPORTS OF COMMITTEES :—	
I. The Christian Doctrine of God	65
II. The Life and Witness of the Christian Com- munity	85
III. The Unity of the Church	110
IV. The Anglican Communion	152
V. The Ministry of the Church	164
VI. Youth and its Vocation	188

LIST OF BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1930

In the arrangement of the following list of Bishops attending the Conference the general order followed is that of the date of Consecration. The Bishops of London, Durham, Winchester and Meath have an ancient priority which has been recognised in the list. The order in which the Metropolitans are placed is based on many different kinds of consideration, and precedence is given this year to Chairmen of Houses of Bishops as such.

- 1 ARCHBISHOP OF CANTERBURY (MOST REV. C. G. LANG, D.D.),
1928 May 1st, 1901.
- 2 ARCHBISHOP OF YORK (MOST REV. W. TEMPLE, D.LITT.), 1928.
January 25th, 1921.
- 3 ARCHBISHOP OF ARRAUGH (MOST REV. C. F. D'ARCY, D.D.), 1920.
February 24th, 1903.
- 4 ARCHBISHOP OF DUBLIN (MOST REV. J. A. F. GREGG, D.D.),
1920 December 28th, 1915.
- 5 BISHOP OF BRECHIN, PRIMUS OF SCOTTISH EPISCOPAL CHURCH
(MOST REV. W. J. F. ROEBERDS, D.D.), 1908
January 8th, 1904.
- 6 ARCHBISHOP OF WALES (MOST REV. A. G. EDWARDS, D.D.),
1920 March 25th, 1889.
- 7 BISHOP OF RHODE ISLAND, PRESIDING BISHOP OF THE
PROTESTANT EPISCOPAL CHURCH IN U.S.A. (RT. REV. J. DE
W. PERRY, D.D.) January 8th, 1911.
- 8 BISHOP OF CALCUTTA, METROPOLITAN OF INDIA (MOST REV.
F. WESTCOTT, D.D.), 1919 November 30th, 1905.
- 9 ARCHBISHOP OF SYDNEY, PRIMATE OF AUSTRALIA AND TAS-
MANIA (MOST REV. J. C. WRIGHT, D.D.), 1909.
August 24th, 1909.
- 10 ARCHBISHOP OF CAPE TOWN, METROPOLITAN OF SOUTH AFRICA
(MOST REV. W. M. CARTER, D.D.), 1909
September 29th, 1891.
- 11 PRIMATE AND ARCHBISHOP OF NEW ZEALAND (MOST REV.
A. W. AVERILL, D.D.), 1925 January 6th, 1910.
- 12 ARCHBISHOP AND PRIMATE OF THE WEST INDIES (MOST REV.
E. HUTSON, D.D.), 1921 January 15th, 1911.
- 13 ARCHBISHOP OF NEW WESTMINSTER (MOST REV. A. U. DE
PENCIER, D.D.), 1925 July 25th, 1910.
- 14 ARCHBISHOP OF MILBOURNE (MOST REV. F. W. HEAD, D.D.),
1929 November 1st, 1929.
- 15 ARCHBISHOP OF BRISBANE (MOST REV. G. SHARP, D.D.), 1921
April 25th, 1910.
- 16 ARCHBISHOP OF PERTH (MOST REV. H. F. LE FASU, M.A.),
1929 September 21st, 1915.
- 17 THE CHAIRMAN OF THE HOUSE OF BISHOPS IN JAPAN (RIGHT
REV. J. MCKIM, D.D.) June 24th, 1893.

- 18 THE CHAIRMAN OF THE HOUSE OF BISHOPS IN CHINA (RIGHT REV. L. H. EGOTS, D.D.) November 14th, 1904.
- 19 BISHOP OF LONDON (RT. REV. A. F. WINNINGTON-INGRAM, D.D.) November 30th, 1897.
- 20 BISHOP OF DURHAM (RT. REV. H. H. HENSON, D.D.) February 2nd, 1918.
- 21 BISHOP OF WINCHESTER (RT. REV. F. T. WOODS, D.D.) September 21st, 1916.
- 22 BISHOP OF MELTH (MOST REV. J. ORR, D.D.) August 6th, 1923.
- 23 ASSISTANT BISHOP OF LONDON (RIGHT REV. W. W. PERRIN, D.D.) March 25th, 1893.
- 24 BISHOP OF TENNESSEE (RIGHT REV. T. F. GAILOR, D.D.) July 25th, 1893.
- 25 ASSISTANT BISHOP OF BIRMINGHAM (RIGHT REV. A. HAMILTON BAYNES, D.D.) September 29th, 1893.
- 26 BISHOP OF ROCHESTER (RIGHT REV. J. R. HARMER, D.D.) May 23rd, 1895.
- 27 BISHOP OF ALASKA (RIGHT REV. P. T. ROWE, D.D.) November 30th, 1895.
- 28 ASSISTANT BISHOP OF LINCOLN (RIGHT REV. J. E. HINE, D.D.) June 29th, 1896.
- 29 BISHOP OF WESTERN NORTH CAROLINA (RIGHT REV. J. M. HORNER, D.D.) December 28th, 1898.
- 30 BISHOP OF SACRAMENTO (RIGHT REV. W. F. MORELAND, D.D.) January 25th, 1899.
- 31 ASSISTANT BISHOP OF ROCHESTER (RIGHT REV. G. L. KING, D.D.) June 29th, 1899.
- 32 BISHOP OF INDIANAPOLIS (RIGHT REV. J. M. FRANCIS, D.D.) September 21st, 1899.
- 33 BISHOP OF FOND DU LAC (RIGHT REV. R. H. WELLER, D.D.) November 8th, 1900.
- 34 BISHOP IN ARGENTINA (RIGHT REV. E. F. EVERY, D.D.) July 13th, 1902.
- 35 BISHOP A. M. KNIGHT, D.D. (CANTERBURY ASSISTANT). February 24th, 1903.
- 36 BISHOP OF SALISBURY (RIGHT REV. ST. C. G. A. DONALDSON, D.D.) October 28th, 1904.
- 37 BISHOP OF MORAY, ROSS AND CAITHNESS (RIGHT REV. A. J. MACLEAN, D.D.) December 21st, 1904.
- 38 COADJUTOR BISHOP OF NEW JERSEY (RIGHT REV. A. W. KNIGHT, D.D.) December, 21st, 1904.
- 39 SUFFRACAN BISHOP OF SOUTHAMPTON (RIGHT REV. C. H. BOUTLOWER, D.D.) January 25th, 1905.
- 40 BISHOP OF LLANDAFF (RIGHT REV. J. P. HUGHES, D.D.) June 1st, 1905.
- 41 BISHOP OF YUKON (RIGHT REV. I. O. STRINGER, D.D.) December 17th, 1905.
- 42 SUFFRACAN BISHOP OF KNARESBOROUGH (RIGHT REV. L. F. M. B. SMITH, D.D.) December 27th, 1905.
- 43 ASSISTANT BISHOP OF ELY (RIGHT REV. H. M. E. PRICE, D.D.) February, 2nd, 1906.

- 44 BISHOP OF WESTERN MICHIGAN (RIGHT REV. J. N. MCCORMICK, D.D.)
February 14th, 1906.
- 45 BISHOP OF MILWAUKEE (RIGHT REV. W. W. WEBB, D.D.)
February 24th, 1906.
- 46 BISHOP OF CHESTER (RIGHT REV. H. L. PAGET, D.D.)
April 25th, 1906.
- 47 BISHOP OF BRISTOL (RIGHT REV. G. NICKSON, D.D.)
June 29th, 1906.
- 48 BISHOP OF FREDERICTON (RIGHT REV. J. A. RICHARDSON, D.D.)
November 30th, 1906.
- 49 BISHOP OF ARGYLL AND THE ISLES (RIGHT REV. K. MACKENZIE, D.D.)
January 25th, 1907.
- 50 ASSISTANT BISHOP OF ST. ALBANS (RIGHT REV. G. H. LANDER, D.D.)
June 29th, 1907.
- 51 BISHOP OF ST. ANDREWS, DUNKELD AND DUNELANE (RIGHT REV. C. E. PLUMB, D.D.)
March 25th, 1908.
- 52 ASSISTANT BISHOP OF GLOUCESTER (RIGHT REV. E. J. PALMER, D.D.)
May 28th, 1908.
- 53 BISHOP IN EGYPT AND THE SUDAN (RIGHT REV. LL. H. GWYNNE, D.D.)
October 11th, 1908.
- 54 ASSISTANT BISHOP OF LONDON (RIGHT REV. H. BURY, D.D.)
October 11th, 1908.
- 55 BISHOP OF MONTREAL (RIGHT REV. J. C. FARTHING, D.D.)
January 6th, 1909.
- 56 BISHOP OF TORONTO (RIGHT REV. J. F. SWEENEY, D.D.)
March 25th, 1909.
- 57 BISHOP OF THE AMERICAN CHURCHES IN EUROPE (RIGHT REV. N.S. THOMAS, D.D.)
May 6th, 1909.
- 58 BISHOP OF MOOSEHORN (RIGHT REV. J. G. ANDERSON, D.D.)
May 16th, 1909.
- 59 BISHOP OF MAINE (RIGHT REV. B. BREWSTER, D.D.)
June 17th, 1909.
- 60 BISHOP OF ST. ALBANS (RIGHT REV. M. B. FURSE, D.D.)
June 29th, 1909.
- 61 BISHOP OF SHEFFIELD (RIGHT REV. L. H. BURROWS, D.D.)
July 11th, 1909.
- 62 SUFFRAGAN BISHOP OF EURNLEY (RIGHT REV. H. FENN, D.D.)
July 11th, 1909.
- 63 BISHOP OF CHRISTCHURCH (RIGHT REV. C. WEST-WATSON, D.D.)
September 21st, 1909.
- 64 BISHOP OF QU'APPELLE (RIGHT REV. M. T. MCA. HARDING, D.D.)
September 21st, 1909.
- 65 SUFFRAGAN BISHOP OF WHALLEY (RIGHT REV. A. G. FAWSTORNE, D.D.)
September 21st, 1909.
- 66 BISHOP IN SOUTH JAPAN (RIGHT REV. A. LEA, D.D.)
November 30th, 1909.
- 67 BISHOP OF NORWICH (RIGHT REV. B. POLLOCK, D.D.)
April 25th, 1910.
- 68 BISHOP OF LICHFIELD (RIGHT REV. J. A. KEMPTHORNE, D.D.)
May 16th, 1910.
- 69 BISHOP OF SAN JOAQUIN (RIGHT REV. L. C. SANFORD, D.D.)
January 25th, 1911.

- 70 BISHOP IN COREA (RIGHT REV. M. N. TROLLOPE, D.D.)
July 25th, 1911.
- 71 BISHOP OF TAUNTON (RIGHT REV. C. F. DE SALIS, D.D.)
July 25th, 1911.
- 72 BISHOP OF GEORGE (RIGHT REV. H. B. SIDWELL, D.D.)
September 29th, 1911.
- 73 BISHOP OF WESTERN MASSACHUSETTS (RIGHT REV. T. F. DAVIES,
D.D.)
October 18th, 1911.
- 74 BISHOP OF PENNSYLVANIA (RIGHT REV. T. J. GARLAND, D.D.)
October 28th, 1911.
- 75 BISHOP OF NEWCASTLE, N.S.W. (RIGHT REV. G. M. LONG, D.D.)
November 30th, 1911. d. July 9th, 1930.
- 76 SUFFRAGAN BISHOP OF KENSINGTON (RIGHT REV. J. P. MAUD,
D.D.)
December 28th, 1911.
- 77 BISHOP OF UGANDA (RIGHT REV. J. J. WILLIS, D.D.)
January 25th, 1912.
- 78 BISHOP OF OTTAWA (RIGHT REV. J. C. ROPER, D.D.)
February 24th, 1912.
- 79 BISHOP OF CORK, CLOYNE AND ROSS (RIGHT REV. C. B. DOWSE,
D.D.)
June 11th, 1912.
- 80 ASSISTANT BISHOP OF NEWCASTLE (RIGHT REV. C. J. WOOD,
D.D.)
July 14th, 1912.
- 81 BISHOP OF NELSON (RIGHT REV. W. C. SADLER, D.D.)
July 21st, 1912.
- 82 BISHOP IN MID-JAPAN (RIGHT REV. H. J. HAMILTON, D.D.)
October 18th, 1912.
- 83 BISHOP OF IOWA (RIGHT REV. H. S. LONGLEY, D.D.)
October 23rd, 1912.
- 84 BISHOP OF ATHABASCA (RIGHT REV. E. F. ROBINS, D.D.)
November 24th, 1912.
- 85 BISHOP OF DORNAKAL (RIGHT REV. V. S. AZARIAH, D.D.)
December 29th, 1912.
- 86 BISHOP OF NORTH QUEENSLAND (RIGHT REV. J. O. FEETHAM,
D.D.)
April 25th, 1913.
- 87 ASSISTANT BISHOP OF PETERBOROUGH (RIGHT REV. N. McL.
LANG, D.D.)
May 1st, 1913.
- 88 SUFFRAGAN BISHOP OF MASSACHUSETTS (RIGHT REV. S. G.
BARCOWK, D.D.)
June 17th, 1913.
- 89 BISHOP OF JAMAICA (RIGHT REV. G. F. C. DE CARTERET, D.D.)
October 18th, 1913.
- 90 BISHOP IN NORTH CHINA (RIGHT REV. F. L. NORRIS, D.D.)
January 1st, 1914.
- 91 ASSISTANT BISHOP OF OXFORD (RIGHT REV. E. D. SHAW, D.D.)
January 1st, 1914.
- 92 BISHOP OF NEW MEXICO (RIGHT REV. F. B. HOWDEN, D.D.)
January 14th, 1914.
- 93 BISHOP OF EDMONTON (RIGHT REV. H. A. GRAY, D.D.)
March 25th, 1914.
- 94 BISHOP OF MAURITIUS (RIGHT REV. C. H. COLDING-BIRLE, D.D.)
April 25th, 1914.
- 95 BISHOP OF NORTHERN RHODESIA (RIGHT REV. A. J. W. MAY,
D.D.)
April 25th, 1914.

- 96 BISHOP IN JERUSALEM (RIGHT REV. R. MACINNES, D.D.)
October 28th, 1914.
- 97 BISHOP OF CUBA (RIGHT REV. H. R. HULSE, D.D.)
January 12th, 1915.
- 98 BISHOP OF NEW JERSEY (RIGHT REV. P. MATTHEWS, D.D.)
January 25th, 1915.
- 99 BISHOP OF QUEBEC (RIGHT REV. L. W. WILLIAMS, D.D.)
January 25th, 1915.
- 100 BISHOP OF MICHIGAN (RIGHT REV. H. PAGE, D.D.)
January 28th, 1915.
- 101 BISHOP OF KOOTENAY (RIGHT REV. A. J. DOULL, D.D.)
February 24th, 1915.
- 102 BISHOP OF GOULBURN (RIGHT REV. L. B. RADFORD, D.D.)
August 24th, 1915.
- 103 BISHOP OF NEW GUINEA (RIGHT REV. H. NEWTON, D.D.)
September 21st, 1915.
- 104 BISHOP OF SWANSEA AND BRECON (RIGHT REV. E. L. BEVAN, D.D.)
September 29th, 1915.
- 105 SUFFRAGAN BISHOP OF STAFFORD (RIGHT REV. L. P. CRAWFORD, D.D.)
September 29th, 1915.
- 106 BISHOP OF NEWARK (RIGHT REV. W. R. STEARLY, D.D.)
October 21st, 1915.
- 107 BISHOP OF GRAHAMSTOWN (RIGHT REV. F. R. PHELPS, D.D.)
October 31st, 1915.
- 108 BISHOP OF CONNECTICUT (RIGHT REV. E. C. ACHESON, D.D.)
November 4th, 1915.
- 109 BISHOP OF MADRAS (RIGHT REV. E. H. M. WALLER, D.D.)
November 28th, 1915.
- 110 BISHOP OF NEWCASTLE (RIGHT REV. H. E. BILBROUGH, D.D.)
February 24th, 1916.
- 111 BISHOP OF DERRY AND RAPHOE (RIGHT REV. J. I. PEACOCKE, D.D.)
April 25th, 1916.
- 112 BISHOP OF KANSAS (RIGHT REV. J. WISE, D.D.)
October 23th, 1916.
- 113 BISHOP OF BRITISH COLUMBIA (RIGHT REV. C. DE V. SCHOFIELD, D.D.)
November 30th, 1916.
- 114 BISHOP OF SOUTH DAKOTA (RIGHT REV. H. L. BURLESON, D.D.)
December 14th, 1916.
- 115 BISHOP OF EXETER (RIGHT REV. THE LORD WILLIAM CECIL, D.D.)
December 28th, 1916.
- 116 BISHOP OF COLORADO (RIGHT REV. I. P. JOHNSON, D.D.)
January 1st, 1917.
- 117 BISHOP OF ABERDEEN AND ORKNEY (RIGHT REV. F. L. DEANE, D.D.)
May 1st, 1917.
- 118 COADJUTOR BISHOP OF CAPE TOWN (RIGHT REV. J. O. NASH, D.D.)
May 17th, 1917.
- 119 BISHOP OF BRITISH HONDURAS (RIGHT REV. E. A. DUNN, D.D.)
August 12th, 1917.
- 120 BISHOP OF THE WINDWARD ISLANDS (RIGHT REV. A. P. BERKELEY, D.D.)
August 12th, 1917.
- 121 BISHOP OF LABUAN AND SARAWAK (RIGHT REV. E. D. L. DANSON, D.D.)
September 21st, 1917.

