

The WITNESS

10¢
A COPY

February 1, 1951



POET ROBERT FROST
Meets at Kenyon College with Friends
(Story on Page four)

Gardiner Day Writes On World Peace

SERVICES In Leading Churches

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Sundays: 8, 9, 11 Holy Communion; 10, Morning Prayer; 4, Evening Prayer; Sermons, 11 and 4.

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The WITNESS

For Christ and His Church

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—STORY OF THE WEEK—

Clergy Salaries Are Studied By Official Commission

**Concerned About Widely Varying Conditions
That Exist Throughout Church**

By **FREDERICK D. GOODWIN**
The Bishop of Virginia

★ The second meeting of the commission on pensions and salaries, General Convention, was held in El Paso on the two days preceding the meeting of the House of Bishops. Various matters relating to the Church Pension Fund system engaged a good deal of the committee's time, and a report on them will be made to the General Convention in 1952.

In addition to matters related to the Church Pension Fund, the commission was charged with the duty of "studying the question of clerical salaries." In making this study, matters of so much moment were discovered by the commission that permission was given to the commission to make an immediate report to the House of Bishops. This interim report was based on information sent to the commission by the bishops in answer to a questionnaire, as well as on data supplied by the Church Pension Fund as of November, 1950. What did the commission discover regarding the salaries of the clergy of the Episcopal Church within the borders of the United States?

The average cash salary (retories or provision therefore are provided in addition to this figure) today is \$3,592 for the dioceses and \$3,097 for the missionary districts. But the term "average salary" is misleading. A few large salaries, including

the bishop's, can bring up an average figure. The median salary figure is much more revealing. The median figure, the figure half way between the highest and lowest salary, is \$3,215 for the dioceses, and \$2,562, for missionary districts. In other words, one-half of the clergy of the Episcopal Church receive cash salaries below these figures, and one-half above. It is for those whose salaries are below the median line that the commission is deeply concerned.

Thus in a study, diocese by diocese and district by district, further important facts are revealed. Unfortunately, lack of time between the meeting of the commission on Monday and the presentation of its report to the House of Bishops on Tuesday, prevented a full analysis in terms of the median salary. The following figures, therefore, are in terms of the average salary since these figures were available.

In the 75 dioceses, the highest average for any diocese was \$4,796, the lowest average, \$2,761, a spread of more than \$2,000 or 70%. Four dioceses averaged under \$3,000, sixty-one dioceses averaged between \$3,000-\$4,000, ten dioceses averaged over \$4,000.

In the missionary districts the range was \$3,633 for the highest and \$2,898 for the lowest, a spread of \$735 or 25%. But again, let us not be misled by the term "average salary." An

analysis of the salaries in the four lowest dioceses reveals 40% below \$2,500. In the four highest dioceses, averaging well over \$4,000, 45% are below \$3,600. The commission's concern is primarily with the large group of salaries in the lower half of the scale.

The commission had two suggestions to make. The first was that it must be a primary concern of the bishop of each diocese and missionary district to study the situation in his own area, and take the initiative with vestries and with those responsible for administering diocesan aid to see that a living stipend is supplied. For this reason the commission reported directly to the House of Bishops, to the pastores parochorum.

But how is a reasonable living stipend to be determined? Certainly no general figure can be set to meet the varied situations throughout the Church; but a general principle is suggested, namely, that each diocese or district shall arrive at such a figure for itself, not based however upon guesses, but upon information arrived at through consultation with the clergy themselves, or representatives of them, who are in the lower salaried group.

One diocese carried through this plan by calling in four representative rural clergymen and an equal number of rural vestrymen. The clergymen represented a salary average of \$3,500, out of which car maintenance, upkeep, insurance and depreciation or purchase payments had to come. Their present budgets, pared down to the minimum, allowing for a family of four, showed \$100 per month for car expenses, \$90 for food, \$36 for utilities, \$15 to \$20 for benevolences, bare sums for education,

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doctors and dentists, insurance, little or nothing for clothes, recreation, books, etc. The average was practically the full amount of their stipend.

The group then undertook to set up a monthly budget to allow something more for the items above that were cut below any right or reasonable minimum. Some little for savings, a few more for clothes beyond those given by friends, etc. Car expense could not be cut, since this group averaged 21,000 miles a year in their parish work. The result was an evident need for a \$4,200 a year, \$3,000 to live on and \$1,200 a year for car expense. This figure was not a guess of a bishop or an executive council imposed from above, but a figure worked out by faithful clergymen from their own sacrificing experience.

The commission feels that if the bishops will take the lead, consult with their clergy and then present the facts, the laity will respond in those terms which the widely varying conditions throughout the Church may demand.

RELIGIOUS ART EXHIBIT

★ An exhibit of religious art was the feature at the annual open house and reception at Seabury-Western Seminary on January 28th. Paintings, illuminated manuscripts, wood and metal work, limestone carving, and enamel cloisonne were among the exhibits.

CONFERENCE DATES ANNOUNCED

★ The conference of the province of Washington will be held at Hood College, Frederick, Md., June 17th through the 23rd. Dean Brooke Mosley of Wilmington, Delaware, is to be the dean but no announcement of other teachers has yet been made. The theme is to be the Christian family.

DEAN R. S. WATSON MAY DECLINE

★ Dean Richard S. Watson, elected bishop of Utah at the recent meeting of the House of Bishops, wrote in the bulletin of St. Mark's, Seattle, of January 21st: "Just a few minutes ago the notification was phoned to me from El Paso of my election as the bishop of the missionary district of Utah. Needless to say I am confused and bewildered. It is a distinct honor to have been elected a bishop in the Church of God. This election, of course, must be confirmed by a majority of the standing committees of the dioceses throughout the Church before any decision can really be made. I will say to you quite frankly that it will be most difficult to make a decision to leave this parish at this time. I have no desire nor have I any intention of leaving. Right now I want to ask all of you to keep me in your prayers that a decision may be made which is in accordance with God's will. If we all pray for that then we need have no worry as to what the decision may be."

THE PICTURE ON THE COVER

★ The conference on the poet and reality, held recently at Kenyon College in honor of Robert Frost, brought together a notable group. Pictured on the cover are J. Donald Adams of the New York Times Book Review; Mr. Frost; Bishop Hobson of Southern Ohio; Thomas S. Matthews, editor of Time Magazine and son of the retired bishop of New Jersey; Ridgely Terrence, American poet.

BISHOP GILBERT MADE CANON

★ Bishop Charles K. Gilbert, retiring Bishop of New York, is now an honorary canon of the Cathedral of St. John the Divine. The appointment was made by Bishop Donegan, and approved by the cathedral trustees.

The Rev. Arthur L. Kinsolving, rector of St. James, New York, was elected a trustee to fill the vacancy created by Bishop Donegan becoming president ex-officio.

MRS. PAUL MOORE A DIRECTOR

★ The Episcopal Church Foundation has elected its first woman director. She is Mrs. Paul Moore of New York, Convent, N. J., and Palm Beach, Fla. She is a governor of the council for clinical training, New York, and a member of the Bellevue Hospital chaplaincy committee. She is active in many civic and cultural fields, including the American Red Cross, community chest, the Morristown memorial hospital. In addition, Mrs. Moore is a member of the national and New York boards of the English-speaking union; member of the board of the national Audubon society of Greenwich, Conn., chairman of the decorating committee of the Morristown national historical park; co-chairman of the art committee and trustee of the associates in fine arts, Yale University.

SOUTHWESTERN VIRGINIA RAISES BUDGET

★ The budget for the national work of the Church and for mission work in the diocese of Southwestern Virginia, totalling \$61,733, has been practically assured. In addition it is confidently expected that an additional \$6,500 for the newest congregation in the diocese, St. James, Roanoke, will be subscribed in full.

As a result of a discussion on the subject at the December meeting of the executive committee of the diocese, Bishop Phillips appointed the following committee to make a study of how to increase the number of men entering the ministry: The Rev. R. R. Beasley, the Rev. W. E. Roach, the Rev. G. William Beale.

Ecumenical Relations Commission Issues Report

By JAMES W. KENNEDY

★ The joint commission on ecumenical relations of General Convention, which is the organ of the Episcopal Church's functioning relationship with such bodies as the newly organized National Council of Churches, and the World Council of Churches, met for its second annual meeting in Sycamore, Ill., on January 16-18 at the Bishop McLaren Foundation.

The following members were present: Bishop Angus Dun, chairman, the Rev. Floyd W. Tomkins, secretary, Bishop Richard S. M. Emrich, Dean William H. Nes, the Rev. Gardiner M. Day, the Rev. James W. Kennedy, the Rev. John C. Leffler, the Rev. Samuel E. West, Mrs. Theodore O. Wedel, Mr. Clifford P. Morehouse, and Mr. Stewart A. Cushman.

Following the mandate of General Convention, the commission heard reports from the World Council and the National Council of Churches, and in general on the participation of our delegates in the work of these two bodies. Since the latter had received such recent detailed coverage in both the secular and religious press, very little time was given to the report of its activities. The main points made in the report concerned the very large measure of leadership from our Church and the continuing of the important work already underway in all the eight cooperative agencies which went together to form the National Council of Churches, especially the Federal Council. The chairman was instructed to ask the bishops to inform their dioceses in some way of what is happening in this new set-up and to encourage cooperation at the local level. Further suggestions were made concerning the distribution of available literature through parishes and the incor-

poration of an item in the parish budget for membership in the National Council of Churches.

The various meetings under the World Council were reported on, especially the executive committee and the central committee of the World Council and the plans for both the third world conference on faith and order to be held in Lund, Sweden, in 1952, and the second assembly of the World Council of Churches to be held in 1953. A number of different items were discussed under this general heading.

One, the presentation of the new study booklet, prepared by a member of the joint commission for the committee on the promotion of faith and order studies, for use by all the member Churches of the World Council in preparation for the Lund conference, especially at the grass roots level. The study booklet, available from the book store at Church Missions House, deals with the three themes now being studied by faith and order: 1) The nature of the Church; 2) traditions of worship; and 3) inter-communion. This course is recommended for use as widely as possible by our Church.

Two, nominations were made of a list of names from which our delegates to Lund will be chosen just as soon as the exact number is known. The names were selected carefully from among the leading theologians of our Church. The actual delegates will be announced later.

Three, a committee was appointed to sift out from the reports from the first assembly of the World Council of Churches, the matters which should be referred to the next General Convention for possible action.

Four, it was decided to get reports from all meetings of commissions and committees

through our official members or delegates for informing the entire Church through the religious press as quickly as possible after each meeting. This was done in part in 1950. From these reports the joint commission will make its report to General Convention in 1952.

Five, the theme for the second assembly was approved and practical suggestions made for the arrangements of the sections and the presentation of the theme and sub-themes. "Jesus Christ as Lord is the only hope of the world," with sub-themes on "Our unity in Christ" (or whatever seems best following Lund); "evangelism," "the responsible society," "the responsibility for international justice and peace," "race and other group relations," "the vocation of the laity."