- 122 BISHOP OF ATLANTA (RIGHT REV. H. J. MIKELL, D.D.)
November 1st, 1917.
- 123 BISHOP OF GIFFSLAND (RIGHT REV. G. H. CRANSWICK, D.D.)
November 1st, 1917.
- 124 BISHOP OF EASTERN OREGON (RIGHT REV. W. P. REMINGTON,
D.D.)
January 10th, 1918.
- 125 SUFFRAGAN BISHOP OF WOOLWICH (RIGHT REV. W. W. HOUGH,
D.D.)
February 2nd, 1918.
- 126 BISHOP OF NEWFOUNDLAND (RIGHT REV. W. C. WHITE, D.D.)
March 10th, 1918.
- 127 BISHOP OF MOMBASA (RIGHT REV. R. S. HEYWOOD, D.D.)
April 21st, 1918.
- 128 BISHOP OF TRINIDAD (RIGHT REV. A. H. ANSTEY, D.D.)
June 29th, 1918.
- 129 BISHOP IN FUKIEN (RIGHT REV. J. HIND, D.D.)
October 18th, 1918.
- 130 BISHOP OF HEREFORD (RIGHT REV. M. L. SMITH, D.D.)
November 1st, 1918.
- 131 BISHOP OF WORCESTER (RIGHT REV. E. H. PEARCE, Litt.D.)
February 24th, 1919.
- 132 COADJUTOR BISHOP OF MISSISSIPPI (RIGHT REV. W. M. GREEN,
D.D.)
May 29th, 1919.
- 133 BISHOP OF CASHEL, EMLY, WATERFORD AND LISMORE (RIGHT
REV. R. MILLER, D.D.)
June 11th, 1919.
- 134 BISHOP OF BARBADOS (RIGHT REV. D. W. BENTLEY, D.D.)
June 24th, 1919.
- 135 BISHOP OF THE FALKLAND ISLANDS (RIGHT REV. N. S. DE
JERSEY, D.D.)
June 24th, 1919.
- 136 BISHOP OF NASSAU (RIGHT REV. R. G. SHEDDEN, D.D.)
June 24th, 1919.
- 137 SUFFRAGAN BISHOP OF BARKING (RIGHT REV. J. T. INSKIP,
D.D.)
June 24th, 1919.
- 138 BISHOP OF TASMANIA (RIGHT REV. R. S. HAY, D.D.)
August 24th, 1919.
- 139 BISHOP OF NEBRASKA (RIGHT REV. E. V. SHAYLER, D.D.)
September 11th, 1919.
- 140 BISHOP OF MANCHESTER (RIGHT REV. F. S. G. WARMAN, D.D.)
October 18th, 1919.
- 141 BISHOP OF SOUTHWARK (RIGHT REV. C. F. GARBETT, D.D.)
October 18th, 1919.
- 142 BISHOP OF SOUTHWELL (RIGHT REV. H. MOSLEY, D.D.)
October 18th, 1919.
- 143 BISHOP OF LAGOS (RIGHT REV. F. MELVILLE JONES, D.D.)
October 18th, 1919.
- 144 BISHOP IN PERSIA (RIGHT REV. J. H. LINTON, D.D.)
October 18th, 1919.
- 145 BISHOP OF DOWN AND CONNOR AND DROMORE (RIGHT REV.
C. T. P. GRIERSON, D.D.)
October 28th, 1919.
- 146 BISHOP OF CALIFORNIA (RIGHT REV. E. L. PARSONS, D.D.)
November 5th, 1919.
- 147 BISHOP OF KALGOORLIE (RIGHT REV. W. E. ELSEY, D.D.)
November 9th, 1919.

- 148 BISHOP OF NAGPUR (RIGHT REV. A. WOOD, D.D.)
December 7th, 1919.
- 149 BISHOP OF LINCOLN (RIGHT REV. W. S. SWAYNE, D.D.)
January 6th, 1920.
- 150 BISHOP OF BRADFORD (RIGHT REV. A. W. T. PEROWNE, D.D.)
February 2nd, 1920.
- 151 BISHOP OF BENDIGO (RIGHT REV. D. BAKER, D.D.)
February 2nd, 1920.
- 152 BISHOP OF PANAMA CANAL ZONE (RIGHT REV. J. C. MORRIS,
D.D.)
February 5th, 1920.
- 153 BISHOP OF SOUTH WESTERN VIRGINIA (RIGHT REV. R. C.
JETT, D.D.)
March 24th, 1920.
- 154 BISHOP OF PRETORIA (RIGHT REV. N. S. TALBOT, D.D.)
June 24th, 1920.
- 155 BISHOP OF VICTORIA, HONGKONG (RIGHT REV. C. R. DUFFY,
D.D.)
June 24th, 1920.
- 156 BISHOP H. K. SOUTHWELL, D.D. (CHICHESTER ASSISTANT).
June 24th, 1920.
- 157 SUFFRAGAN BISHOP OF WARRINGTON (RIGHT REV. H. GRESFORD
JONES, D.D.)
June 24th, 1920.
- 158 ASSISTANT BISHOP ON THE NIGER (RIGHT REV. A. W. HOWELLS,
D.D.)
June 24th, 1920.
- 159 BISHOP OF CARLISLE (RIGHT REV. H. H. WILLIAMS, D.D.)
August 24th, 1920.
- 160 BISHOP OF OXFORD (RIGHT REV. T. B. STRONG, D.D.)
August 24th, 1920.
- 161 BISHOP OF EASTON (RIGHT REV. G. W. DAVENPORT, D.D.)
September 15th, 1920.
- 162 BISHOP OF LOS ANGELES (RIGHT REV. W. B. STEVENS, D.D.)
October 12th, 1920.
- 163 BISHOP OF WESTERN NEW YORK (RIGHT REV. D. L. FERRIS,
D.D.)
October 13th, 1920.
- 164 BISHOP OF DELAWARE (RIGHT REV. P. COOK, D.D.)
October 14th, 1920.
- 165 BISHOP OF OSSORY, FERNS AND LEIGHLIN (RIGHT REV. J. G. F.
DAY, D.D.)
November 1st, 1920.
- 166 BISHOP OF GUILDFORD (RIGHT REV. J. H. GREIG, D.D.)
January 15th, 1921.
- 167 SUFFRAGAN BISHOP OF BUCKINGHAM (RIGHT REV. P. H.
ELIOT, D.D.)
January 15th, 1921.
- 168 BISHOP OF BALLARAT (RIGHT REV. P. C. T. CRICK, D.D.)
February 14th, 1921.
- 169 BISHOP OF NATAL (RIGHT REV. L. N. FISHER, D.D.)
April 3rd, 1921.
- 170 BISHOP OF GLASGOW AND GALLOWAY (RIGHT REV. E. T. S.
REID, D.D.)
June 14th, 1921.
- 171 BISHOP OF BLOEMFONTEIN (RIGHT REV. W. J. CAREY, D.D.)
June 29th, 1921.
- 172 BISHOP OF LIVERPOOL (RIGHT REV. A. A. DAVID, D.D.)
July 15th, 1921.
- 173 BISHOP IN SHANTUNG (RIGHT REV. T. A. SCOTT, D.D.)
July 15th, 1921.

- 174 BISHOP OF ERIE (RIGHT REV. J. C. WARD, D.D.)
September 22nd, 1921.
- 175 BISHOP OF LIMERICK, ARDFERT AND AGHADOE (RIGHT REV. H. V. WHITE, D.D.)
October 18th, 1921.
- 176 BISHOP OF GUIANA (RIGHT REV. O. H. PARRY, D.D.)
October 18th, 1921.
- 177 BISHOP OF BATH AND WELLS (RIGHT REV. ST. J. B. WYNNER WILLSON, D.D.)
November 1st, 1921.
- 178 BISHOP OF GRAFTON (RIGHT REV. J. W. ASHTON, D.D.)
November 30th, 1921.
- 179 BISHOP OF KEEWATIN (RIGHT REV. A. D. A. DEWDNEY, D.D.)
December 11th, 1921.
- 180 BISHOP OF BANGOR (RIGHT REV. C. A. H. GREEN, D.D.)
December 21st, 1921.
- 181 BISHOP OF BLACKBURN (RIGHT REV. P. M. HERBERT, D.D.)
January 25th, 1922.
- 182 BISHOP ON THE NIGER (RIGHT REV. B. LASBKEY, D.D.)
January 25th, 1922.
- 183 BISHOP IN SOUTH TOKYO (RIGHT REV. S. HEASLETT, D.D.)
January 25th, 1922.
- 184 BISHOP OF SASKATCHEWAN (RIGHT REV. G. E. LLOYD, D.D.)
March 12th, 1922.
- 185 BISHOP OF CARPENTARIA (RIGHT REV. S. H. DAVIES, D.D.)
March 25th, 1922.
- 186 BISHOP OF COVENTRY (RIGHT REV. C. L. CARR, D.D.)
June 24th, 1922.
- 187 BISHOP IN WESTERN CHINA (RIGHT REV. H. W. K. MOWLL, D.D.)
June 24th, 1922.
- 188 SUFFRAGAN BISHOP OF COLCHESTER (RIGHT REV. T. A. CHAPMAN, D.D.)
June 24th, 1922.
- 189 BISHOP OF JOHANNESBURG (RIGHT REV. A. B. L. KARNEY, D.D.)
July 25th, 1922.
- 190 BISHOP OF ALABAMA (RIGHT REV. W. G. McDOWELL, D.D.)
October 20th, 1922.
- 191 BISHOP OF ALBANY (RIGHT REV. G. A. OLDHAM, D.D.)
October 24th, 1922.
- 192 SUFFRAGAN BISHOP OF SOUTH DAKOTA (RIGHT REV. W. B. ROBERTS, D.D.)
December 6th, 1922.
- 193 BISHOP OF GLOUCESTER (RIGHT REV. A. C. HEADLAM, D.D.)
January 25th, 1923.
- 194 BISHOP OF PITTSBURGH (RIGHT REV. A. MANN, D.D.)
January 25th, 1923.
- 195 SUFFRAGAN BISHOP OF PLYMOUTH (RIGHT REV. J. H. B. MASTERMAN, D.D.)
January 25th, 1923.
- 196 BISHOP IN POLYNESIA (RIGHT REV. L. S. KEMPTHORNE, M.A.)
March 4th, 1923.
- 197 BISHOP OF ST. JOHN'S, KAFFRARIA (RIGHT REV. E. H. ETHERIDGE, D.D.)
April 11th, 1923.
- 198 BISHOP IN KWANGSI-HUNAN (RIGHT REV. J. HOLDES, D.D.)
July 25th, 1923.

- 199 BISHOP OF RANGOON (RIGHT REV. N. H. TUBBS, D.D.)
July 25th, 1923.
- 200 BISHOP OF CLOGHER (RIGHT REV. J. MACMANAWAY, D.D.)
August 6th, 1923.
- 201 BISHOP OF WASHINGTON (RIGHT REV. J. E. FREEMAN, D.D.)
September 29th, 1923.
- 202 ASSISTANT BISHOP OF BLOEMFONTEIN (RIGHT REV. S. J. HAYNES, D.D.)
October 2nd, 1923.
- 203 SUFFRAGAN BISHOP OF WHITBY (RIGHT REV. H. ST. J. S. WOOLLCOMBE, D.D.)
October 18th, 1923.
- 204 BISHOP OF ST. EDMUNDSBURY AND IPSWICH (RIGHT REV. W. G. WHITTINCHAM, D.D.)
November 1st, 1923.
- 205 BISHOP OF TRURO (RIGHT REV. W. H. FRERE, D.D.)
November 1st, 1923.
- 206 BISHOP OF SIERRA LEONE (RIGHT REV. G. W. WRIGHT, D.D.)
November 1st, 1923.
- 207 BISHOP OF BETHLEHEM (RIGHT REV. F. W. STERRETT, D.D.)
November 9th, 1923.
- 208 SUFFRAGAN BISHOP OF HULME (RIGHT REV. J. C. HILL, D.D.)
January 25th, 1924.
- 209 BISHOP OF LEICESTER (RIGHT REV. C. C. B. BARDSLEY, D.D.)
February 2nd, 1924.
- 210 BISHOP OF ACCRA (RIGHT REV. J. O. AGLIONBY, D.D.)
February 2nd, 1924.
- 211 BISHOP OF DAMARALAND (RIGHT REV. N. W. FOGARTY, D.D.)
March 2nd, 1924.
- 212 BISHOP OF ELY (RIGHT REV. L. J. WHITE-THOMSON, D.D.)
March 25th, 1924.
- 213 BISHOP OF KILLALOE AND KILFENORA, CLONFERT AND KILMACDUAGH (RIGHT REV. H. E. PATTON, D.D.)
May 1st, 1924.
- 214 BISHOP OF COLOMBO (RIGHT REV. M. R. CARPENTER-GARNIER, D.D.)
June 24th, 1924.
- 215 SUFFRAGAN BISHOP OF JARROW (RIGHT REV. S. K. KNIGHT, D.D.)
July 25th, 1924.
- 216 BISHOP OF BRANDEN (RIGHT REV. W. W. H. THOMAS, D.D.)
September 7th, 1924.
- 217 BISHOP OF BIRMINGHAM (RIGHT REV. E. W. BARNES, Sc.D.)
September 29th, 1924.
- 218 COADJUTOR BISHOP OF NOVA SCOTIA (RIGHT REV. J. HACKENLEY, D.D.)
January 6th, 1925.
- 219 BISHOP OF VERMONT (RIGHT REV. S. B. BOOTH, D.D.)
February 17th, 1925.
- 220 BISHOP OF TRAVANCORE AND COCHIN (RIGHT REV. E. A. L. MOORE, D.D.)
February 24th, 1925.
- 221 BISHOP OF NASIK (RIGHT REV. P. H. LOYD, D.D.)
March 22nd, 1925.
- 222 COADJUTOR BISHOP OF OHIO (RIGHT REV. W. L. ROGERS, D.D.)
April 30th, 1925.
- 223 BISHOP OF NORTHERN INDIANA (RIGHT REV. C. GRAY, D.D.)
May 1st, 1925.

- 224 COADJUTOR BISHOP OF MILWAUKEE (RIGHT REV. B. F. P. IVINS, D.D.) May 7th, 1925.
- 225 BISHOP OF BERMUDA (RIGHT REV. A. HEBER BROWNE, D.D.) June 11th, 1925.
- 226 BISHOP OF ZANZIBAR (RIGHT REV. T. H. BIRLEY, D.D.) June 11th, 1925.
- 227 ASSISTANT BISHOP OF LAGOS (RIGHT REV. A. W. SMITH, D.D.) June 11th, 1925.
- 228 BISHOP OF NIAGARA (RIGHT REV. D. T. OWEN, D.D.) June 24th, 1925.
- 229 BISHOP OF MELANESIA (RIGHT REV. F. M. MOLYNEUX, M.A.) August 9th, 1925.
- 230 BISHOP OF CARIBBOO (RIGHT REV. W. R. ADAMS, D.D.) September 29th, 1925.
- 231 BISHOP IN KORE (RIGHT REV. J. B. SIMPSON, D.D.) September 29th, 1925.
- 232 BISHOP OF RIVERINA (RIGHT REV. R. C. HALSB, M.A.) September 29th, 1925.
- 233 BISHOP OF SOUTHERN RHODESIA (RIGHT REV. E. F. PAGET, M.A.) September 29th, 1925.
- 234 BISHOP OF LONG ISLAND (RIGHT REV. E. M. STIRES, D.D.) November 24th, 1925.
- 235 BISHOP OF LIBERIA (RIGHT REV. R. CAMPBELL, D.D.) November 30th, 1925.
- 236 BISHOP OF SOUTHERN BRAZIL (RIGHT REV. W. M. M. THOMAS, D.D.) December 28th, 1925.
- 237 BISHOP OF IDAHO (RIGHT REV. M. S. BARNWELL, D.D.) December 30th, 1925.
- 238 BISHOP OF RIFON (RIGHT REV. E. A. BURROUGHS, D.D.) January 6th, 1926.
- 239 BISHOP OF MEXICO (RIGHT REV. F. W. CREIGHTON, D.D.) January 12th, 1926.
- 240 BISHOP IN MADAGASCAR (RIGHT REV. R. S. M. O'FERRALL, D.D.) March 25th, 1926.
- 241 BISHOP B. O. F. HEYWOOD, M.A. (YORK ASSISTANT) March 25th, 1926.
- 242 SUFFRAGAN BISHOP OF BARROW-IN-FURNESS (RIGHT REV. H. S. PELHAM, M.A.) March 25th, 1926.
- 243 SUFFRAGAN BISHOP OF FULHAM (RIGHT REV. B. S. BATTY, M.A.) March 25th, 1926.
- 244 BISHOP OF WILLOCHRA (RIGHT REV. R. THOMAS, D.D.) April 6th, 1926.
- 245 BISHOP OF KYOTO (RIGHT REV. S. H. NICHOLS) April 13th, 1926.
- 246 BISHOP OF NEW HAMPSHIRE (RIGHT REV. J. T. DALLAS, D.D.) May 4th, 1926.
- 247 BISHOP ON THE UPPER NILE (RIGHT REV. A. L. KITCHING, M.A.) June 29th, 1926.
- 248 BISHOP OF ONTARIO (RIGHT REV. C. A. SEAGER, D.D.) August 24th, 1926.
- 249 BISHOP OF ALCOMA (RIGHT REV. H. R. SMITH, D.D.) September 21st, 1926.

- 250 BISHOP OF MASASI (RIGHT REV. W. V. LUCAS, M.A.)
September 29th, 1926.
- 251 BISHOP OF ST. ARNAUD (RIGHT REV. M. C. JAMES, D.D.)
September 29th, 1926.
- 252 ASSISTANT BISHOP OF COREA (RIGHT REV. H. J. EMBLING,
M.A.)
September 29th, 1926.
- 253 BISHOP OF CHOTA NAGPUR (RIGHT REV. K. W. S. KENNEDY,
D.D.)
December 12th, 1926.
- 254 BISHOP OF WAIKATO (RIGHT REV. C. A. CHERRINGTON, B.D.)
December 12th, 1926.
- 255 SUFFRAGAN BISHOP OF MIDDLETON (RIGHT REV. R. G. PARSONS,
D.D.)
January 25th, 1927.
- 256 BISHOP OF ST. DAVID'S (RIGHT REV. D. L. PROSSER, M.A.)
February 2nd, 1927.
- 257 BISHOP OF CALGARY (RIGHT REV. L. R. SHERMAN, M.A.)
February 24th, 1927.
- 258 SUFFRAGAN BISHOP OF KINGSTON-ON-THAMES (RIGHT REV.
F. O. T. HAWKES, M.A.)
February 24th, 1927.
- 259 BISHOP OF PETERBOROUGH (RIGHT REV. C. M. BLAGDEN, D.D.)
March 25th, 1927.
- 260 BISHOP OF WANGARATTA (RIGHT REV. J. S. HART, M.A.)
June 29th, 1927.
- 261 BISHOP OF PORTSMOUTH (RIGHT REV. E. N. LOVETT, D.D.)
July 25th, 1927.
- 262 BISHOP OF DERBY (RIGHT REV. E. C. PEARCE, D.D.)
October 18th, 1927.
- 263 BISHOP OF GIBRALTAR (RIGHT REV. F. C. N. HICKS, D.D.)
October 18th, 1927.
- 264 BISHOP OF SINGAPORE (RIGHT REV. B. C. ROBERTS, M.A.)
October 18th, 1927.
- 265 SUFFRAGAN BISHOP OF MALMESBURY (RIGHT REV. R. E.
RAMSAY, LL.D.)
October 18th, 1927.
- 266 BISHOP OF CENTRAL TANGANYIKA (RIGHT REV. G. A. CHAMBERS,
D.D.)
November 1st, 1927.
- 267 BISHOP IN HOKKAIDO (RIGHT REV. G. J. WALSE, D.D.)
November, 1st 1927.
- 268 SUFFRAGAN BISHOP OF DOVER (RIGHT REV. J. V. MACMILLAN,
D.D.)
November 1st, 1927.
- 269 COADJUTOR BISHOP OF BATHURST (RIGHT REV. A. L. WYLDE,
M.A.)
November 1st, 1927.
- 270 BISHOP OF TUAME KILLALA AND ACHONRY (RIGHT REV. J. M.
HARDEN, D.D.)
January 6th, 1928.
- 271 BISHOP OF ROCHEHAMPTON (RIGHT REV. F. L. ASH, B.A.)
February 3rd, 1928.
- 272 BISHOP OF BATHURST (RIGHT REV. H. CROTTY, D.D.)
March 26th, 1928.
- 273 SUFFRAGAN BISHOP OF SHERBORNE (RIGHT REV. G. B. ALLEN,
D.D.)
May 6th, 1928.
- 274 ASSISTANT BISHOP OF JAMAICA (RIGHT REV. W. G. HARDIE,
M.A.)
May 6th, 1928.
- 275 BISHOP OF SODOB AND MAN (RIGHT REV. W. STANTON JONES,
D.D.)
June 11th, 1928.

- 276 BISHOP OF LUCKNOW (RIGHT REV. C. J. G. SAUNDERS, M.A.)
July 25th, 1928.
- 277 BISHOP OF TOKYO (RIGHT REV. P. Y. MATSUI, D.D.)
July 25th, 1928.
- 278 BISHOP OF KIMBERLEY (RIGHT REV. T. S. GIBSON, M.A.)
August 24th, 1928.
- 279 BISHOP OF CALEDONIA (RIGHT REV. G. A. RIX, D.D.)
September 9th, 1928.
- 280 SUFFRAGAN BISHOP OF STEPNEY (RIGHT REV. C. E. CURZON, M.A.)
October 18th, 1928.
- 281 BISHOP OF WAKEFIELD (RIGHT REV. J. B. SEATON, D.D.)
November 1st, 1928.
- 282 BISHOP OF MONMOUTH (RIGHT REV. G. C. JOYCE, D.D.)
November 30th, 1928.
- 283 SUFFRAGAN BISHOP OF MAENAN (RIGHT REV. T. LLOYD, B.A.)
November 30th, 1928.
- 284 BISHOP OF CHEKIANG (RIGHT REV. J. CURTIS, B.D.)
January 6th, 1929.
- 285 BISHOP OF CHELMSFORD (RIGHT REV. H. A. WILSON, D.D.)
January 25th, 1929.
- 286 BISHOP OF NEVADA (RIGHT REV. T. JENKINS, D.D.)
January 25th, 1929.
- 287 BISHOP OF MACKENZIE RIVER (RIGHT REV. W. A. GEDDES, D.D.)
February 3rd, 1929.
- 288 ASSISTANT BISHOP OF HONAN (RIGHT REV. P. LINDEL TSEN, S.T.D.)
February 24th, 1929.
- 289 BISHOP OF TINNEVELLY (RIGHT REV. F. J. WESTERN, M.A.)
March 21st, 1929.
- 290 BISHOP OF NORTH-WEST AUSTRALIA (RIGHT REV. J. FREWER, D.D.)
April 9th, 1929.
- 291 BISHOP OF EAU CLAIRE (RIGHT REV. F. E. WILSON, D.D.)
May 1st, 1929.
- 292 BISHOP OF CHICHESTER (RIGHT REV. G. K. A. BELL, D.D.)
June 11th, 1929.
- 293 BISHOP OF EDINBURGH (RIGHT REV. H. S. REID, M.A.)
June 11th, 1929.
- 294 SUFFRAGAN BISHOP OF WILLESDEN (RIGHT REV. G. V. SMITH, M.A.)
July 25th, 1929.
- 295 BISHOP OF LEBOMBO (RIGHT REV. B. W. PEACEY, M.A.)
September 26th, 1929.
- 296 COADJUTOR BISHOP OF PENNSYLVANIA (RIGHT REV. F. M. TAITT)
October 4th, 1929.
- 297 SUFFRAGAN BISHOP OF LEWES (RIGHT REV. H. M. HORDERN, M.A.)
November 1st, 1929.
- 298 BISHOP OF BOMBAY (RIGHT REV. R. DYKE ACLAND, M.A.)
November 6th, 1929.
- 299 BISHOP OF ARMIDALE (RIGHT REV. J. S. MOVES, M.A.)
November 30th, 1929.
- 300 SUFFRAGAN BISHOP OF GRANTHAM (RIGHT REV. E. M. BLACKIE, B.A.)
January 25th, 1930.
- 301 BISHOP OF ZULULAND (RIGHT REV. C. A. W. AYER, M.A.)
February 2nd, 1930.

- 302 BISHOP OF KILMORE AND ELPHIN AND ARDAGH (RIGHT REV.
A. W. BARTON, B.D.) May 1st, 1930.
303 SUFFRAGAN BISHOP OF CROYDON (RIGHT REV. E. S. WOODS,
M.A.) May 1st, 1930.
304 COADJUTOR BISHOP OF SOUTHERN OHIO (RIGHT REV. H.
HOBSON.) May 1st, 1930.
305 COADJUTOR BISHOP OF MISSOURI (RIGHT REV. W. SCARLETT,
D.D.) May 6th, 1930.
306 COADJUTOR BISHOP OF CHICAGO (RIGHT REV. G. CRAIG
STEWART, A.M.) June 18th, 1930.
307 BISHOP OF NYASALAND (RIGHT REV. G. W. DOUGLAS, D.D.)
June 24th, 1930.
308 SUFFRAGAN BISHOP OF CREDITON (RIGHT REV. W. F. SURTEES,
M.A.) June 24th, 1930.



LIST OF BISHOPS ATTENDING THE LAMBETH CONFERENCE OF 1930, ARRANGED ACCORDING TO PROVINCES.

- ARCHBISHOP OF CANTERBURY (MOST REV. C. G. LANG, D.D.).
 BISHOP OF DOVER (RIGHT REV. J. V. MACMILLAN, D.D.).
 BISHOP OF CROYDON (RIGHT REV. E. S. WOODS, M.A.).
 ASSISTANT BISHOP (RIGHT REV. A. M. KNIGHT, D.D.).
 BISHOP OF LONDON (RIGHT REV. A. F. WINNINGTON-INGRAM, D.D.).
 BISHOP OF STEPNEY (RIGHT REV. C. E. CURZON, M.A.).
 BISHOP OF KENSINGTON (RIGHT REV. J. P. MAUD, D.D.).
 BISHOP OF WILLESDEN (RIGHT REV. G. V. SMITH, M.A.).
 BISHOP OF FULHAM (RIGHT REV. B. S. BATTY, M.A.).
 ASSISTANT BISHOP (RIGHT REV. W. W. PERRIN, D.D.).
 ASSISTANT BISHOP (RIGHT REV. H. BURY, D.D.).
 BISHOP OF WINCHESTER (RIGHT REV. F. T. WOODS, D.D.).
 BISHOP OF SOUTHAMPTON (RIGHT REV. C. H. BOUTFLOWER, D.E.).
 BISHOP OF BATH AND WELLS (RIGHT REV. ST. J. B. WYNNÉ WILSON, D.D.).
 BISHOP OF TAUNTON (RIGHT REV. C. F. DE SALIS, D.D.).
 BISHOP OF BIRMINGHAM (RIGHT REV. E. W. BARNES, Sc.D.).
 ASSISTANT BISHOP (RIGHT REV. A. HAMILTON BAYNES, D.D.).
 BISHOP OF BRISTOL (RIGHT REV. G. NICKSON, D.D.).
 BISHOP OF MALMESBURY (RIGHT REV. E. E. RAMSAY, LL.D.).
 BISHOP OF CHELMSFORD (RIGHT REV. H. A. WILSON, D.D.).
 BISHOP OF BARKING (RIGHT REV. J. T. INSKIP, D.D.).
 BISHOP OF COLCHESTER (RIGHT REV. T. A. CHAPMAN, D.D.).
 BISHOP OF CHICHESTER (RIGHT REV. G. K. A. BELL, D.D.).
 BISHOP OF LEWIS (RIGHT REV. H. M. MORDERN, M.A.).
 ASSISTANT BISHOP (RIGHT REV. H. K. SOUTHWELL, D.D.).
 BISHOP OF COVENTRY (RIGHT REV. C. L. CARR, D.D.).
 BISHOP OF DERBY (RIGHT REV. E. C. PEARCE, D.D.).
 BISHOP OF ELY (RIGHT REV. L. J. WHITE-THOMSON, D.D.).
 ASSISTANT BISHOP (RIGHT REV. H. M. E. PRICE, D.E.).
 BISHOP OF EXETER (RIGHT REV. LORD WILLIAM CECIL, E.D.).
 BISHOP OF CREDITON (RIGHT REV. W. F. SURTERS, M.A.).
 BISHOP OF PLYMOUTH (RIGHT REV. J. H. B. MASTERMAN, D.D.).
 BISHOP OF GLOUCESTER (RIGHT REV. A. C. HEADLAM, D.D.).
 ASSISTANT BISHOP (RIGHT REV. E. J. PALMER, D.D.).
 BISHOP OF GUILDFORD (RIGHT REV. J. H. GREGG, D.D.).
 BISHOP OF HEREFORD (RIGHT REV. M. LISTON SMITH, D.D.).
 BISHOP OF LEICESTER (RIGHT REV. C. C. B. BARDSLEY, D.D.).
 BISHOP OF LICHFIELD (RIGHT REV. J. A. KEMPTHORNE, D.D.).
 BISHOP OF STAFFORD (RIGHT REV. L. P. CRAWFORD, D.D.).
 BISHOP OF LINCOLN (RIGHT REV. W. S. SWAYNE, D.D.).
 BISHOP OF GRANTHAM (RIGHT REV. E. M. BLACKIE, B.A.).
 ASSISTANT BISHOP (RIGHT REV. J. E. FINE, D.D.).
 BISHOP OF NORWICH (RIGHT REV. B. POLLECK, D.D.).

BISHOP OF OXFORD (RIGHT REV. T. B. STRONG, D.D.).
 BISHOP OF BUCKINGHAM (RIGHT REV. P. H. ELIOT, M.A.).
 ASSISTANT BISHOP (RIGHT REV. E. D. SHAW, D.D.).
 BISHOP OF PETERBOROUGH (RIGHT REV. C. M. BLAGDEN, D.D.).
 ASSISTANT BISHOP (RIGHT REV. N. McL. LANG, D.D.).
 BISHOP OF PORTSMOUTH (RIGHT REV. E. N. LOVETT, D.D.).
 BISHOP OF ROCHESTER (RIGHT REV. J. R. HARMER, D.D.).
 ASSISTANT BISHOP (RIGHT REV. G. L. KING, D.D.).
 BISHOP OF ST. ALBANS (RIGHT REV. M. B. FURSE, D.D.).
 ASSISTANT BISHOP (RIGHT REV. G. H. LANDER, D.D.).
 BISHOP OF ST. EDMUNDSBURY AND IPSWICH (RIGHT REV. W. G. WHITTINGHAM, D.D.).
 BISHOP OF SALISBURY (RIGHT REV. ST. C. G. A. DONALDSON, D.D.).
 BISHOP OF SHEENBORNE (RIGHT REV. G. B. ALLEN, D.D.).
 BISHOP OF SOUTHWARK (RIGHT REV. C. F. GARRETT, D.D.).
 BISHOP OF KINGSTON (RIGHT REV. F. O. T. HAWKES, M.A.).
 BISHOP OF WOOLWICH (RIGHT REV. W. W. HOUGH, D.D.).
 BISHOP OF SOUTHWELL (RIGHT REV. H. MOSLEY, D.D.).
 BISHOP OF TRURO (RIGHT REV. W. H. FREERE, D.D.).
 BISHOP OF WORCESTER (RIGHT REV. E. H. PEARCE, Litt.D.).

ARCHBISHOP OF YORK (MOST REV. W. TEMPLE, D.Litt.).
 BISHOP OF WHITBY (RIGHT REV. H. ST. J. S. WOOLLCOMBE, D.D.).
 ASSISTANT BISHOP (RIGHT REV. B. O. F. HEYWOOD, M.A.).
 BISHOP OF DURHAM (RIGHT REV. H. H. HENSON, D.D.).
 BISHOP OF JARROW (RIGHT REV. S. K. KNIGHT, D.D.).
 BISHOP OF BLACKBURN (RIGHT REV. P. M. HERBERT, D.D.).
 BISHOP OF BURNLEY (RIGHT REV. H. HENN, D.D.).
 BISHOP OF WHALLEY (RIGHT REV. A. G. RAWSTORNE, D.D.).
 BISHOP OF BRADFORD (RIGHT REV. A. W. T. PEROWNE, D.D.).
 BISHOP OF CARLISLE (RIGHT REV. H. H. WILLIAMS, D.D.).
 BISHOP OF BARROW-IN-FURNESS (RIGHT REV. H. S. PELHAM, M.A.).
 BISHOP OF CHESTER (RIGHT REV. H. L. PAGET, D.D.).
 BISHOP OF LIVERPOOL (RIGHT REV. A. A. DAVID, D.L.).
 BISHOP OF WARRINGTON (RIGHT REV. H. GRIFFORD JONES, D.D.).
 BISHOP OF MANCHESTER (RIGHT REV. F. S. G. WARREN, D.D.).
 BISHOP OF HULME (RIGHT REV. J. C. HILL, D.D.).
 BISHOP OF MIDDLETON (RIGHT REV. R. G. PARSONS, D.D.).
 BISHOP OF NEWCASTLE (RIGHT REV. H. E. BILBOURNE, D.D.).
 ASSISTANT BISHOP (RIGHT REV. C. J. WOOD, D.D.).
 BISHOP OF RIPON (RIGHT REV. E. A. BURROUGHS, D.D.).
 BISHOP OF KNARESBOROUGH (RIGHT REV. L. F. M. B. SMITH, D.D.).
 BISHOP OF SHEFFIELD (RIGHT REV. L. H. BURROWS, D.D.).
 BISHOP OF WAKEFIELD (RIGHT REV. J. B. SEATON, D.D.).
 BISHOP OF SODOR AND MAN (RIGHT REV. W. STANTON JONES, D.D.).