Six, the recommendation of the study booklets prepared by the study department of the World Council now available as guides for group use, and furnishing some preparations for the 1953 assembly. 1) The Bible and the Church's message to the world, 2) The evangelization of man in modern mass society, 3) Christian action in society.

Seven, the statement on what the World Council is and what it is not, adopted by the central committee meeting at Toronto last summer, was approved as follows: "We have considered this document and found it to be an adequate statement of the nature and purpose of the World Council and of our confident sharing in its membership."

Eight, urged the inclusion of certain phases of the subject of "ecumenical relations" in synod meetings, diocesan council meetings, summer conferences, and parish and community gatherings. An excellent movie is available and the commission recommends it highly. Four synod meetings had a speaker on the subject last year. Speakers and leaders are available.

A long discussion was held

Continued on page 13

EDITORIALS

The Greatest Battle

LET no man underestimate the grave crisis which faces us. We are challenged on every front—political, economic, military, and spiritual. On the first three, we may only pray that the governments of the world, especially our own, will make wise decisions and take such action as will lead all men to peace and freedom and not the devastation of global war.

It is on the fourth front that we may go into action, now—and with no feeling of “at least I can pray.” It is everywhere recognized by men of integrity and vision that victory on every front will mean nothing unless there is a resurgence of spiritual power to breathe renewed life and vitality into the tired kingdoms of this world. Secularist materialism, of which Communion is only the most conspicuous and virulent example, has infected the lives of us all. That is why we have not thus far successfully resisted its rapid growth. The battle is for the soul of man and it cannot be won by outbidding our competitors in the world’s market-place. There are some things that cannot be bought, and he who puts a price on that which is priceless will only be spurned and despised. We cannot buy off the discontent of the rest of the world, nor can we beat it into subjection.

Ours is a spiritual crisis, in which political decisions are not enough. Economic adjustments are important, but do not go to the root of the matter. Military strategy, however brilliant, cannot win the heart of man, within which lies the power of good or evil.

The greatest battle must be fought on the spiritual front, and in that battle we are already engaged. We need not wait to be told what to do. We have already been told, and in some degree we have already begun to fight. But this is no longer a cold or lukewarm war in which we are engaged. It is a hot war in which fervent prayer is demanded. The time to begin is now.

Suggestions for Lent

IT might be well for all of us this Lent to remember that Christ is more concerned with the little virtues of life than with the heroics. He who talked of the woman sweeping her home for the lost coin, and the man seeking the one sheep that was lost, indicated that he was more concerned with our faithfulness in every day acts than in the dramatics of life.

This world needs people who pray. It needs people who are quick to forgive and are loathe to hurt others. It needs people who are kindly interested in others, neither talking cant nor cultivating a stony stare.

The founder and first editor of this journal, the late Bishop Irving P. Johnson, once set to paper a few suggestions for people to follow who strive to follow Christ. We can hardly do better as Ash Wednesday approaches than to present them to you with the suggestion that you give them attention this Lent.

You are followers of Christ and not your local minister.

You should judge others by your own shortcomings rather than theirs.

You should not be discouraged because your spiritual development is slow.

You should realize that confessing your neighbor’s faults is not your business. Your conscience was given you to

audit your own account.

You may fail Christ but he will not fail you if you are sincere in your discipleship.

It is better to try and fail than it is to refuse to make the effort because the task is difficult.

Repent comes first in spiritual gardening. Lent is a season in which we are to break up the hard soil by penitence and so let the word of God be sown in our hearts that our lives may be fruitful. The fruits of the spirit are joy and peace. But we cannot have these gifts unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours.

“QUOTES”

WE can approach the holiness of God without arrogance only as we are conscious of the sins that keep us from knowing him as he is revealed in the person of Jesus Christ. The self-seeking person who thinks to cultivate the majesty of God by assuming his own importance will find himself guilty only of colossal impertinence. God is a person who is tenderly compassionate toward penitent sinners, but who declines to be the subject of patronage on the part of his creatures, no matter how important these creatures may fancy themselves to be. The best educated men are those who are more conscious of the limited character of their education and the saintliest of men have ever been those who were most profoundly conscious of their own shortcomings. We may approach God only as we acknowledge our weakness in the presence of his glory.

—IRVING P. JOHNSON
Founder of the Witness

The Church and World Peace

BY

GARDINER M. DAY

Rector of Christ Church, Cambridge

IT has been aptly stated that there never was a time when it was possible for so few to damn so many. I think it is also true to say that there never was a time when it was more difficult for the Church to give specific guidance to Christians in regard to what they can do to help establish world peace. While the desire for peace has never been stronger than it is today, international relations have become so complex that it is quite evident that no single action which Christians can take will surely prevent war.

What service then can the Church, or we as Christians, render? I believe that our greatest duty, privilege and opportunity is that of holding aloft the Christian ideal of peace on earth and good will among men and to keep strong our faith that man, by the help of God, can eventually attain that ideal. We know the path will be long and arduous. We know it will require unwavering patience and perseverance, backbreaking effort and willingness to sacrifice. For we know that no great humanitarian goal has ever been achieved without patience, perseverance, effort and sacrifice. We also know that faith in the power of God to work through human beings is essential if peace is to be established and maintained.

Our Christian faith should help us to have patience and save us from easy cynicism. It should save us from being taken in by those who say that the ideal of world peace is a sentimental illusion. Man is a fighting animal and you can't change human nature. True, we can't change human nature, but we can and have changed human attitudes and relationships. About a hundred years ago, a large proportion of people in our country believed that slavery was an essential condition of human society. Human nature did not change, but human attitudes did change and human slavery has been abolished.