ARCHBISHOP OF ARMAGH (MOST REV. C. F. D'ARCY, D.D.).
 BISHOP OF MEATH (MOST REV. J. ORR, D.D.).
 BISHOP OF CLOGHER (RIGHT REV. J. MACMANAWAY, D.D.).
 BISHOP OF DERRY AND RAPHOE (RIGHT REV. J. I. PEACOCKE, D.D.).
 BISHOP OF DOWN, CONNOR AND DROMORE (RIGHT REV. C. T. P. GRIERSON, D.D.).
 BISHOP OF KILMCRE, ELPHIN AND ARDAGH (RIGHT REV. A. W. BARTON, B.D.).
 BISHOP OF TUAM, KILLALA AND ACHONRY (RIGHT REV. J. M. HARDEN, D.D.).

ARCHBISHOP OF DUBLIN (MOST REV. J. A. F. GREGG, D.D.).
 BISHOP OF CASHEL, EMLY, WATERFORD AND LISMORE (RIGHT REV. R. MILLER, D.D.).
 BISHOP OF CORK, CLOYNE AND ROSS (RIGHT REV. C. B. DOWSE, D.D.).
 BISHOP OF KILLALOE, KILFENORA, CLONFERT AND KILZACDUAGH (RIGHT REV. H. E. PATTON, D.D.).
 BISHOP OF LIMERICK, ARDFERT AND AGRADORE (RIGHT REV. H. V. WHITE, D.D.).
 BISHOP OF OSSORY, FERNS AND LEIGHLIN (RIGHT REV. J. G. F. DAY, D.D.).

BISHOP OF BRECHIN *Primate* (MOST REV. W. J. F. ROBBERDS, D.D.).
 BISHOP OF ABERDEEN AND ORKNEY (RIGHT REV. F. L. DEANE, D.D.).
 BISHOP OF ARGYLL AND THE ISLES (RIGHT REV. K. MACKENZIE, D.D.).
 BISHOP OF EDINBURGH (RIGHT REV. H. S. REID, M.A.).
 BISHOP OF GLASGOW AND GALLOWAY (RIGHT REV. E. T. S. REID, D.D.).
 BISHOP OF MORAY, ROSS AND CAITHNESS (RIGHT REV. A. J. MACLEAN, D.D.).
 BISHOP OF S. ANDREWS, DUNKELD AND DUNBLANE (RIGHT REV. C. E. PRUMB, D.D.).

ARCHBISHOP OF WALES (MOST REV. A. G. EDWARDS, D.D.).
 BISHOP OF MAENAN (RIGHT REV. T. LLOYD, B.A.).
 BISHOP OF BANGOR (RIGHT REV. C. A. H. GREEN, D.D.).
 BISHOP OF LLANDAFF (RIGHT REV. J. P. HUGHES, D.D.).
 BISHOP OF MONMOUTH (RIGHT REV. G. C. JOYCE, D.D.).
 BISHOP OF S. DAVIDS (RIGHT REV. D. L. PROSSER, M.A.).
 BISHOP OF SWANSEA AND BRECON (RIGHT REV. E. L. BEVAN, D.D.).

BISHOP OF RHODE ISLAND, *Presiding Bishop* (RIGHT REV. J. DE W. PERRY, D.D.).
 BISHOP OF ALABAMA (RIGHT REV. W. G. McDOWELL, D.D.).
 BISHOP OF ALASKA (RIGHT REV. P. T. ROWE, D.D.).

- BISHOP OF ALBANY (RIGHT REV. G. A. OLDHAM, D.D.).
BISHOP OF ATLANTA (RIGHT REV. H. J. MIKELL, D.D.).
BISHOP OF BETHLEHEM (RIGHT REV. F. W. STERRETT, D.D.).
COADJUTOR BISHOP OF CHICAGO (RIGHT REV. G. CRAIG STEWART, A.M.).
BISHOP OF CALIFORNIA (RIGHT REV. E. L. PARSONS, D.D.).
BISHOP OF COLORADO (RIGHT REV. I. P. JOHNSON, D.D.).
BISHOP OF CONNECTICUT (RIGHT REV. E. C. ACHESON, D.D.).
BISHOP OF CUBA (RIGHT REV. H. R. HULSE, D.D.).
BISHOP OF DELAWARE (RIGHT REV. P. COOK, D.D.).
BISHOP OF EASTERN OREGON (RIGHT REV. W. P. REMINGTON, D.D.).
BISHOP OF EASTON (RIGHT REV. G. W. DAVENPORT, D.D.).
BISHOP OF EAU CLAIRE (RIGHT REV. F. E. WILSON, D.D.).
BISHOP OF ERIE (RIGHT REV. J. C. WARD, D.D.).
BISHOP IN CHARGE OF EUROPEAN CHURCHES (RIGHT REV. N. S. THOMAS).
BISHOP OF FOND DU LAC (RIGHT REV. R. H. WELLER, D.D.).
BISHOP OF IDAHO (RIGHT REV. M. BARNWELL, D.D.).
BISHOP OF INDIANAPOLIS (RIGHT REV. J. M. FRANCIS, D.D.).
BISHOP OF IOWA (RIGHT REV. H. S. LANGLEY, D.D.).
BISHOP OF KANSAS (RIGHT REV. J. WISE, D.D.).
BISHOP OF KYOTO (RIGHT REV. S. H. NICHOLS.).
BISHOP OF LIBERIA (RIGHT REV. R. CAMPBELL, D.D.).
BISHOP OF LONG ISLAND (RIGHT REV. E. M. STIRES, D.D.).
BISHOP OF LOS ANGELES (RIGHT REV. W. B. STEVENS, D.D.).
BISHOP OF MAINE (RIGHT REV. B. BREWSTER, D.D.).
SUFFRAGAN BISHOP OF MASSACHUSETTS (RIGHT REV. S. G. BABCOCK, D.D.).
BISHOP OF MEXICO (RIGHT REV. F. W. CRIGHTON, D.D.).
BISHOP OF MICHIGAN (RIGHT REV. H. PAGE, D.D.).
BISHOP OF MILWAUKEE (RIGHT REV. W. W. WEBB, D.D.).
COADJUTOR BISHOP OF MILWAUKEE (RIGHT REV. B. F. P. IVINS, D.D.).
COADJUTOR BISHOP OF MISSISSIPPI (RIGHT REV. W. M. GREEN, D.D.).
BISHOP OF NEBRASKA (RIGHT REV. E. V. SHAYLER, D.D.).
BISHOP OF NEVADA (RIGHT REV. T. JENKINS, D.D.).
BISHOP OF NEW HAMPSHIRE (RIGHT REV. J. T. DALLAS, D.D.).
BISHOP OF NEW JERSEY (RIGHT REV. P. MATTHEWS, D.D.).
COADJUTOR BISHOP OF NEW JERSEY (RIGHT REV. A. W. KNIGHT, D.D.).
BISHOP OF NEW MEXICO (RIGHT REV. F. B. HOWDEN, D.D.).
BISHOP OF NEWARK (RIGHT REV. W. R. STEARLY, D.D.).
BISHOP OF NORTHERN INDIANA (RIGHT REV. C. GRAY, D.D.).
COADJUTOR BISHOP OF OHIO (RIGHT REV. W. L. ROGERS, D.D.).
BISHOP OF PANAMA CANAL ZONE (RIGHT REV. J. C. MORRIS, D.D.).
BISHOP OF PENNSYLVANIA (RIGHT REV. T. J. GARLAND, D.D.).
COADJUTOR BISHOP OF PENNSYLVANIA (RIGHT REV. E. M. TAITT).
BISHOP OF PITTSBURGH (RIGHT REV. A. MANN, D.D.).
BISHOP OF SACRAMENTO (RIGHT REV. W. H. MORELAND, D.D.).
BISHOP OF SAN JOAQUIN (RIGHT REV. L. C. SANFORD, D.D.).

- BISHOP OF SOUTHERN BRAZIL (RIGHT REV. W. M. M. THOMAS, D.D.).
 BISHOP OF SOUTH DAKOTA (RIGHT REV. H. L. BURLESON, D.D.).
 SUFFRAGAN BISHOP OF SOUTH DAKOTA (RIGHT REV. W. B. ROBERTS, D.D.).
 COADJUTOR BISHOP OF SOUTHERN OHIO (RIGHT REV. H. HOBSON).
 BISHOP OF SOUTH WESTERN VIRGINIA (RIGHT REV. R. C. JETT, D.D.).
 BISHOP OF TENNESSEE (RIGHT REV. T. F. GAILOR, D.D.).
 COADJUTOR BISHOP OF TENNESSEE (RIGHT REV. J. M. MAXON, D.D.).
 BISHOP OF VERMONT (RIGHT REV. S. B. BOOTH, D.D.).
 BISHOP OF WASHINGTON (RIGHT REV. J. E. FREEMAN, D.D.).
 BISHOP OF WESTERN MASSACHUSETTS (RIGHT REV. T. F. DAVIES, D.D.).
 BISHOP OF WESTERN MICHIGAN (RIGHT REV. J. N. MCCORMICK, D.D.).
 BISHOP OF WESTERN NEW YORK (RIGHT REV. D. L. FREERIS, D.D.).
 BISHOP OF WESTERN NORTH CAROLINA (RIGHT REV. J. M. HORNER, D.D.).
-

- BISHOP OF CALCUTTA, *Metropolitan* (MOST REV. F. WESTCOTT, D.D.).
 BISHOP OF BOMBAY (RIGHT REV. R. DYKE ACLAND, M.A.).
 BISHOP OF CHOTA NAGPUR (RIGHT REV. K. W. S. KENNEDY, D.D.).
 BISHOP OF COLOMBO (RIGHT REV. M. E. CARPENTER-GARNIER, D.D.).
 BISHOP OF DORNAKAL (RIGHT REV. V. S. AZARIAN, LL.D.).
 BISHOP OF LUCKNOW (RIGHT REV. C. J. G. SAUNDERS, M.A.).
 BISHOP OF MADRAS (RIGHT REV. E. H. M. WALLER, M.A.).
 BISHOP OF NAGPUR (RIGHT REV. A. WOOD, D.D.).
 BISHOP OF NASIK (RIGHT REV. P. H. LOYD, M.A.).
 BISHOP OF RANGOON (RIGHT REV. N. H. TURBS, D.D.).
 BISHOP OF TINNEVELLY AND MADURA (RIGHT REV. F. J. WESTERN, M.A.).
 BISHOP OF TRAVANCORE AND COCHIN (RIGHT REV. E. A. L. MOORE, M.A.).
-

- BISHOP OF ATHABASCA (RIGHT REV. E. F. ROBINS, D.D.).
 BISHOP OF BRANDON (RIGHT REV. W. W. H. THOMAS, D.D.).
 BISHOP OF CALGARY (RIGHT REV. L. R. SHERMAN, M.A.).
 BISHOP OF EDMONTON (RIGHT REV. H. A. GRAY, D.D.).
 BISHOP OF KEEWATIN (RIGHT REV. A. D. A. DEWDNEY, D.D.).
 BISHOP OF MACKENZIE RIVER (RIGHT REV. W. A. GEDDES, D.D.).
 BISHOP OF MOOSEHORN (RIGHT REV. J. G. ANDERSON, D.D.).
 BISHOP OF QU'APPELLE (RIGHT REV. M. T. M. HARDING, D.D.).
 BISHOP OF SASKATCHEWAN (RIGHT REV. G. E. LLOYD, D.D.).
 BISHOP OF YUKON (RIGHT REV. I. O. STRINGER, D.D.).
-

BISHOP OF FREDERICTON (RIGHT REV. J. A. RICHARDSON, D.D.).
 BISHOP OF MONTREAL (RIGHT REV. J. C. FARTHING, D.D.).
 COADJUTOR BISHOP OF NOVA SCOTIA (RIGHT REV. J. HACKENLEY,
 D.D.).
 BISHOP OF QUEBEC (RIGHT REV. L. W. WILLIAMS, D.D.).

ARCHBISHOP OF NEW WESTMINSTER *Metropolitan* (MOST REV.
 A. U. DE PENCIER, D.D.).
 BISHOP OF BRITISH COLUMBIA (RIGHT REV. C. DE V. SCHOFIELD,
 D.D.).
 BISHOP OF CALEDONIA (RIGHT REV. G. A. RIX, D.D.).
 BISHOP OF CARIBOO (RIGHT REV. W. R. ADAMS, D.D.).
 BISHOP OF KOOTENAY (RIGHT REV. A. J. DOULL, D.D.).
 BISHOP OF ALGOMA (RIGHT REV. R. R. SMITH, D.D.).
 BISHOP OF NIAGARA (RIGHT REV. D. T. OWEN, D.D.).
 BISHOP OF ONTARIO (RIGHT REV. C. A. SEAGER, D.D.).
 BISHOP OF OTTAWA (RIGHT REV. J. C. ROPER, D.D.).
 BISHOP OF TORONTO (RIGHT REV. J. F. SWEENEY, D.D.).

ARCHBISHOP OF SYDNEY *Primate and Metropolitan* (MOST REV.
 J. C. WRIGHT, D.D.).
 BISHOP OF ARMIDALE (RIGHT REV. J. S. MOYES, M.A.).
 BISHOP OF BATHURST (RIGHT REV. H. CROTTY, D.D.).
 COADJUTOR BISHOP OF BATHURST (RIGHT REV. A. L. WYLD,
 M.A.).
 BISHOP OF GOULBURN (RIGHT REV. L. B. RADFORD, D.D.).
 BISHOP OF GRAFTON (RIGHT REV. J. W. ASHTON, D.D.).
 † BISHOP OF NEWCASTLE (RIGHT REV. G. M. LONG, D.D.).
 BISHOP OF RIVERINA (RIGHT REV. R. C. HALSE, M.A.).

ARCHBISHOP OF MELBOURNE, *Metropolitan* (MOST REV. F. W. HEAD,
 D.D.).
 BISHOP OF BALLARAT (RIGHT REV. P. C. T. CRICK, D.D.).
 BISHOP OF BENDIGO (RIGHT REV. D. BAKER, M.A.).
 BISHOP OF GIPPSLAND (RIGHT REV. G. H. CRANSWICK, D.D.).
 BISHOP OF ST. ARNAUD (RIGHT REV. M. C. JAMES, D.D.).
 BISHOP OF WANGARATTA (RIGHT REV. J. S. HART, M.A.).

ARCHBISHOP OF BRISBANE, *Metropolitan* (MOST REV. G. SHARP,
 D.D.).
 BISHOP OF CARPENTARIA (RIGHT REV. S. H. DAVIES, B.A.).
 BISHOP OF NEW GUINEA (RIGHT REV. H. NEWTON, D.D.).
 BISHOP OF NORTH QUEENSLAND (RIGHT REV. J. O. FEETHAM,
 D.D.).
 BISHOP OF ROCKHAMPTON (RIGHT REV. F. L. ASH, B.A.).

† Died July 9, 1930.

ARCHBISHOP OF PERTH, *Metropolitan* (MOST REV. H. F. LE FANU, M.A.).

BISHOP OF KALGOORLIE (RIGHT REV. W. E. ELSKY, D.D.).

BISHOP OF NORTH-WEST AUSTRALIA (RIGHT REV. J. FREWER).

BISHOP OF TASMANIA (RIGHT REV. R. S. HAY, D.D.).

BISHOP OF WILLOCHRA (RIGHT REV. R. THOMAS, D.D.).

ARCHBISHOP OF CAPE TOWN, *Metropolitan* (MOST REV. W. M. CARTER D.D.).

COADJUTOR BISHOP OF CAPE TOWN (RIGHT REV. J. O. NASH, D.D.).

BISHOP OF BLOEMFONTEIN (RIGHT REV. W. J. CAREY, D.D.).

ASSISTANT BISHOP (RIGHT REV. S. J. HAYNES).

BISHOP OF DEMARALAND (RIGHT REV. N. W. FOGARTY, D.D.).

BISHOP OF GEORGE (RIGHT REV. H. B. SIDWELL, D.D.).

BISHOP OF GRAHAMSTOWN (RIGHT REV. F. R. PHELPS, D.D.).

BISHOP OF JOHANNESBURG (RIGHT REV. A. B. L. KARNEY, D.D.).

BISHOP OF KIMBERLEY AND KURUMAN (RIGHT REV. T. S. GIBSON, M.A.).

BISHOP OF LIBOMBO (RIGHT REV. B. W. PEACEY, M.A.).

BISHOP OF NATAL (RIGHT REV. L. N. FISHER, D.D.).

BISHOP OF PRETORIA (RIGHT REV. N. S. TALBOT, D.D.).