Cast Off Fear

SECONDLY, faith can afford us perspective in the face of the current epidemic of fear of Communism, which has become an obsession with some people. Fear can affect society in much the same way that it may affect an individual. Perhaps we ourselves have had the experience of being so paralyzed by fear that we couldn't do anything or so knocked "off the beam" by fear that we acted ridiculously. We have all seen par-

ents who are so obsessed with fear and anxiety lest some injury should come to their children that they handicapped their children's lives by all kinds of restrictive rules and regulations. Similarly, when a society becomes obsessed by fear, it is frequently driven to incredible extremes. The immediate reaction is usually that of restricting and denying ordinary forms of freedom of conscience, speech and assembly which the society enjoys, lest these very freedoms be used by those whom the society fears. During these last months we have seen bills introduced in legislatures that would virtually try to effect "thought control," and we have seen attempts to prove people guilty of being Communist by the most tenuous associations. As a result the suspicions and fears of men concerning their associates are greatly increased. Injury is done to many loyal individuals. People lose their perspective and their faith in their fellowmen.

The most unfortunate and serious result, however, is that it turns the attention of men from the most essential method of combatting Communism, namely, that of seeing that our democratic ideals are made effective in our society. If we do everything we can to improve the living standards of the underprivileged people in our country, to reduce unemployment, to eliminate racial and other forms of discrimination and in every other way strive to better human relations, we shall create such a healthy democratic society that it will be impossible for Communist ideology to find root in it. Communism only flourishes where there is such poverty and unemployment that it is easy for people to believe the utopian picture painted by the Communist is an answer to their need.

As our Christian faith alone can save us from cynicism and fear, so it will also save us from believing that our security lies in armament and alliances. Our security lies not in material things, but in establishing of mutual understanding between men and nations. Many people today virtually say, "I believe that all men are children of God except the Russians." Yet it was not many years ago that one heard people saying, "We believe all men are children of God except the Japanese." As Christians we believe that God made man in his own image, that is, that he gave to

man a spirit akin to his own. Furthermore, this means not some men but all men. Therefore we who are Christian must dedicate ourselves to the

strengthening of our faith that the spirit of God working in the hearts and minds of men may create peace on earth and good will among men.

C. R.--The Church's Answer To A Scientific Age

BY

DAVID R. COCHRAN

Student Pastor at University of Washington

"GOOD morning. I am a newcomer to the city, and I should like some information about Episcopal churches."

"Certainly, madam. I shall be glad to help you."

"I am wondering which is the nearest church to our new home. We live in the Tanglewood Heights district."

"Oh. That would be St. Paul's. It's just down the hill from there."

"St. Paul's . . . what kind of a church is it?"

"What kind of a church? Well, it's a very attractive little church . . . stone, English gothic."

"No, I mean, what kind of . . . well, what are the services like? I mean, is it high or low?"

"Oh . . . well, that's hard to say. Perhaps I could answer you better if I knew where you are."

"Where I am? Why, I'm here at home, in Tanglewood Heights, and I don't see . . ."

"Yes, I know. I meant, where you are in terms of highness or lowness. What sort of churchmanship are you accustomed to?"

"Oh . . . well, I . . ."

"Perhaps if you tell me what your past parish was?"

"Oh. We're from St. Martin's, in Wisteria, California."

"Oh dear. I'm afraid I'm not acquainted with that parish. Hmm, let me see . . . did you call your rector Mister or Father?"

"Doctor. Doctor Lambkins."

"Oh . . . well, does Dr. Lambkins use eucharistic vestments when he celebrates?"

"Euch . . . ? Celebrate . . . ? I'm afraid I never noticed."

"Well, does he have communion every Sunday at eleven, or just on the first Sunday of the month?"

"I . . . well, I'm afraid we didn't go very often, so I don't quite know. You see, my husband . . ."

"Well, madam, I suggest you just go to St.

Paul's sometime, and find out for yourself if it's the kind of church you like. And if it isn't, there are a dozen other Episcopal churches in the city, within quite easy distance from your home, and I am sure you will find one that suits you. Good day!"

I suppose every priest of the Church in a large city has experienced telephone conversations similar to this. Such conversations haunt me, not only because of the personal frustrations involved, but because they sum up the whole tragic situation in which our Church finds itself. Here was a stray lamb looking for a congenial sheep-fold, and I could not tell her where to go! And the chances are, if the local parish did not suit her, she would never find one. The whole thing would present obstacles too complex and imposing for one of her tenuous convictions to overcome, and she would probably end up by espousing Christian Science or Unity, where the problem of churchmanship never raises its ugly head.

Problem of Semantics

SO I began to ask myself, as I suppose every priest has, what is wrong with this Church of ours? If she is everything we claim her to be—if she has all the virtues of both Catholicism and Protestantism, a ministry both of word and of sacrament, a rich historical heritage and a modern outlook, an elasticity of doctrine, discipline, and worship that can meet the needs of the most varied temperaments—if she has all this, why isn't she doing a better job of it? Indeed, why isn't the world clamoring at her doors for admittance?

The more I thought about this, the more clearly the answer emerged. There is nothing wrong with the Episcopal Church as such—she does have everything! Nor is there anything essentially wrong with our clergy, with our methods of organization, promotion, and evangelism, or even with our sense of commitment to the task.

It is surely a problem of semantics! For what is the essential quality of a person's participation in the life of the Episcopal Church? It is that complex of factors that are involved in what we call "churchmanship," and our problem is simply that we do not have an adequate terminology to express it. The only terms we have are the ambiguous and distasteful triad of "high," "broad," and "low"—terms so inexact and relative as to render them virtually useless. In addition, we employ a number of other terms, such as "Evangelical" and "Anglo-Catholic," and we talk about "Prayer Book Churchmen," "Virginia Churchmen," and "Nashotah Churchmen," but these are only slightly less ambiguous than the basic three, and are so emotionally colored that they are often no more than red herrings. All of which results in complete obfuscation and confusion, not only on the part of those outside of the Church—her potential members—but also within the Church itself, causing a general paralysis of effort and constructive thought. It is as if the medical profession were still trying to describe and treat a disease like tuberculosis in terms of the four humors of medieval medicine. The plain fact is that our terminology is obsolete, and completely useless for describing anything so intricate and variable as churchmanship, which is the essential character of Episcopalianism as we find it embodied in any given parish or individual.

What is remarkable is that we have not recognized and done something about this sooner. We live in a scientific age, an age which has banished inaccuracy and worships precision. We no longer recommend a person on the basis of certain intangible qualities we can indicate only vaguely by verbal terminology;—we cite a psycho-metric index. We do not prove our points by syllogisms, but by statistics. Whereas the medieval mind was tenanted by goblins, ghosts, and spirits, good and bad, the modern mind is tenanted by numbers: telephone numbers, license numbers, social security numbers—all of them objective, unequivocal, exact. Whether we like them or not, we can't get along without them. It's high time the Church woke up to this fact, and relegated the ghosts and goblins of "high" and "low church" to the medieval junk heap.

All of which adds up to the fact that we need a new terminology for expressing churchmanship—precise, non-relative, and simple enough to be mastered and remembered by everyone. And that can only mean a numerical terminology. As soon as this point became clear to me, the solution to our problems followed swiftly and logically, and I hasten to pass my conclusions on to the Church as a whole.

Churchmanship must be expressed by a

numerical scale. A simple scale of one to ten should be adequate to express the various degrees of lowness and highness, but it soon becomes evident that all of the complex factors involved in churchmanship cannot be conveyed by a single scale. So, after much study and experimentation, I have come to the conclusion that three parallel scales from one to ten, representing the three categories of doctrine, discipline, and worship, are the minimum by which churchmanship can be symbolized with any degree of accuracy, and still meet the requirement of simplicity. Thus, every churchmanship rating (hereafter referred to as C. R.) will have three digits, with 1-1-1 representing the lowest possible degree of churchmanship, and 10-10-10 the highest. In brief, the meaning assigned to the digits in the three categories will be somewhat as follows:

Churchmanship Rating

UNDER doctrine, the lower end of the scale will represent a vigorous evangelical theology; the upper end rigid Anglo-Catholic orthodoxy; and the middle numbers those hazy regions of liberal theology in its tendencies toward one extreme or the other. In the discipline category, the lower numbers represent the somewhat old-fashioned brand of evangelical morality, tinged with Puritanism; the upper end of the scale represents the traditional Catholic emphasis in Church discipline, in such matters as fasting, penance, attendance at Mass, etc.; while the middle digits again represent the vaguer areas of liberalism, with 5 standing for the absolute in easy-goingness in Church discipline and at-homeness with the world. The worship scale follows the same pattern: the bottom numbers indicating an uncompromising liturgical asceticism; the upper number a use of Catholic ceremonial tapering up into frank Romanism; and the middle part of the scale standing for that kind of eclectic "Prayer Book Churchmanship" that strives for the ideal of decency and in order, with aesthetic taste and parish tradition setting the tone.

That in general, is how the C. R. scale will be set up. I shall leave it to those of broader experience than mine to fill it in in detail, giving an exact definition of what each digit under each category shall stand for. And I do not think it will be too difficult to arrive at precise definitions when the question is approached in the scientific spirit. I suggest that the Presiding Bishop immediately appoint a commission, representing all of the varying emphases and traditions in our Church, and assign them this task.

Even on the basis of this sketchy outline, the advantages of the numerical Churchmanship Rat-

ing becomes immediately apparent. Take the example we started with—the telephone conversation with the newcomer. Under the new system this conversation would run as follows:

“Good morning. I should like some information about Episcopal churches in the city.”

“Certainly, Madam.”

“I come from a 3-5-4 parish in California. Are there any churches like that here?”

“Just a moment; let me see . . . well, St. Timothy's is listed as 4-5-7. That's fairly close.”

“4-5-7. Well, I don't know if we'd like that final 7 too much.”

“Yes, that 7 is a bit of a jump from a 4 in worship . . . well, here's St. George's, with a C. R. of 4-5-2. I understand they're planning on raising that 2 to 3 or even 4 in the near future.”

“Oh, that sounds just about right. St. George's, you say. Could you give me the address?”

Just as simple as that! A congenial sheep fold found for a wandering lamb! No agonizing groping with relative and misunderstood terminology; no need for the kind of exhaustive questioning that is now necessary if we are to find out what a person's churchmanship actually is. Everything simple, precise, business-like, the way the Church should operate in a scientific age!

Before I go on to enumerate some of the major benefits the C. R. will bring us, let me answer one question that has undoubtedly arisen in the minds of my readers. Who is to make the C. R. for any given parish? The rector, or the vestry, or a diocesan committee? None of these. The National Council will have to develop a corps of specially trained churchmanship raters, who will make an annual investigation of every parish and mission in the country, and also of all the clergy. The official C. R.'s for all churches and clergy will be published annually, and provisions will of course be made for protesting the ratings and making tentative changes between official visitations. This is the only way in which C. R.'s will have the objectivity and accuracy on which their usefulness depends. One incidental value of having a corps of official raters is that it will provide a whole new field of Church vocations for young men and women who would like to serve their Church in some other capacity than as clergy or as women workers in the present limited sense. I suppose some may quibble at the expense involved in such a sizeable new corps of workers, but I am sure that once the system is adopted and the Church begins to move ahead, the added expense will more than be offset by the influx of new members and revenue.