BISHOP OF S. JOHN'S, KAFFRARIA (RIGHT REV. E. H. ETHERIDGE, D.D.).

BISHOP OF SOUTHERN RHODESIA (RIGHT REV. E. F. PAGET, M.A.).

BISHOP OF ZULULAND (RIGHT REV. C. A. W. AYLEN, M.A.).

ARCHBISHOP OF NEW ZEALAND, *Metropolitan* (MOST REV. A. W. AVERILL, D.D.).

BISHOP OF CHRISTCHURCH (RIGHT REV. C. W. WEST-WATSON, D.D.).

BISHOP OF MELANESIA (RIGHT REV. F. M. MOLYNEUX, M.A.).

BISHOP OF NELSON (RIGHT REV. W. C. SÆDLIER, D.D.).

BISHOP IN POLYNESIA (RIGHT REV. L. S. KEMPTHORNE, M.A.).

BISHOP OF WAIKATO (RIGHT REV. C. A. CHERRINGTON, B.D.).

ARCHBISHOP OF THE WEST INDIES AND BISHOP OF ANTIGUA, *Metropolitan* (MOST REV. E. HUTSON, D.D.).

BISHOP OF BARBADOS (RIGHT REV. D. W. BENTLEY, D.D.).

BISHOP OF BRITISH HONDURAS (RIGHT REV. E. A. DUNN, D.D.).

BISHOP OF GUIANA (RIGHT REV. O. H. PARRY, M.A.).

BISHOP OF JAMAICA (RIGHT REV. G. F. C. DE CARTERET, D.D.).

ASSISTANT BISHOP (RIGHT REV. W. G. HARDIE, M.A.).

BISHOP OF NASSAU (RIGHT REV. R. G. SHEDDEN, D.D.).

BISHOP OF TRINIDAD (RIGHT REV. A. H. ASSTEV, D.D.).

BISHOP OF THE WINDWARD ISLANDS (RIGHT REV. A. P. BERKELEY, D.D.).

BISHOP IN NORTH TOKYO *Chairman of the House of Bishops* (RIGHT REV. J. MCKIM, D.D.).

BISHOP IN MID-JAPAN (RIGHT REV. H. J. HAMILTON, D.D.).

BISHOP IN HOKKAIDO (RIGHT REV. G. J. WALSH, D.D.).
 BISHOP IN KOBE (RIGHT REV. J. B. SIMPSON, D.D.).
 BISHOP IN SOUTH JAPAN (RIGHT REV. A. LEA, D.D.).
 BISHOP IN SOUTH TOKYO (RIGHT REV. S. HEASLETT, D.D.).
 BISHOP OF TOKYO (RIGHT REV. P. Y. MATSUI, D.D.).

BISHOP OF HANKOW (*Chairman of the House of Bishops*) (RIGHT REV. L. H. ROOTS, D.D.).
 BISHOP OF CHEKIANG (RIGHT REV. J. CURTIS, B.D.).
 BISHOP IN FUKIEN (RIGHT REV. J. HIND, D.D.).
 BISHOP IN KWANGSI-HUNAN (RIGHT REV. J. HOLDEN, D.D.).
 BISHOP IN NORTH CHINA (RIGHT REV. F. L. NORRIS, D.D.).
 BISHOP IN SHANTUNG (RIGHT REV. T. A. SCOTT, D.D.).
 BISHOP OF VICTORIA, HONG KONG (RIGHT REV. C. R. DUPPuy D.D.).
 BISHOP IN WESTERN CHINA (RIGHT REV. H. W. K. MOWLL, D.D.).
 ASSISTANT BISHOP IN HONAN (RIGHT REV. P. LINDEL TSEN, S.T.D.).

BISHOP OF ACCRA (RIGHT REV. J. O. AGLIONBY, D.D.).
 BISHOP IN ARGENTINA (RIGHT REV. E. F. EVERY, D.D.).
 BISHOP OF BERMUDA (RIGHT REV. A. HEBER BROWNE, D.D.).
 BISHOP OF CENTRAL TANGANYIKA (RIGHT REV. G. A. CHAMBERS, D.D.).
 BISHOP IN COREA (RIGHT REV. M. N. TROLLOPE, D.D.).
 ASSISTANT BISHOP IN COREA (RIGHT REV. H. J. EMBLING, M.A.).
 BISHOP IN EGYPT AND THE SUDAN (RIGHT REV. LL. H. GWYNE, D.D.).
 BISHOP OF FALKLAND ISLANDS (RIGHT REV. N. S. DE JERSEY, D.D.).
 BISHOP OF GIBRALTAR (RIGHT REV. F. C. N. HICKS, D.D.).
 BISHOP IN JERUSALEM (RIGHT REV. R. MACINNES, D.D.).
 BISHOP OF LABUAN AND SARAWAK (RIGHT REV. E. D. L. DANSON, D.D.).

BISHOP OF LAGOS (RIGHT REV. F. M. JONES, D.D.).
 ASSISTANT BISHOP OF LAGOS (RIGHT REV. A. W. SMITH, M.A.).
 BISHOP IN MADAGASCAR (RIGHT REV. R. S. M. O'FERRALL, D.D.).
 BISHOP OF MASASI (RIGHT REV. W. V. LUCAS, M.A.).
 BISHOP OF MAURITIUS (RIGHT REV. C. H. GOLDING-BIRD, D.D.).
 BISHOP OF MOMBASA (RIGHT REV. R. S. HEYWOOD, D.D.).
 BISHOP OF NEWFOUNDLAND (RIGHT REV. W. C. WHITE, D.D.).
 BISHOP ON THE NIGER (RIGHT REV. B. LASBERRY, D.D.).
 ASSISTANT BISHOP ON THE NIGER (RIGHT REV. A. W. HOWELLS, D.D.).

BISHOP OF NORTHERN RHODESIA (RIGHT REV. A. J. W. MAY, D.D.).
 BISHOP OF NYASALAND (RIGHT REV. G. W. DOUGLAS, M.A.).
 BISHOP IN PERSIA (RIGHT REV. J. H. LINTON, D.D.).
 BISHOP OF SIERRA LEONE (RIGHT REV. G. W. WRIGHT, D.D.).
 BISHOP OF SINGAPORE (RIGHT REV. B. C. ROBERTS, M.A.).
 BISHOP OF UGANDA (RIGHT REV. J. J. WILLIS, D.D.).
 BISHOP ON THE UPPER NILE (RIGHT REV. A. L. KITCHING, M.A.).
 BISHOP OF ZANTIBAR (RIGHT REV. T. H. BIRLEY, D.D.).

ENCYCLICAL LETTER



NOTE.

If it is desired to read this Encyclical Letter in the public services of the Church, it may be found convenient to divide it into portions. For this purpose appropriate divisions might occur at p. 25 and p. 30.

ENCYCLICAL LETTER

TO THE FAITHFUL IN CHRIST JESUS

WE, ARCHBISHOPS AND BISHOPS of the Holy Catholic Church in full communion with the Church of England, three hundred and seven in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of Our Lord 1930, give you greeting in the Name of Our Lord and Saviour, Jesus Christ.

We who write are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this Letter we propose to give a connected view of these matters, in the hope that it will make our Resolutions more intelligible, and lead many to study them, together with the Reports of our Committees on which they are based.

The Bishops who were present at the last Lambeth Conference ten years ago found that one idea ran through all their work and bound it together in a true unity. It was the idea of *fellowship*. In like manner we have discovered one idea underlying all our long deliberations: it is the idea of *witness*. These two ideas are closely related. On the one hand, the purpose of every true human fellowship is to bear witness to certain great principles—the principles of truth, goodness and love, which express and fulfil the kingdom of God: among these fellowships the Church is called to bear witness to the supreme revelation of God—of His nature, His will, His kingdom—which has been given to the world in Jesus Christ our Lord. On the other hand, witness, if it is to be made effective among men, must be borne by a body, a fellowship. So we learn in every branch of human endeavour. And it would be a true description

of the Church of Christ to say that it is a fellowship of witness. Our Lord Himself in His last recorded words laid this charge upon it, "Ye shall be witnesses unto Me unto the uttermost parts of the earth." There comes into our mind the vision of the great succession of those who have borne this witness in past generations. They encompass, like a radiant cloud, each new generation, as it takes up the age-long testimony. They add their voices to ours, as we now specially and solemnly summon every member of the Church of our day to the fulfilment of Christ's parting charge. Here we find another link with the last Conference, for the long list of its Resolutions ended with the words, "if Christian witness is to be fully effective, it must be borne by nothing short of the whole body of Christian people."

THE CHRISTIAN DOCTRINE OF GOD

Our appeal in this Letter begins, as the series of our Reports begins, with a *Sursum Corda*. The primary witness which the Church is called to give is the witness of its faith in God, and we would have men everywhere lift their minds and hearts with new confidence and expectancy to Him as ultimate Reality, to God in His Majesty as Creator, to God in His even greater Majesty as Redeemer.

We are aware of the extent to which the very thought of God seems to be passing away from the minds and hearts of many even in nominally Christian nations. The ten years since we last met have seen the development of one vast political and social experiment which is, at least professedly, rooted in the denial of God's existence. Even where God is still acknowledged, He is often regarded as too elusive or remote to be relevant to the practical concerns of life. And it is not surprising that where belief in God has weakened, the sense of sin has in large measure disappeared, morality has shown signs of degenerating into little more than a recognition of the value of kindness, and the supreme good has almost come to be thought of in terms of comfort and excitement.

But more significant is the increasing consciousness of thoughtful men and women that the emancipations which they have lately won do not yield deep or lasting satisfactions; that selfishness is self-defeating; that the heart of modern life, with all its exuberance of interest, is disquietingly void of conviction, and that once again experience proves personal happiness to be, in fact and not merely in pious word, linked with spiritual ideals and with moral standards and endeavours.

Many, too, of those who at present sit loose to the faith and practice of the Church are not opposed on conviction to the claim of Christianity; they are not thinking about it: they have not revolted against the Gospel, but against a presentation of the Gospel which falls far short of its true range and splendour.

Perhaps most noteworthy of all, there is much in the scientific and philosophical thinking of our time which provides a climate more favourable to faith in God than has existed for generations. New interpretations of the cosmic process are now before us which are congruous with Christian Theism. The great scientific movement of the nineteenth century had the appearance, at least, of hostility to religion. But now, from within that movement and under its impulse, views of the universal process are being formed which point to a spiritual interpretation. We are now able, by the help of the various departmental sciences, to trace in outline a continuous process of creative development in which at every stage we can find the Divine presence and power. Thus scientific thinking and discovery seem to be giving us back the sense of reverence and awe before the sublimity of a Creator Who is, not only the cause and ground of the universe, but always and everywhere active within it.

Christianity more than any other of the great religions has undergone the discipline of contact with scientific methods of thought, and emerges therefrom still strong to redeem and to inspire.

It is in view of such facts and circumstances that we declare our belief that the Church is at this time being called to fresh effort to proclaim to all men, at once more thoughtfully and more ardently, the Gospel of God with which it has been entrusted.

We know but too well that the root of our failure to behold God, and to manifest Him to the world, is sin; that what we have to deal with is primarily not imperfect thinking but evil wills. Yet, if our proclamation of the gospel of God is to have its proper appeal to the world of to-day, we must see to it that we ourselves are thinking about Him as persistently, as largely, and as worthily as we can.

We must school ourselves to include in our habits of thought about the Creator God as much as we can of the beauty and order of the world, and of everything in life that evokes the awe, the loyalty and the self-sacrifice of men and women at their best.

We must recover also our vision of the uniqueness of the work of God in the hearts of His people—the true subject of

the Old Testament—which culminates in the coming of our Lord Himself and in the appearance of His Church among men. In Him as nowhere else, in Him alone, God's character, God's gracious love and innermost purpose are revealed. Through Him and through His Church there are brought inside every department of human effort and life a new spirit, a new motive, new resources of vision and faith, of hope and courage.

Thus through the Incarnation and by his Holy Spirit in the Church God is ever moving forth to conserve and to perfect all that He has achieved, and still strives to achieve, in hearts wherein Christ is not yet enthroned. Civilization, in so far as it is good, is ultimately of God's giving, no less than is His grace in Christ. Never must our thought of God be inconsistent with all that we may learn of His character in Christ. Never must our thought of God be so cramped that we represent Him as less than the Lord of all good life.

If, however, our vision of God's glory is thus to be renewed, it will involve for most of us, clergy and laity alike, a new readiness to read and ponder afresh, with some of the many aids which modern research gives us, the Bible and in particular the New Testament. It will also involve a new readiness to acquaint ourselves, according to our capacity, with some of the best thinking of our time about the meaning of life, and to identify ourselves, as best we may, in thought and conduct, with some of life's more serious endeavours. Not many are called to be students, but all can do something to learn and to think more intelligently about the religion which they profess and about its bearing on life around them.

But we must not only do what we can, to read and think. We must pursue—some of us, perhaps, as a new act of faith in God, and all of us with new devotion and diligence—the practice of personal prayer and strive to grow in the ability to pray. Not only will more serious thinking about our holy religion and about life thus quicken our prayers, but prayer can and will quicken our thought of and faith in God.

Further, we recall our Church people and all who own the name of Christ to the privilege and duty which are theirs of expressing their faith and receiving pardon and renewal through joining with the brethren regularly in the public worship of the Church and especially in the Blessed Sacrament of the Holy Communion. The Church's chief duty is to love and worship God; and in that love and worship it gives its chief witness to the world. They should reflect what wrong they do to God, to others and to themselves if they grow slack in fulfilling, especially

on Sunday, this their clear and obvious duty. We whose privilege it is to lead others in worship are bound to make that worship as worthy as we can of Him to Whom it is offered, worthy in its spirit and its tone, worthy also in its range and scope, taking, as we ought, every opportunity that is ours of bringing all human concerns and interests within its ambit of praise and intercession.

Worship unites us in a fellowship of adoration; and, when it is worthily offered, can become for us all a joy as well as a duty, and bring us that refreshment and encouragement for which thousands are really hungry, though they know not for what they hunger.

Sursum Corda, Lift up your hearts—such a call from God as we have ourselves thus heard is not easily expressed, least of all in such a Letter as this. Yet it was to this high theme that we in the Lambeth Conference were moved to direct our thoughts; and we commend to thoughtful people the Report of our first Committee.

THE LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY

Marriage and Sex

If the Church is Christ's Body, it is the organ through which His Spirit now finds expression in the world. He did not commit His gospel to writings but to a society which should alike interpret and exemplify His scheme of life. From the first this community-witness distinguished the Church from all the clubs and brotherhoods which abounded in the world of that day. Its purity, its comradeship, its cheerfulness were its attractive force. It provided a new scheme of life, and it grew. Its very growth in size and in popularity became its danger. So it is still. What many churchpeople need to recognise is that Christ's community has been commissioned to set a standard of life which is not that of the world. Too often has the standard of Christians been assimilated to that of the surrounding society or of the spirit of the age. But the tremendous commission of the Head of the Church confronts us. "Ye are the salt of the earth." "Ye are the light of the world." No metaphors could be more searching. Salt and light, He says, and that in every place and relationship of life—first and foremost, in all that concerns the family.

The beauty of family life is one of God's most precious gifts, and its preservation is a paramount responsibility of the Church.

Its foundation is the life-long union of husband and wife on which our Lord decisively set His seal. "One flesh," He said they were to be. Holy marriage is part of God's plan for mankind. It follows that any community disregards this at its peril. Empires have perished before now because the dry rot of laxity and corruption in home life set in. To maintain the ideal of marriage is therefore to preserve the social health of the community. It is a national interest of supreme value. It follows that divorce is unnatural. It destroys the security of the union and the stability of the family. If there are children, they are deprived of the guardianship to which God called both their parents. To the defence of Christ's standard of marriage we summon the members of the Church, for on it depend all that makes the magic of the word, home.

Indeed we must lift the whole subject of sex into a pure and clear atmosphere. God would have us think of sex as of something sacred. Many influences in our day tend to concentrate attention on sex and not always upon its sacredness. Among the tasks that confront the Church to-day none is more noble or more urgent than that of rescuing the whole subject from degradation in thought and conversation. We must set it in the light of the eternal issues of right and wrong, and reveal the noble origin of sex in the creative activity of a Father who is of purer eyes than to behold iniquity. We believe that the way to do this can be summed up in one word: education. Here the duty of parents is plain, and its fulfilment is part of that witness to truth and purity which members of the Church are bound to bear and not least to their own children. If the children have learnt from the first to connect sex instincts with the beauty and goodness of God, they will not only themselves be proof against some of the worst evils of our age, but will also become diffusers of that moral atmosphere where purity lives and all that is impure must die. We think that this duty of education needs far more careful attention than it has received. Rightly we set before our people Christ's standard of marriage; but we have done all too little to prepare them for it. It is admitted that no one should approach Confirmation or Holy Communion without careful and prolonged preparation. And Marriage is sacramental. It is, as St. Paul said, a great mystery. It is not only sacramental in its nature: it is a vocation for life. Therefore careful preparation is needed for it.