Real Advantages

LET me now conclude by suggesting what are some of the major foreseeable advantages that will follow upon the adoption of the C. R. system.

One, the true catholicity of the Church, her broadness and elasticity, can be utilized as a tremendous missionary instrument, instead of being a quality which now only hampers our effectiveness by creating confusion and bewilderment. C. R. means the application of the scientific method to the life of the Church, and gone will be our hap-hazard methods of evangelism. Not only will it prevent the tragic misfitting of rector to parish, that often occurs, but the equally tragic blunders frequently involved in transferring communicants. More than that, it will enable us to predict, with great accuracy, what type of churchmanship will best meet the needs of any potential churchman. Psychometric tests can be devised, which, on the basis of a person's previous religious training (or lack of it), his environmental and educational background, and general personality factors, will tell us exactly what type of churchmanship he will most readily respond to. Any priest will be able to administer these tests, and he will either be able to send the inquirer to the priest with the closest C. R., or, if he should be in a one-church community, he can slant his own approach and teaching to meet the needs of this particular individual. For, while it may take a generation or so, it stands to reason that churchmanship will eventually lose its emotional and “party” connotations, and be accepted as an objective reality, as a part of one's personality make-up. Just as no one now thinks of using blood types for name-calling (“Oh, he's an old RH plus!”), so will no one get emotional about C. R.'s (“Oh, they're just a bunch of triple-teners down at St. Barnabas!”). Thus, each priest, while he will have his own personal C. R., can truly be all things to all men.

Two. With the C. R., the scientific method can be extended into the Church's policy making and administration. Every bishop will be able to tell at a glance exactly where his diocese stands. He may find, for example, that the over-all C. R. for the parishes and missions in his diocese is 7-5-8, whereas tests have shown that the people in that area need at least a 7, if not an 8, approach in the category of discipline. He can then proceed to jack up his clergy in this middle category, or, if necessary, bring in some specialists in strong Catholic discipline. Or, as a result of the investigations of 281's churchmanship raters, he can get an excellent picture of how well his clergy are doing in meeting the needs of the people. If he should find that there is a growing disparity be-

tween the C. R. of a particular priest and that of his parish, he can see the danger signal in time and make the necessary change in personnel. The possibilities along this administrative line are almost endless, and I shall simply let the reader's imagination wander.

Three. Last, but not least, the introduction of the C. R. will be a tremendous boon to publishers and church supply manufacturers. Obviously, the C. R., with the official definitions for each digit in the scales and instructions for use, will replace the Golden Numbers in all future Prayer Books. This is not only good news to book publishers, but to those countless faithful churchmen who have drained the last drop of juice out of the Golden Numbers during sermons. The C. R. tables, in addition to providing new reading matter, will bring intellectual stimulation to every sermon period. A pleasant game can be made by rating the preacher, in the several categories, as his sermon unfolds. Furthermore, I have devised a very clever little gadget which will give C. R. readings by the simple twisting of three superimposed dials. These can be manufactured in materials ranging from inexpensive plastic to sterling silver and gold, and will provide a refreshing change in confirmation gifts from the usual line of crosses and medals.*

I trust that this brief exposition will enable the reader to see the immense possibilities and advantages involved in the C. R.—indeed, that they will see it as an absolute imperative for the Church. For only by the adoption of this system can our Church hope to challenge an age of demoscopes, psychometric indices, and statistics! Churchmen, whether you be 1-1-1 or 10-10-10, let us unite under the twin banners of religion and the scientific method, and move on to achieve the glorious destiny that awaits us!

* I shall be happy to enter into correspondence with any church supply manufacturer regarding the patent and financial arrangements necessary for manufacturing these devices.

The Spirit of Lent

BY

WILLIAM PAUL BARNDIS

St. Matthew's, Lincoln, Nebraska

ASH WEDNESDAY falls this year on February 7 and Easter comes on March 25th. This is quite early, since the earliest date Easter can possibly come is March 22nd. The season of Lent furnishes us with a wonderful opportunity for genuine religious growth. Certainly in these days of international uncertainty, spiritual strength is needed more and more. The harder life becomes in outward ways, and the greater the demands

made upon us, just so much the more do we need spiritual resources with which to meet life. Many of us are very busy these days with multitudinous activities. A common saying is "Everyone is so busy." Lent comes, offering us a chance for quieter lives and the opportunity for a more careful attention to the basic realities of our religion.

Surely we will all need to use the time-tested techniques for Lenten observances, such as giving up something of which we are especially fond; taking on some extra positive religious observance; and saving for the Easter offering. Yet it is possible to conform to these fine customs, and at the same time miss the very spirit of the Lenten season. We cannot really keep Lent well simply by adding Lenten obligations to lives that are already over-crowded. We will have to give up some of our activities and simplify our lives for the forty days if we are to get the most from the season. Such abstinence will be hard for many of us, but just such negation will open the way for a deeper spiritual development.

The spirit of Lent involves both an introspective attitude, and an outward point of view. Both are integral to the proper observance of the season. We need to look within our own lives, and take stock of ourselves. This ought not to be a morbid exercise, but a frank facing up to our sins, shortcomings, and weaknesses. It should also include a recognition of our good qualities, and our possibilities. In the light of our self-examination, we should frame our personal Lenten rules. Then it is vastly important that we look at our Lord Jesus Christ. We do this by thinking of him, by reading about him in the Bible, and by worshipping him in church, especially in the holy communion. The more we see him with religious insight, the better we will catch the spirit of Lent. We are to grow spiritually in Lent, not just for the purpose of self-improvement, but rather that we may better serve Jesus Christ, as workers for him, and as exponents of the Christian faith, we need spiritual strength in order to fulfill our Christian calling. Lent provides a fine opportunity for this strength to be increased. Welcome the opportunity!