Bound up with that high and holy vocation is the vocation to parenthood. Here we would sound a call to all who will listen. Every child is for the State a potential citizen, for the

Church a potential saint. When healthy parents refuse for selfish reasons to have children in homes where there is, or by self-denial may be, provision for them, they deny to both Church and nation lives, which, with a Christian training, might be of priceless value to the community. We are familiar with the difficulties. We deeply sympathise with those who have burdens which are hard to bear. But we appeal to the whole community of the Church to remember that in home life, as in personal life, we are called to take up the cross, to endure hardness, and to count upon the enabling power of the Spirit of God. And indeed when the sacrifice is made for the sake of the family, that cross becomes a crown.

Race

We have spoken of the family. But every family is a reflection of that great human family of which God is Father, and of which the nations and races are the members. We who address you are ourselves representatives of that great family. For among the bishops here assembled there are representatives not only of the western races but of the races of Japan, of China, of India, and of Africa. We have found our brotherhood in Christ, and we are sure that only in His world-wide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say "Our Father," believing in God who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of colour and tradition.

We must confess that as Christians we have only imperfectly realised this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though sometimes exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanly speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentile, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that divine community we can afford to recognise differences fully and frankly, just because in Christ there is that which transcends them. Into

that community every nation can bring its traditions, gifts, experiences, characteristics, knowing that they will be welcomed as treasures contributed by the members of the family to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to contemplate. Here again the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are the sons of God.

Peace and War

As we witness to the truth that "God has made of one blood all nations of men," so also we must witness to God's will for peace among the nations. We thank Him for the achievements of the League of Nations and the Kellogg-Briand Pact which condemn war as a means for settling international disputes. If these movements towards peace are to be effective and permanent, there is need of a new strength of conviction, clearness of purpose, and courage in action among the peoples of the world. Here the Church should take the lead. For the Christian must condemn war not merely because it is wasteful and ruinous, a cause of untold misery, but far more because it is contrary to the will of God.

Peace is indeed something greater than a mere refusal to fight. Peace within the nation and among the nations depends on truth and justice. There cannot be peace unless we are trying to obey our Lord's command, "Seek ye first the kingdom of God and His righteousness." As citizens of that kingdom we are summoned to make war on injustice, falsehood and covetousness within ourselves and in the world around us. Evil social conditions—such as slums or unemployment—are causes of unrest because they are outward and visible signs of inward and spiritual wrong. We dare not acquiesce in them, for the remedy lies not only in the best means that economic science can devise, but also in the active witness and willing self-sacrifice of Christian people. Indeed we cannot be true witnesses to God's kingdom of peace, if we allow self-interest to be the ruling principle of any sphere of life. Neither industry nor commerce nor finance lie outside the borders of the kingdom of God, for at every point they touch human values and depend on human motives, and nothing human is alien to Him Who came that men

might have life and have it abundantly. Only when we witness always and everywhere to His principles and rely upon His power, can we obtain from Him those gifts of truth and righteousness and love, of which peace is the perfect fruit.

THE UNITY OF THE CHURCH

We pass to the subject of the Unity of the Church which was assigned to our third Committee.

Our Lord Himself prayed that those who should believe on Him might be one that the world might believe that His Father had sent Him. The witness which He wishes us to bear to Him before the world is our unity in Him. A world torn with divisions is pathetically ready to acclaim our unity, when it comes into sight, as an evidence of the power of God.

In the Conference of 1920 we felt the constraint of a great impulse which we believed to be of Divine origin, and under its influence we sent out the Appeal to all Christian people. In this Conference we have something even greater to chronicle, definite actions tending to unions of Churches, in which some of our Churches are closely concerned. If holy aspirations are great, God-guided actions are greater.

Many movements towards unity have taken place in the last ten years. These we cannot here describe. Particulars of them will be found in the Report of our committee. We will write specially of two movements because they are now approaching the phase of definite action.

The first of these concerns some of the oldest Churches in Christendom. A most important delegation from the Orthodox Churches of the East arranged by the Ecumenical Patriarch and headed by the Patriarch of Alexandria visited our Conference. Another delegation headed by the Archbishop of Utrecht represented the Old Catholics. Both of these delegations came to tell us that they desired definite and practical steps to be taken for the restoration of communion between their Churches and ours. This is a notable advance crowning a long period of increasing friendliness. The Conference has asked the Archbishop of Canterbury to appoint Commissions of theologians to confer with similar Commissions, if appointed by the authorities of the Orthodox and of the Old Catholics, and it is hoped that these Commissions may find such a unity in faith and such a similarity in practice to exist between the Churches, that restoration of communion may become possible.

as soon as the appropriate assemblies of the various Churches can meet.

In the second place we must refer at greater length to the scheme for a union of Churches in South India, which had been begun a year before the last Lambeth Conference, and has now reached an advanced stage. Our brethren of the Church of India, Burma and Ceylon, who will have the responsibility for carrying it through, if it is to be consummated, have reported the scheme in its present state to the Conference and asked for our advice. Our committee has tendered advice on many points in its Report, to which the Conference has given its general approval. This scheme is for a union in South India between the members of our Church and the Wesleyan Methodist Church, and the South India United Church, so called because it unites the converts of certain Presbyterian and Congregationalist Missions. The general conception of the scheme is that these different elements will come together in one body, possessing the traditional framework of faith and order which characterised the whole Church for so many centuries. Within this one body the constant intercourse of the different members will, it is hoped, gradually bring about a unity, in which all those things that are of God in their several traditions will be not only preserved but enriched by happy combination. This process cannot be initiated without sacrifices, and must in its early stages involve anomalies and irregularities—a prospect which gives rise to serious misgivings in many minds. But these misgivings are outweighed by hope and by our trust in God's will to perfect His work of reconciliation.

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in this direction of the movement for unity. The whole Communion will surely stand by them with earnest prayer and generous loyalty. But we are well aware that the constituency which we represent is not universally convinced about all the provisions of the Scheme, and wishes to see how it works out, before committing itself to definite approval. To meet this situation we have recommended to the Churches concerned certain arrangements which we desire to explain to our people in the clearest terms.

The Anglican Communion is a group of Churches bound together by very close ties of history and tradition, doctrine

and practice. After the union in South India, Anglicans who will be included in the united Church will not give up the use of the Prayer Book or discard any of the doctrines held in the Anglican Churches. Yet the united Church in South India will not itself be an Anglican Church: it will be a distinct Province of the Universal Church. It will have a very real intercommunion with the Churches of the Anglican Communion, though for a time that intercommunion will be limited in certain directions by their rules. Its Bishops will be received as Bishops by these Churches. Its episcopally ordained ministers—a continually increasing number—will be entitled under the usual rules to administer the Communion in the Churches of the Anglican Communion. Its communicants will be entitled to communicate with the Churches of the Anglican Communion, except in cases forbidden by the rules of these Churches. On the other hand no right to minister in the Churches of that Communion will be acquired by those ministers who have not been episcopally ordained.

The fact that the Church in South India will not be a member of the group of Churches called the Anglican Communion will inevitably impose on our brethren a temporary severance of close and treasured relationships, in council and synod, with their brethren in North India. But these are sacrifices which we believe they will make cheerfully in the hope of achieving a union between episcopal and non-episcopal churches such as has never yet been effected, and of building up a real and living Church in India. For our part we assure our brethren that they will never be disowned nor deserted by the Anglican Communion. It will preserve for them unimpaired their welcome to its love and fellowship, to its altars and its pulpits. For it will be looking forward to the day when their work will be rewarded and the unity of these Churches, not only in South India but in the whole of India, will be completed, and there will emerge a Province of Christ's Church, genuinely Catholic, loyal to all truth, within whose visible unity treasures of faith and order, nowhere in the Church at present combined, will be possessed in common, and the power of Christ will be manifest in a new richness.

It was with unanimity and with profound sense of thankfulness that the Conference adopted the Resolutions relating to South India.

We have given prominence to these two groups of negotiations because they contemplate action in the near future. Though in other directions, and especially in our relations with the non-Episcopal Churches of our various countries, no such

measurable advance can be recorded, we feel that the aspirations of the last Lambeth Conference have not failed, but are standing the strain of the attempt to translate words into action. In addition to delegations from Episcopal Churches other than those which we have mentioned, our Committee had the privilege of receiving and conferring with distinguished representatives of the now happily united Church of Scotland and of the Evangelical Free Churches of England. It was with renewed hope of progress that the Conference decided to invite these non-Episcopal Churches to enter into full conference with us once more. Further, it adopted unanimously a resolution in favour of "efforts of Evangelism in co-operation with Christians of other Communion," believing that, while the leaders discuss the still unsolved problems of Church order, the rank and file may be brought to closer mutual understanding through united public witness to those truths of our faith which we rejoice to know we hold in common. May God reinforce the impulse which He gave ten years ago with courage, wisdom and love to pursue the quest of the visible unity of the whole Church of Christ.

THE ANGLICAN COMMUNION

We turn next to the subject of the Anglican Communion, with which our fourth Committee was occupied. This subject is very closely connected with the last. For it is our duty to envisage the one Church of Christ as it will be when reunited, and to shape the Churches of our own Communion so that they will, even now, conform as much as possible to that ideal, and be ready to take their place within it, when it is realised.

Such a direction of our thoughts is almost forced upon us by certain changes which are even now observable in the Anglican Communion. This Communion is a commonwealth of Churches without a central constitution: it is a federation without a federal government. It has come into existence without any deliberate policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are, primarily, Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its

entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, “particular or national” Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical. This is still to-day a true description of the facts and ideals of the Anglican Communion.

But these very ideals are working a change. Every Church of our Communion is endeavouring to do for the country where it exists the service which the Church of England has done for England—to represent the Christian religion and the Catholic Faith in a manner congenial to the people of the land, and to give scope to their genius in the development of Christian life and worship. As the Churches founded by our Missions in India, China, Japan or Africa, more and more fully achieve this purpose, they may, in many ways, grow less and less like to each other and to their Mother, and, in consequence, less and less Anglican, though no less true to Catholic faith and order.

At the same time as we anticipate this progressive diversity within the unity of the Anglican Churches, we have before us a prospect of the restoration of communion with Churches which are, in no sense, Anglican. Our negotiations with the Orthodox Church and the Old Catholics illustrate this possibility in one direction, and the creation of united Churches—such as that proposed in India—illustrates it in another.

Thus beyond, but including, the federation of strictly Anglican Churches—which is now called the Anglican Communion—there may grow up a larger federation of much less homogeneous Churches, which will be in some measure in communion with the See of Canterbury. This federation, however little centralised, would need some organ to express its unity. It is our belief that the Councils of the Bishops were in antiquity, and will be again, the appropriate organ, by which the unity of distant Churches can find expression without any derogation from their rightful autonomy. The Lambeth Conference with its strict adherence to purely advisory functions has been, perhaps, preparing our minds for participation in the Councils of a larger and more important community of Churches. Every extension of this circle of visible fellowship would increase the power of the Church to witness to its Lord by its unity.

These two sections of our work have dealt in different ways with unity *between* Churches. This is necessary, if the Church is to bear the witness which its Lord requires. We must now draw attention to the equally urgent necessity for unity *within* each Church. We appeal to all our brethren to remember that their right to a place in the Church of Christ lies in His call to each of them, in His love that embraces them, and in His Spirit that dwells in them, far more than in the opinions which they profess or the methods which they pursue. It may even be necessary to the Church that men in it should hold and expound different opinions, in order that the Church as a whole should have the whole of truth, even as the rays of many colours which the spectrum shows combine to make the light of the sun. Let us all listen to His voice Who still has to say to His disciples, after all these centuries, "Have salt in yourselves, and be at peace one with another."

THE MINISTRY

In the witness and the work of the Church as of every other community there is need of leadership. Our Lord Himself shows us the crucial importance of providing leaders by the care and patience with which He trained the twelve whom He chose out from the general company of His disciples "that they might be with Him and that He might send them forth." This ministry has been perpetuated from the first days until now. The need of the leadership which it gives is undiminished. The honour of that leadership still remains.

We speak with knowledge gained in all parts of the world. We know that everywhere fields are white for the harvest. The Lord of the harvest calls for labourers that the harvest may be won. We who as Bishops of His Church have some title to speak in His Name, make now a strong appeal to young men, who accept Him as their Lord, to cherish the ambition of offering themselves in the Sacred Ministry for the highest service to which human life can be dedicated.

They will be ready to submit their ambition to the judgment of the responsible authorities of the Church. If it seems right that they should be prepared for ordination to the ministry and they are unable with the means at their disposal to meet the cost of a training, demanded alike by the rising standards of education and by the honour of their service, we call upon the Church in all lands to regard it as a duty and privilege to provide that training for them.

The leadership of women is needed as well as the leadership of men. We have sought in our Resolutions to encourage in every way open to us the ministry of women. They have become free as never before in history to use in varied service to the community their distinctive gifts and ideals. We know that many of them desire to devote their lives to Him in Whose service is the perfect freedom. We would assure them of our determination to secure for them, so far as in us lies, a place of honour in the organised life of the Church. To this end we have reviewed and enlarged the work entrusted to the Order of Deaconesses. We believe that in that Order women of ability will find increasing scope for powers of leadership and witness. And we call upon clergy and people alike to welcome and to use to the full the ministry of women not only in the pastoral work of the Church but in its teaching and worship.

We rejoice in the growth of religious communities within our own Communion as a sign of spiritual vitality, and as a source of spiritual strength to the whole body of the Church.

Neither to men nor to women does the ministry of Christ's Church offer a career of ease or affluence. Who would wish that it should? The labourer indeed is worthy of his hire, and the Church's honour requires that the remuneration of its ministers should not be such as to cramp and hinder the efficiency of their work. That work is hard. It calls for the best that is in us—courage, humility, patience, loyalty, love. What work is there that makes a profounder difference in the lives of those whom it reaches? What work is more worth doing?

YOUTH AND ITS VOCATION

We have been speaking, in this letter, of the Witness of the Church—what it is and what it might be. We have something to say, last of all, about the Church and the younger generation. And here we would affirm that it is for the Church to give its Christian witness in a way that will appeal to Youth and that Youth will understand. It is our confident belief that, when the Church does that, then Youth will make its own responsive witness in a fashion and on a scale far beyond that which any previous generation has seen.

For in the Church there has always been the spirit of Youth. Its Founder—the "Young Prince of Glory," in the phrase which Watts used in the first version of his familiar hymn—summoned a picked band of men to join His high adventure, and with youthful alacrity they responded. He—the Hero Christ—has always

appealed to that in men which loves to do and dare and suffer for great causes, and to that appeal there never fails response from the young and from all who keep a heart of youth. We are sure that the younger people of to-day, despite certain powerful influences and tendencies in modern life, are at least as ready to respond to the good, when they see it, as any of their forefathers.

But our confidence that the heart of Youth is sound is by no means based on any optimistic disregard of factors in the life of our day which place serious obstacles in the path of those who wish to hold the Christian faith and to live the Christian life.

We cannot, and we would not, blind ourselves to the fact that a large number of the younger men and women of to-day (including many of the most high-minded) are alienated from the Church and from organised religion. The Report of our Committee asks why this is so, and makes some attempt at an answer. Here we will only say that we—leaders of the Church in many lands—are entirely ready to shoulder our full share of the blame for this state of affairs. If Church people were more like their Divine Master and showed more of His Spirit in life's common traffic, then these younger folk (who are naturally attracted to Christ Himself) would find themselves attracted also to the Society which bears His Name, and therein discover a power of His Spirit which otherwise they would never know.

What then may be done to break down the barriers which seem to stand between Youth and this Divine Society? There are just two points on which we wish to lay special emphasis. First, it is for us in the Church, who believe in and try to live according to the Gospel of the Incarnation, to humanize religion, if we would commend it to our generation. The estrangement between Youth and the Church arises partly from the fact that all the interests of life which to them are real and engrossing—science, art, music, literature, recreation, sport, friendship—seem to be quite other than the things in which the Church is interested. To them we appear to be largely preoccupied with dogmatic and ecclesiastical questions remote from common concerns. And so Religion often seems to remain in a back-water, while the main streams of life flow past it, untouched and unaffected. We have need to see ever more clearly the full significance of the truth that God became man, and to realise that the Religion of Jesus Christ, while essentially transcendent, mysterious, supernatural, is at the same time simple, human, with lowly things for its sacraments, and entirely relevant to the whole rich range of man's thought and activity.

Thus the witness of the Church to the truth about God must always be given in life and conduct. But secondly, such witness by life must be made more convincing, and its secret and power made intelligible and available, by the work of enlightened study and of effective teaching. With all the authority which may attach to this Conference we would urge upon Church people generally—and especially on those called to occupy any position of Christian leadership—the paramount duty of thinking out the meaning of the faith for themselves, and of making it, by every kind of educational resource, intelligible to the great multitude of younger folk within the Church or on its fringes, who are in a state of mental confusion, combined with spiritual hunger. There is abundant answer—and we should like to see it given more frequently and more thoroughly—to those who fear that they must either give up their attempt to keep in step with contemporary thought, or part with Religion. It is for us to show that wherever men genuinely seek after goodness and truth and beauty, God's Spirit is in that search and guides it towards Himself, Who is its inspiration and its goal.