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Tunkhannock

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EPISCOPAL CHURCH NEWS

ST. THOMAS CHURCH GETS MILLIONS

★ St. Thomas Church, New York, is to receive \$2,816,424 from the estate of the late Mrs. Henrietta P. Lippincott who died in 1948. She also left \$10,000 each to the Cathedral of St. John the Divine, the New York City Mission Society, and \$5,000 each to St. Paul's, Eastchester and the Seaman's Church Institute. St. Paul's, Stockbridge, Mass., received \$2,000 and St. Peter's, Narragansett, R. I., got \$1,000.

NORMAN THOMAS SPEAKS AT ST. GEORGE'S

★ Norman Thomas, head of the Socialist Party, was the guest speaker at an open meeting of the men's club of St. George's Church, New York, on January 16. He was introduced by Charles C. Burlingham, senior warden of the parish. Thomas noted the growth of tolerance in the period since world war one and reminded the audience that the Friends Seminary, across the street from the church, was a refuge in those bitter days following 1914. In troubled times, he said, there is stability in associating oneself with institutions like St. George's.

BISHOP BENTLEY IN ALABAMA

★ Bishop John Bentley, head of work overseas of the National Council, was the speaker last evening, January 31, at the missionary meeting held in connection with the convention of the diocese of Alabama, meeting at Selma.

LOS ANGELES HOLDS CONVENTION

★ The convention of the diocese of Los Angeles was held in the auditorium of the Bishop Johnson College of Nursing, January 23-26, with 175 clergy present and 350 lay delegates. The Auxiliary held its meeting at the cathedral on January

23rd, when Miss Edna Beardsley of the national office was a speaker.

One of the highlights of the convention was an address by the Rev. Forrest C. Weir, recently installed as head of the Church Federation of Los Angeles, who spoke on the work that Protestant Churches could carry on together.

YOUTH CONVENTION IN ALABAMA

★ The Rev. Frank Dearing, rector of St. Mary's, Jacksonville, Florida, was the headliner at the convention of the young people of Alabama, held at All Saints', Mobile, January 19-21.

FRANCIS SAYRE NAMED WASHINGTON DEAN

★ The Rev. France B. Sayre Jr., rector of St. Paul's, East Cleveland, Ohio, has been elected dean of Washington Cathedral, succeeding the Rev. John W. Suter who recently resigned. Mr. Sayre is the son of the former assistant secretary of state who is now a representative of the U.S. at the UN, and is the grandson of the late Woodrow Wilson.

YOUNG PEOPLE VISIT MEXICO

★ A delegation of young people from the seventh province made a study of youth work in the missionary district of Mexico, January 2-8, headed by the chairman of the youth department, the Rev. G. C. Stutzer of Okmulgee, Oklahoma. The team worked and studied with native groups, exchanged ideas and thoughts, and developed fellowship through a number of parties. The group was the first from the States to make an official call upon their southern neighbors. It is expected that another group will visit Mexico, under Strutzer's direction, this August. Several young Mexicans are also expected to attend the training conference to be held at Chickasha, Oklahoma, in June.

Those who recently visited Mexico were Harriett Anderson, Claremore, Okla.; Terry Moore, Kansas City, Mo.; Jim Paget, El Paso, Texas, all national youth commissioners; Joyce Anderson, Tulsa, chairman of the provincial youth commission, and two members of that commission, Vincent Reese of Okmulgee and John Cassady of Oklahoma City.

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MICHIGAN HOLDS CONVENTION

★ The convention of the diocese of Michigan opened yesterday, January 31, at St. Paul's Cathedral, Detroit, with the convention of women meeting at the same time at St. Joseph's church. The speaker at the dinner was Presiding Bishop Sherrill who described some of the progress made towards Protestant unity. He also commented on the achievements of the diocese of Michigan during the past year; new churches built, expanding congregations, renewed spirit of faith.

ST. LUKE'S HOSPITAL ELECTS WOMEN

★ The board of managers of St. Luke's Hospital, New York, has broken a tradition of a hundred years by electing women members. They are Mrs. F. Huntington Babcock and Mrs. William G. Brady Jr. Also elected was Mr. Eben W. Pyne whose great grandfather, the late Percy R. Pyne, was a member of the board from 1860 to 1895.

NEBRASKA HAS QUIET DAY

★ A quiet day for the clergy of Nebraska was held at Trinity Cathedral, Omaha, January 17, led by Bishop Charles A. Clough of Springfield. He also spoke on evangelism in the evening, sharing the program with Layman Hal Perrin, chairman of laymen's work in the diocese.

CHURCH COUNCIL SET FOR RHODE ISLAND

★ The Rhode Island Council of Churches will formally come into being in April, organized on a denominational basis. The present council is organized on the basis of individual churches. The Baptist, Congregational, Methodist, and Universalist Churches will be full members. The Episcopal Church, a spokesman reports, has asked "to become affiliated" with the new body. Objections raised by some Episcopalians opposed to membership are that the constitution is not Trinitarian in doctrine,

and that the diocese will not have a voice in the assembly commensurate with its strength and the financial commitment involved.

COMMISSION ISSUES . . .

Continued from page five

concerning our participation in the whole field of cooperative Christianity and the purpose for which we are working. The substance of this will be published as an article in the near future.

The valuable right arm of the joint commission, the Committee on Ecumenical Relations of the National Council, was commended and will continue to be used as the liaison between the commission and the council.