One final word we would say direct to you younger folk, who, whether you take much or little part in Church life, are at least in sympathy with the ideals of Jesus Christ and want to make the world a better place. This Cause, to which we are all committed, demands everything that all, old or young, can give. Experience and adventurousness, judgment and enthusiasm, caution and courage, the sense of the value of tradition and faith in what is yet to come—let all be flung into the service of the common task. We are quite certain that, in all history, there has been no greater opportunity than there is to-day to claim Jesus Christ as Lord of all life and King throughout the world.

CONCLUSION

As we close, we return to the main theme of our message. The Church of Christ, a fellowship of witness—this is the ideal we would put before all who may read or hear our words. We who send forth this Letter are men called by their office to be leaders of the Church in all parts of the world. But leadership is powerless without the willing loyalty and service of the whole body. There are times in the history of nations when some crisis quickens in the hearts of the people their sense of the honour and claim of citizenship. They make the cause of their country their own. In the service of their country, even to self-sacrifice, they become

aware of their love of it. So, at this present time in the history of the Church of Christ, we are convinced that the pressure of material needs and comforts and pleasures and the spiritual perplexity and confusion which mark our generation can only be overcome, if all the members of the Church, moved by the Divine Spirit Who dwells within it, identify themselves with its mission and its witness. Through their service they will come to look upon it as the "beloved community." They will realise afresh the splendour of its calling. They will gain a new and joyful sense of the greatness of the gifts God has entrusted to it—the "good news" it proclaims, the faith tried and tested by the thought and experience of centuries, the presence of the living Christ assured to it even to the end of the days. We long to see the Divine Society moving among the societies of men with the light of the Gospel upon it and the strength of a corporate witness within it. It is to this corporate witness that we summon the people of our own Church throughout the world, humbly desiring that we with them may follow the example of our Master, Who said, "To this end am I come into the world, that I should bear witness unto the Truth."

Signed on behalf of the Conference,

COSMO CANTUAR :

GEORGE CICESTR: *Secretary*

MERVYN HAIGH, *Assistant Secretary*

9th August, 1930

NOTE

it may be well to make clear the manner of our deliberations. The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from Monday, July 7th, to Saturday, July 12th. Having been there set forth in outline, they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full session from Monday, July 28th, to Saturday, August 9th. By this procedure we have been able to secure both the detailed study which is the especial task of a Committee (a study greatly aided by the essays, Reports and papers which had been prepared for us), and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labour.

The judgment of the Conference is expressed in the Resolutions, 75 in number, appended to this Letter. These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith, have been received by the Conference; and the Conference has directed that they should be published; but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared.

RESOLUTIONS



RESOLUTIONS

OF THE

LAMBETH CONFERENCE

1930

I. THE CHRISTIAN DOCTRINE OF GOD

1. We believe that the Christian Church is the repository and trustee of a Revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and that every member of the Church, both clerical and lay, is called to be a channel through which the Divine Life flows for the quickening of all mankind.

2. We believe that, in view of the enlarged knowledge gained in modern times of God's ordering of the world and the clearer apprehension of the creative process by which He prepared the way for the coming of Jesus Christ, there is urgent need in the face of many erroneous conceptions for a fresh presentation of the Christian doctrine of God; and we commend the Report of our Committee to the study of all thoughtful people in the hope that it may help towards meeting this need.

3. We affirm the supreme and unshaken authority of the Holy Scriptures as presenting the truth concerning God and the spiritual life in its historical setting and in its progressive revelation, both throughout the Old Testament and in the New. It is no part of the purpose of the Scriptures to give information on those themes which are the proper subject matter of scientific enquiry, nor is the Bible a collection of separate oracles, each containing a final declaration of truth. The doctrine of God is the centre of its teaching, set forth in its books "by divers portions and in divers manners." As Jesus Christ is the crown, so also is He the criterion of all revelation. We would impress upon Christian people the necessity of banishing from their minds ideas concerning the character of God which are inconsistent with the character of Jesus Christ. We believe that the work of our Lord Jesus Christ is continued by the Holy Spirit, Who not only interpreted Him to the Apostles, but has in every generation inspired and guided those who seek truth.

4. The Revelation of Christ was presented to the world under the forms of Jewish life and thought. It has found fuller expression, not without some admixture of misunderstanding, through the thought of Greece and Rome, and the sentiment of the Teutonic and Slavonic races. We anticipate that when this same revelation possesses their minds, the nations of Asia and Africa will still further enrich the Church of Christ by characteristic statements of the permanent Gospel, and by characteristic examples of Christian virtue and types of Christian worship.

We welcome such unfolding of the truth of the Gospel as one of the ways by which the nations may bring their riches into the service of Christ and His Church.

5. We recognise in the modern discoveries of science—whereby the boundaries of knowledge are extended, the needs of men are satisfied and their sufferings alleviated—veritable gifts of God, to be used with thankfulness to Him, and with that sense of responsibility which such thankfulness must create.

6. For the reasons set forth in Resolutions 2 and 3, there is need for the Church to renew and re-direct its teaching office:—

- (a) By a fresh insistence upon the duty of thinking and learning as essential elements in the Christian life;
- (b) By recalling the clergy to a fuller sense of their duty in the exercise of the teaching office. Of all their functions this is one of the most important. It demands, especially in these days, prayer and study, both individual and corporate, on the self-revelation of God in Jesus Christ and the manifestations of His Presence in the modern world;
- (c) By the provision of similar opportunities for the laity;
- (d) By a new emphasis upon the appeal to the mind as well as to the heart in the preaching of the Word as an element in Christian worship; and
- (e) By providing both for clergy and laity opportunities of Retreats and other well-tried methods for the deepening of the spiritual life through the growth of fellowship with God and man.

We especially desire to impress upon the younger clergy that the Church requires the service of men who will devote themselves to the study of theology in all its branches. The

Church needs learning, as well as spiritual power and practical ability, in its clergy.

7. We welcome an increased readiness in many educational authorities to accept the influence and assistance of the Church in its teaching capacity, and we urge that every effort should be made throughout the Church to seek such opportunities and to use them with sympathy and discretion.

As the intellectual meaning and content of the Christian doctrine of God cannot be fully apprehended without the aid of the highest human knowledge, it is essential that Christian theology should be studied and taught in Universities in contact with philosophy, science and criticism, and to that end that Faculties of Theology should be established in Universities wherever possible.

8. Believing as we do that men should offer their worship to God because of His great glory, and because of His supreme revelation of love in Jesus Christ, apart from any thought of benefits that may accrue to them, we urge upon the Church the absolute obligation of corporate worship. We believe that a fuller study of the Christian doctrine of God will both strengthen the sense of this obligation in the Church, and also help the Church to commend it to the world. Moreover we believe that it is through the development of their capacity for worship that men advance in their knowledge of God's nature, and may hope to penetrate further into His mysteries.

II. THE LIFE AND WITNESS OF THE CHRISTIAN COMMUNITY

Marriage and Sex

9. The Conference believes that the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

10. The Conference believes that in the exalted view of marriage taught by our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

X 11. The Conference believes that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."¹

In cases of divorce—

✓ (a) The Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.

(b) Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the Bishop, subject to provincial regulations.

(c) Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and clergy to keep this aim before them.

12. In all questions of marriage and sex the Conference emphasises the need of education. It is important that before the child's emotional re-action to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the

¹ Lambeth Conference, 1920. Resolution 67.

parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

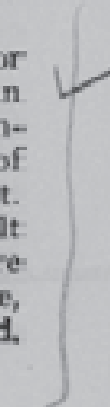
During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

To this end the Conference is convinced that steps ought to be taken (a) to secure a better education for the clergy in moral theology; (b) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (c) to review the available literature and to take steps for its improvement and its circulation.

13. The Conference emphasises the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

14. The Conference affirms (a) the duty of parenthood as the glory of married life; (b) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building for both parents and children; (c) the privilege of discipline and sacrifice to this end.

15. Where there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse (as far as may be necessary) in a life of discipline and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used.



provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception-control from motives of selfishness, luxury, or mere convenience.

[Carried by 193 votes to 67.]

16. The Conference further records its abhorrence of the sinful practice of abortion.

17. While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception-control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

18. Sexual intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of consequences, the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

19. Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasises the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, they are antagonistic to the welfare of the community, and, above all, they are contrary to the revealed will of God.

20. The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions and in the face of increasing difficulties have maintained and carried forward the Preventive and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

The removal of the causes which lead to the necessity for such work must first and foremost be sought in the creation of

that healthier atmosphere and in the more thorough giving of sex instruction which are recommended in preceding resolutions. And this is recognised to the full by the leaders in the work. There is, however, at the present time urgent need for (a) much greater financial support, so that the workers may be adequately trained and adequately paid, (b) more regular interest on the part of Church people generally in them and in their work, (c) the help which the men of the Church can give in technical and legal matters, as also in personal service.

The Conference further desires in this connection to place on record its appreciation of the work done by Women Police in Great Britain, in the British Dominions and in the United States of America, and by those many social workers, in different parts of the world, who give themselves to the same difficult task.

Race

21. The Conference affirms that the principle of trusteeship as laid down by Article XXII of the League of Nations Covenant cannot be duly applied in practice without full recognition of the fact that partnership must eventually follow as soon as two races can show an equal standard of civilisation. Accordingly, the Conference affirms that the ruling of one race by another can only be justified from the Christian standpoint when the highest welfare of the subject race is the constant aim of government, and when admission to an increasing share in the government of the country is an objective steadfastly pursued. To this end equal opportunity and impartial justice must be assured. Equal opportunity of development will result where the nation faithfully discharges its responsibility for the education of all its citizens, in which the co-operation of both the Church and the family with the State is essential; and Christian principles demand that equal justice be assured to every member of every community both from the Government and in the courts of law.

22. The Conference affirms its conviction that all communicants without distinction of race or colour should have access in any church to the Holy Table of the Lord, and that no one should be excluded from worship in any church on account of colour or race. Further, it urges that where, owing to diversity of language or custom, Christians of different races normally worship apart, special occasions should be sought for united services and corporate communion in order to witness to the unity of the Body of Christ.

The Conference would remind all Christian people that the ministrations of the clergy should never be rejected on grounds of colour or race, and in this connection it would state its opinion that in the interests of true unity it is undesirable that in any given area there should be two or more Bishops of the same Communion exercising independent jurisdiction.

23. The Conference affirms that the guiding principle of racial relations should be interdependence and not competition, though this interdependence does not of itself involve intermarriage; that the realisation in practice of human brotherhood postulates courtesy on the part of all races towards one another, co-operation in the study of racial relations and values, and a complete avoidance of any exploitation of the weaker races, such as is exemplified in the liquor traffic among the natives of Africa and enforced labour for private profit.

The Conference urges that the presence of Asiatic and African students at western universities affords an opportunity for promoting friendliness between different races, and asks that Christians should try to create such a public sentiment that these students may be received with sympathetic understanding and enabled to share in all that is best in western social life.

24. The Conference would insist that the maintenance of the Christian obligation on the part of men to respect and honour womanhood, involving the equally chivalrous treatment of the women of all races, is fundamental; and conversely, the Christian obligation on the part of women to maintain a high standard of morals and conduct, especially in their relations with men of a different colour, is equally fundamental.

Peace and War

25. The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

26. The Conference believes that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace. It therefore appeals to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood and justice for which the League of Nations stands.

The Conference welcomes the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and appeals to all Christian people to support this agreement to the utmost of their power and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

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

28. The Conference believes that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and appeals for a determined effort to secure further reduction by international agreement.

29. Believing that peace within the nation and among the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, the Conference re-affirms the Resolutions (73-80)¹ of the Lambeth Conference of 1920, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, the world is still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to peace. All these evils call for the best scientific treatment on international lines, and also for a practical application of the principle of united service and self-sacrifice on the part of all Christian people.

30. The Conference recognises with thankfulness the efforts made by the League of Nations to control the drug traffic, and calls upon all Christian people to pray and to labour, as

¹ See p. 107.

they have opportunity, that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture and sale of dangerous drugs, particularly opium, cocaine and their derivatives, to the amounts required for scientific and medical purposes.

III. THE UNITY OF THE CHURCH

31. The Conference records, with deep thanks to Almighty God, the signs of a growing movement towards Christian unity in all parts of the world since the issue of the Appeal to All Christian People by the Lambeth Conference in 1920.

The Conference heartily endorses that Appeal and reaffirms the principles contained in it and in the Resolutions dealing with Re-union adopted by that Conference.

The Malines Conversations

32. Believing that our Lord's purpose for His Church will only be fulfilled when all the separated parts of His Body are united, and that only by full discussion between the Churches can error and misunderstanding be removed and full spiritual unity attained, the Conference expresses its appreciation of the courage and Christian charity of Cardinal Mercier in arranging the Malines Conversations, unofficial and not fully representative of the Churches though they were, and its regret that by the Encyclical, *Mortalium animos*, members of the Roman Catholic Church are forbidden to take part in the World Conference on Faith and Order and other similar Conferences.

The Eastern Orthodox Church

33. (a) The Conference heartily thanks the Œcumenical Patriarch for arranging in co-operation with the other Patriarchs and the Autocephalous Churches for the sending of an important Delegation of the Eastern Orthodox Church under the leadership of the Patriarch of Alexandria, and expresses its grateful appreciation of the help given to its Committee by the Delegation, as well as its sense of the value of the advance made through the joint meetings in the relations of the Orthodox Church with the Anglican Communion.

(b) The Conference requests the Archbishop of Canterbury to appoint representatives of the Anglican Communion and to

invite the Œcumenical Patriarch to appoint representatives of the Patriarchates and Autocephalous Churches of the East to be a Doctrinal Commission, which may, in correspondence and in consultation, prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

(c) The Conference not having been summoned as a Synod to issue any statement professing to define doctrine, is therefore unable to issue such a formal statement on the subjects referred to in the *Résumé*¹ of the discussions between the Patriarch of Alexandria with the other Orthodox Representatives and Bishops of the Anglican Communion, but records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it, in relation to those subjects.

34. The Conference expresses its sympathy with the Church of Russia in its persecution and sufferings, and prays that God, in His mercy, may give liberty and prosperity once more to that Church, that it may again take its place with greater freedom and power of self-expression among the other great Churches of Christendom.

The Old Catholic Church

35. (a) The Conference heartily thanks the Archbishop of Utrecht and the Bishops of the Old Catholic Church associated with him for coming to consult with its members on the development of closer relations between their Churches and the Anglican Communion, and expresses its sense of the importance of the step taken.

(b) The Conference requests the Archbishop of Canterbury to appoint representatives of the Anglican Communion, and to invite the Archbishop of Utrecht to appoint representatives of the Old Catholic Churches to be a Doctrinal Commission to discuss points of agreement and difference between them.

(c) The Conference agrees that there is nothing in the Declaration of Utrecht² inconsistent with the teaching of the Church of England.

¹ See p. 138.

² See p. 142.

The Separated Eastern Churches

36. (a) The Conference thanks Bishop Tourian for taking counsel with one of its committees on the relations between the Church and the Anglican Communion, and assures him of its deep sympathy with the sufferings of his nation.

(b) The Conference expresses its deep sympathy with the Armenian, East Syrian (Assyrian) and West Syrian Christians in the hardship and suffering which they have endured since the war, and earnestly prays that they may be given strength and courage in their efforts for self-preservation, as well as that their rights may be fully secured as religious or racial minorities in the territories in which they live.

(c) The Conference welcomes the development of closer relations between the Anglican Communion and the Separated Churches of the East which is recorded in its Committee's Report, and earnestly desires that these relations may be steadily strengthened, in consultation with the Orthodox Church, in the hope that in due course full intercommunion may be reached.

The Church of Sweden

37. The Conference thanks the Church of Sweden for the visit of the Bishop of Lund and expresses its hope that the existing fraternal relations with that Church will be maintained, and that relations may also be strengthened with the other Scandinavian Churches with a view to promoting greater unity in the future.

The Church of Finland

38. The Conference requests the Archbishop of Canterbury, as soon as seems advisable, to appoint a committee to investigate the position of the Church of Finland and its relations to the Church of England.

The Moravians (Unitas Fratrum)

39. The Conference is grateful to the Moravian Church for sending so important a body of representatives to confer with their committee, and respectfully requests the Archbishop of Canterbury to appoint a new committee to confer with a committee of the Moravian Church.

South India

40. (a) The Conference has heard with the deepest interest of the proposals for Church union in South India now under consideration between the Church of India, Burma and Ceylon,

the South India United Church and the Wesleyan Methodist Church of South India, and expresses its high appreciation of the spirit in which the representatives of these Churches have pursued the long and careful negotiations.

(b) The Conference notes with warm sympathy that the project embodied in the Proposed Scheme for Church Union in South India is not the formation of any fresh Church or Province of the Anglican Communion under new conditions, but seeks rather to bring together the distinctive elements of different Christian Communions, on a basis of sound doctrine and episcopal order, in a distinct Province of the Universal Church, in such a way as to give the Indian expression of the spirit, the thought and the life of the Church Universal.