Eleven members out of twenty-one attended, and the next meeting was scheduled for January 15-17, 1952, for the chief purpose of formulating a report to General Convention and to make certain recommendations for our appropriate action on matters referred from the bodies of which we are members.



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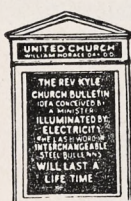
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PEOPLE

CLERGY CHANGES:

MARK McCALLUM, formerly rector of Grace Church, Columbus, Nebr., is now rector of All Saints', Omaha.

GORDON GALATY, former rector of All Saints', Omaha, is now on active duty as chaplain with the 18th marine battalion.

HAROLD G. F. COURTNEY, formerly rector of St. John's, Camden, N. J., is now rector of St. John's, Irving Park, Chicago.

WENDELL M. PASCO, formerly rector of St. Philip's, Grand Rapids, Mich., is now chaplain at St. Augustine's College, Raleigh, N. C.

PAUL R. ABBOTT, formerly rector of St. Mary's, El Dorado, Ark., is now rector of the Advent, Brownsville, Texas.

RODDEY REID JR., assistant at St. John's, Knoxville, Tenn., becomes rector of Emmanuel, Bristol, Va. and St. Thomas', Abingdon, Feb. 1st.

DAVID C. WRIGHT JR., rector of R. E. Lee Memorial Church, Lexington, Va., became rector of St. Mary's, Birmingham, Ala., Feb. 1st.

R. ALLA STEVENS, rector of Trinity, Lander, Wyo., became priest in charge of St. Timothy's, Henderson, Nevada, Jan. 1st.

EDWARD McC. CLAYTOR, formerly rector of Christ Church, Savannah, Ga., is now rector of St. Peter's, Naval Base, S. C. Mr. Claytor is also serving as chaplain of the Harriott Pinckney Home for Seamen.

ORDINATIONS:

WILLIAM H. MEAD, assistant at Christ Church, Bloomfield Hills, Mich., was ordained priest by Bishop Hubbard on Jan. 14.

J. GREENLEE HAYNES was ordained priest by Bishop Tucker on Dec. 221 at St. Andrew's, Elyria, O. He is assistant at Emmanuel, Cleveland.

JOHN W. HERMAN was ordained priest Dec. 21 by Bishop Quin at St. Paul's, Waco, Texas, where he is curate.

HENRY J. RUSSELL 2nd, was ordained priest on Dec. 9th by Bishop Emrich at St. Luke's, Ypsilanti, where he is assistant.

LAY WORKERS:

JEAN E. AUBREY, R.N., a visiting nurse of a large insurance company, has been appointed for missionary service at St. Mark's, Nenana, Alaska.

DEATHS:

ARNOLD H. HORD, 83, retired priest of Pennsylvania, died on Jan. 11. He had been manager of the Episcopal Hospital, Philadelphia, and also of the Seaman's Church Institute.

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THE NEW BOOKS

FREDERICK C. GRANT, Book Editor

The Best of Dick Sheppard. Edited by Halford E. Luccock. Harper. \$2.50.

This book proves that Dick Sheppard's best is still very good indeed. He dealt with timeless issues in his writing and preaching. The common people heard him gladly, recognizing that here was a man who could speak to them and for them. He came from God and he went to God, carrying with him "the burden of the world's divine regret," and leaving the world a warmer place because he had lived and laboured there. Those who will read these messages of his today will be the better able to come to grips with things as they are to make them with God's help what they ought to be.—R. T. F.

The Yoga of the Bhagavat Gita. By Sri Krishna Prem. Harper. 1949. \$3.00.

"Christians who are not too fettered by superstition" are invited to see that, "the blood of Christ is the Wisdom Light which is shed through the sacrifices of self for the sake of all." With the aid of Plotinus and Hermes Trismegistus, Bertrand Russell and Madame Blavatsky, this half-westernized commentary on the Gita states some good teaching in laborious abstractions and puzzling symbols. Krishna's call to the believer approaches Christian language (p. 186): "Fix thy mind on Me, give thy heart's love to Me, consecrate all thy actions to My service, hold thine own self as nothing before Me . . . Fear not, I will liberate thee from all sins."—M. Searle Bates

A Primer of Christianity.

I. The Beginning of the Gospel.

By T. W. Manson.

II. The Furthurance of the Gospel.

By R. W. Moore.

III. The Truth of the Gospel.

By G. B. Caird.

Oxford University Press. \$3.75.

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The dust cover, which was added in America, presents the book as one for all "casual Christians"; as a matter of fact these three volumes, written by the Professor of Biblical Criticism at the Univ. of Manchester, the Headmaster of Harrow School, and the

Professor of New Testament at McGill University, Montreal, were evidently produced in England for use in Religious Instruction in the secondary schools. Since the passage of the Education Acts in 1944 and 1946, requiring religious instruction in all English schools, the English publishers have been working on the problem of producing volumes to cover the need for textbooks in the Bible and Christian doctrine. This trilogy is perhaps the best that has been produced in this field and as such should find a wide use in Independent Schools in America where courses in Religion are taught.—Sydney Temple

Stories from Holy Writ. By Helen Waddell. Macmillan. \$2.75.

An edition of Bible stories that the originals merit. It picks up the imagination of all ages and actively incorporates the reader in the background and experience of the old familiar narratives. As in her other writing, the author here, too, handles her sources with the sureness, the deftness, and the intimate perceptiveness of an artist. The result—not only delight, but spiritual conviction.—Jean H. Johnson

Karl Marx and His Doctrines. By A. C. Bouquet. Macmillan. 35 cents.

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