(c) We observe further, as a novel feature in the South Indian Scheme, that a complete agreement between the uniting Churches on certain points of doctrine and practice is not expected to be reached before the inauguration of the union; but the promoters of the scheme believe that unity will be reached gradually and more securely by the interaction of the different elements of the united Church upon one another. It is only when the unification resulting from that interaction is complete that a final judgment can be pronounced on the effect of the present proposals. Without attempting, therefore, to pronounce such judgment now, we express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous good-will.

(d) The Conference thinks it wise to point out that, after the union in South India has been inaugurated, both ministers and lay people of the united Church, when they are outside the jurisdiction of that Church, will be amenable to the regulations of the Province and Diocese in which they desire to officiate or to worship, and it must be assumed that those regulations will be applied to individuals in the same manner as they would now be applied to similarly circumstanced individuals, unless any Province takes formal action to change its regulations.

(e) The Conference, fully assured in the light of the Resolutions of the General Council of the Church of India, Burma and Ceylon adopted in February, 1930, that nothing

will be done to break the fellowship of the Churches of the Anglican Communion, confidently leaves in the hands of the Bishops of that Church the task of working out in detail the principles which are embodied in the Proposed Scheme.

(f) The Conference gives its general approval to the suggestions contained in the Report of its Committee with regard to the Proposed Scheme for Church Union in South India, and commends the Report to the attention of the Episcopal Synod and General Council of the Church of India, Burma and Ceylon.

The Church in Persia

41. The Conference has heard with deep sympathy of the steps towards union which have been proposed in Persia; it desires to express its sincere appreciation of the missionary zeal of the Church in Persia, and it generally approves the sections in the Report of its Committee dealing with this subject.

Special Areas

42. The Conference, maintaining as a general principle that intercommunion should be the goal of, rather than a means to, the restoration of union, and bearing in mind the general rule of the Anglican Churches that "members of the Anglican Churches should receive the Holy Communion only from ministers of their own Church," holds, nevertheless, that the administration of such a rule falls under the discretion of the Bishop, who should exercise his dispensing power in accordance with any principles that may be set forth by the national, regional or provincial authority of the Church in the area concerned. The Bishops of the Anglican Communion will not question the action of any Bishop who may, in his discretion so exercised, sanction an exception to the general rule in special areas, where the ministrations of an Anglican Church are not available for long periods of time or without traveling great distances, or may give permission that baptized communicant members of Churches not in communion with our own should be encouraged to communicate in Anglican churches, when the ministrations of their own Church are not available, or in other special or temporary circumstances.

The Conference adopted the following explanatory note.—In view of the dangers of misconception, we think it desirable to say that in recognising that a Bishop of the Anglican Communion may under very strict regulations and in very

special circumstances permit individual communicants to join with members of other Christian bodies in their Services of the administration of the Lord's Supper, we felt bound to consider the difficulties created by present conditions, especially in some parts of the Mission Field. But we would point out that the very special circumstances and the very strict regulations specified in this Resolution of themselves show that we are not departing from the rule of our Church that the minister of the Sacrament of Holy Communion should be a priest episcopally ordained.

The Church of Scotland

43. The Conference expresses its gratitude to the distinguished members of the Church of Scotland¹ who accepted the invitation to confer with its Committee. It hopes that an invitation may soon be issued to the new happily united Church of Scotland to enter into free and unrestricted conference with representatives of the Anglican Communion on the basis of the Appeal to All Christian People issued in 1920.

Evangelical Free Churches of England

44. The Conference cordially thanks the influential Delegation from the Federal Council of the Evangelical Free Churches of England² for attending one of the Sessions of its Committee, and for the help of that Delegation in defining the issues which have still to be resolved before further advance towards organic union is possible. The Conference notes with satisfaction and gratitude the great measure of agreement on matters of faith reached at the Conferences held from 1921 till 1925 between representatives of the Church of England and representatives of the Federal Council of Evangelical Free Churches, and hopes that at an early date such Conferences may be resumed with a view to ascertaining whether the Proposed Scheme of Union prepared for the Churches in South India, or other proposals which have been put forward, suggest lines on which further advance towards agreement on questions of order can be made, and that similar conferences may be held elsewhere.

¹ The Very Rev. John White, D.D., and the Hon. Lord Sands, Senator of the College of Justice.

² The Rev. A. E. Garvie, D.D., the Rev. M. E. Aubrey, M.A., the Rev. J. T. Barkby, the Rev. S. M. Berry, D.D., the Rev. D. Brook, D.C.L., the Rev. Charles Brown, D.D., the Rev. J. Scott Lidgett, D.D., the Rev. W. L. Robertson, D.D., the Rev. P. Carnegie Simpson, D.D., the Rev. H. J. Taylor and Bishop Arthur Ward.

Schemes of Reunion

45. In view of the various schemes of Re-union and other projects and advances towards union and intercommunion which have been the subject of discussion or negotiation, the Conference reminds the Church that it is a paramount duty to seek unity among Christians in every direction, and assures all who are working for this end of its cordial support in their endeavours; it also reminds the Church that until full and final schemes are set out and terms of intercommunion are definitely arranged, the expression of final judgments on individual schemes is premature.

Co-operation in Evangelism

46. Meanwhile the Conference urges the desirability of organising and participating in efforts of Evangelism in co-operation with Christians of other Communion, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches.

Unity among Anglicans

47. The Conference calls upon all members of the Anglican Communion to promote the cause of union by fostering and deepening in all possible ways the fellowship of the Anglican Communion itself, so that by mutual understanding and appreciation all may come to a fuller apprehension of the truth as it is in Jesus, and more perfectly make manifest to the world the unity of the Spirit in and through the diversity of His gifts.

IV. THE ANGLICAN COMMUNION

48. The Conference affirms that the true constitution of the Catholic Church involves the principle of the autonomy of particular churches based upon a common faith and order, and commends to the faithful those sections of the Report of Committee IV¹ which deal with the ideal and future of the Anglican Communion.

49. The Conference approves the following statement of the nature and status of the Anglican Communion, as that term is used in its Resolutions :

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common :—

- (a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches ;
- (b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship ; and
- (c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in conference.

The Conference makes this statement praying for and eagerly awaiting the time when the Churches of the present Anglican Communion will enter into communion with other parts of the Catholic Church not definable as Anglican in the above sense, as a step towards the ultimate reunion of all Christendom in one visibly united fellowship.¹

The Consultative Body

50. (a) The Conference re-affirms the opinion expressed in Resolution 44 of the Lambeth Conference of 1920, "that the Consultative Body is of the nature of a continuation committee of the Lambeth Conference, and neither possesses nor claims any executive or administrative power."

The Conference recommends that :

(b) The Consultative Body should be prepared to advise on questions of faith, order, policy or administration, referred to it by any Bishop or group of Bishops, calling in expert advisers at its discretion, and reserving the right to decline to entertain any particular question.

¹ Compare Encyclical Letter of the Lambeth Conference, 1878, with Report of Committee on the best mode of maintaining union among the various Churches of the Anglican Communion. *The Six Lambeth Conferences*, pp. 82-83.

Consequently, the Committee of Students of Liturgical Questions appointed in accordance with Resolution 38 of the Lambeth Conference of 1920 need not be re-appointed.

(c) The usual duties of the Consultative Body of the Lambeth Conference should be :—

- (i) To carry on the work left to it by the preceding Conference.
- (ii) To assist the Archbishop of Canterbury in the preparation of the business of the ensuing Conference.
- (iii) To deal with matters referred to the Archbishop of Canterbury on which he requests its aid.
- (iv) To deal with matters referred to it by any Bishop or group of Bishops, subject to any limitations upon such references which may be imposed by the regulations of local and regional Churches.

(d) Hereafter the members of the Consultative Body should consist of not less than 18 members, appointed to represent the Lambeth Conference by the Archbishop of Canterbury, with due regard to regional requirements, after consultation with the Metropolitans and Presiding Bishops: vacancies being filled in the same way. Further, the first appointment should be made within 18 months of this meeting of the Conference, the present Consultative Body continuing to function in the meantime, and those then appointed should hold office until the next meeting of the Conference.

Appellate Tribunal

51. The Conference, believing the formation of a central Appellate Tribunal to be inconsistent with the spirit of the Anglican Communion, holds that the establishment of final Courts of Appeal should be left to the decision of local and regional Churches.

Provincial Organisation

52. Saving always the moral and spiritual independence of the Divine Society, the Conference approves the association of Dioceses or Provinces in the larger unity of a "national Church," with or without the formal recognition of the Civil Government, as serving to give spiritual expression to the distinctive genius of races and peoples, and thus to bring more effectually under the influence of Christ's Religion both the process of government and the habit of society.

53. (a) In view of the many advantages of the organisation of Dioceses into Provinces and the difficulties and dangers of isolation, the formation of Provinces should everywhere be encouraged.

(b) The minimum organisation essential to provincial life is a College or Synod of Bishops which will act corporately in dealing with questions concerning the faith, order and discipline of the Church.

(c) The minimum number of Dioceses suitable to form a Province is four.

(d) The balance between provincial authority and diocesan autonomy may vary from province to province according to the constitutions agreed upon in each case.

54. Without prejudice to the provisions of any constitution already adopted by any Province or Regional Church, the Conference advises that when the Bishops of a group of Dioceses under the oversight of the Archbishop of Canterbury or attached to some other Province have prepared and accepted a tentative constitution for a Province, they should notify this to the authorities under which they have hitherto worked, and request that the new Province be recognised as such and that they be released from obedience to other authority, as far as is necessary to enable them to subscribe to the constitution of the new Province, and (if so required) take the oath of canonical obedience to its Metropolitan. If this request be granted, the new Province may then be formally constituted. The proper procedure would be that the Bishops and clergy should subscribe to its constitution and that the Bishops (if so required) should take the oath of canonical obedience to its Metropolitan. The Metropolitan or Presiding Bishop should thereupon notify all Metropolitans and Presiding Bishops in the Anglican Communion of the formation of the Province.

55. Where the office of Metropolitan is attached to a particular See, the other Dioceses of the Province should have some effective voice in the election of a Bishop to that See.

56. (a) The successive stages at which a newly founded Diocese can be entrusted with greater responsibility, whether for legislation and general government, or for the election of its Bishop, should be determined by the provincial authorities or the Archbishop of Canterbury (as the case may be) in consultation with the Bishop.

(b) Where the appointment of a Bishop still remains with the provincial authorities or the Archbishop of Canterbury, it is generally desirable that the Diocese should in some way be consulted before such appointment is made.

57. The Conference recognises with thankfulness the provincial organisation attained in Japan and China, whereby the Nippon Sei Kokwai and the Chung Hua Sheng Kung Hui have become constituent Churches of the Anglican Communion, and welcomes the Japanese and Chinese Bishops now present for the first time in the history of the Lambeth Conference as Bishops of these Churches.

58. The Conference welcomes the measure of progress already made towards the formation of a single Province in East Africa.

59. In view of differences of standard and qualification for Holy Orders demanded in the various Provinces, the Conference considers the principle of discrimination involved in such regulations as the Colonial Clergy Act to be legitimate, not only in England, but in any Province which so desires.

60. The Conference requests the Archbishop of Canterbury to appoint a Committee of persons representing each Church concerned to confer with the Church of England Pensions Board on the comprehensive scheme of reciprocal arrangements for Clergy pensions which has been submitted by the Board, so that such representatives may report thereon to their respective Churches.

V. THE MINISTRY OF THE CHURCH

The supply and training of men for Holy Orders

61. Inasmuch as the ministry is the gift of God through Christ and is essential not only to the being and well-being of His Church but also to the extension of His kingdom; and inasmuch as our Lord taught us to pray for its increase, the Conference expresses the hope that regular and earnest prayer for the ministry may be offered, and teaching about vocation may be given, throughout the whole Church both at the Ember seasons and at other times.

The Conference is convinced not only that it is the duty of the Church to foster vocation to the ministry but that it behoves every clergyman, schoolmaster, parent, and indeed every Christian man and woman to seek out and encourage signs of such vocation.

62. While recognising with gratitude the support given in recent years to funds which assist the training of candidates for the ministry, and while believing that those who have heard the call should exercise all possible self-help in responding to it, the Conference places on record its conviction that it is the privilege and duty of the Church to find, when necessary, the means for the training of those whom God has called.

63. In view of the rise in the standard of education and of the constantly increasing opportunities of University training, the Conference deems it important that candidates for Holy Orders should in most cases be graduates of a University as well as properly trained in the special studies which belong to their calling.

The Conference expresses the hope that the Church will take every opportunity both for seeking and for training candidates in new Universities which have been established in great cities and elsewhere. With a view to promoting theological study in these and other Universities, the Conference recommends that, where the conditions allow, the Church should establish theological colleges in close connection with Universities, and should join with the representatives of other Churches in establishing theological faculties in them.

64. In the matter of special preparation of candidates for the ministry, the Conference regards a competent knowledge of the Bible, of Christian worship, history, theology and morals, and pastoral work, together with training in the devotional life, as of the first importance. To this should be added instruction in reading and preaching. Beyond this we are anxious not to overload the curriculum of our theological colleges, but we believe it to be advantageous that students should be given such elementary instruction in psychology, the art of teaching, social economics and other studies bearing upon their life-work as will encourage them to maintain their interest in these subjects after ordination. We express the hope that greater efforts will be made to stimulate the intellectual and spiritual life of the clergy especially in the earlier years of their service.

65. The Conference for reasons given in the Report of its Committee on the ministry cannot recommend a widespread adoption of the proposal that men of mature age and assured position might be called by authority, and, if willing, ordained to the priesthood without being required to give up their present occupation. But while declaring that ordination to the priesthood involves full and lifelong service, not to be made subservient to any other interests, it sees no insuperable objection to the ordination, with provincial sanction and under proper safeguards, where the need is great, of such *Auxiliary Priests*.

Further, in order to meet the present pressing need, the Conference would not question the action of any Bishop who, with the sanction of the national, regional or provincial Church concerned, should authorise such licensed *Readers* as he shall approve to administer the chalice at the request of the parish priest.

The Ministry of Women

66. The Conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese; so that such women may find in the Church's service a sphere for the exercise of their capacity.

67. The Order of *Deaconess* is for women the one and only Order of the ministry which we can recommend our branch of the Catholic Church to recognise and use.

68. The Ordination of a Deaconess should everywhere include Prayer by the Bishop and the Laying on of Hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a Deaconess in the Church of God. Such ordination need not be at the Ember seasons, and should not be combined with an ordination of Priests or Deacons, but should always be held in the face of the Church.

69. The Conference re-asserts the words in Resolution 49 of the Lambeth Conference of 1920, viz.:—"The office of a Deaconess is primarily a ministry of succour, bodily and spiritual, especially to women, and should follow the lines of the primitive rather than of the modern Diaconate of men." It should

be understood that the Deaconess dedicates herself to a life-long service, but no vow or implied promise of celibacy should be required as necessary for admission to the Order.

70. Under the sanction of the Province, the Bishop may, on the request of the Parish Priest, entrust the following functions to the ordained Deaconess :—

- (a) to assist the minister in the preparation of candidates for Baptism and for Confirmation.
- (b) to assist at the administration of Holy Baptism by virtue of her office.
- (c) to baptize in church, and to officiate at the Churching of Women.
- (d) in church to read Morning and Evening Prayer and the Litany, except such portions as are reserved to the Priest, and to lead in prayer ; with the licence of the Bishop, to instruct and preach, except in the service of Holy Communion.

71. The Conference recommends that Bishops give commissions to women of special qualifications to speak at other than the regular services, or to conduct retreats, or to give spiritual counsel.

72. Every stipendiary woman-worker, whether parochial or other, should receive formal recognition from the Bishop, who should satisfy himself not only of her general fitness, but also that an adequate stipend is secured to her with provision for a pension, and that she works under a definite form of agreement.

The Ministry of Healing

73.—(a) The Conference commends to the Church *The Ministry of Healing* (S.P.C.K., 1924), being the Report of a Committee set up in accordance with Resolution 63 of the Lambeth Conference of 1920.

(b) Methods of Spiritual Healing, such as Unction or the Laying on of Hands, should be used only in close conjunction with prayer and spiritual preparation.

(c) There is urgent need for co-operation between clergy and doctors since spiritual and physical treatment are complementary and equally necessary for true well-being.

(d) Seeing that the ministry of the Church is a ministry for the whole man, it is of the utmost importance that the Clergy should equip themselves for a fuller understanding of the

intimate connexion between moral and spiritual disorders and mental and physical ills.

Religious Communities

74. The Conference recognises with thankfulness the growth of Religious Communities both of men and women in the Anglican Communion and the contribution which they have made to a deeper spiritual life in the Church and their notable services in the mission field, but advises the establishment, by Canon or other means, of closer co-operation between the Episcopate and the Communities on the general lines indicated in the Report of the Committee.

VI. YOUTH AND ITS VOCATION

75. The Conference commends the Report of the Committee on Youth and its Vocation to the careful attention of the Church and hopes that in all parts of the Anglican Communion the Bishops, with the assistance of the Clergy and Laity, particularly those qualified to represent youth, will face the facts of the situation and the challenge which they constitute to the whole Christian Church; believing that the great tasks before the Church to-day call for a new measure of devotion to Christ and His Church on the part of all, both young and old.