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A weekly record of the news, the work,
and the thought of the Episcopal Church

BISHOP WALTHOUR: A short episcopate was ended [see p. 7].

P. 14: The New President



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American Saints

YOUR discussion of All Saints and the calendar of "Black-letter saints" [L.C., October 26th] prompts the submission of the names of some Americans whose life and work for the furtherance of the Kingdom seems to justify their commemoration.

Samuel Seabury, bishop (date of death, February 25, 1796), for his devotion to duty during his entire priesthood and episcopate, and for his perseverance in securing the episcopate for the American Church.

John Henry Hobart, bishop (September 12, 1830), for his missionary zeal in extending the territorial limits of the Church and bringing its Faith and ministrations to the frontier settlements and the Oneida Indians, and for his defense of Catholic teaching.

William White, bishop (July 17, 1836), for his quiet but effective work in maintaining the embers of the Faith during the dark age of Deism, and for his long and devoted service as priest, bishop, and Presiding Bishop.

James Harvey Otey, bishop (April 23, 1863), for his saintly character and devotion to the field of endeavor to which he was called.

Alonzo Potter, bishop (July 4, 1865), for his defense of the Christian Faith and for his humanitarian work.

Jackson Kemper, bishop (May 24, 1870), for his saintly character and his devotion to duty in the face of hardship and privations of many kinds, and for his great zeal in extending the Kingdom to the westward.

William Augustus Muhlenberg, priest (April 8, 1877), for his love for his Lord, deep understanding of the Catholic Faith, and for his efforts to provide relief and care for the poor, the indigent, and the sick.

James DeKoven, priest (March 19, 1879), for his martyrdom in defense of the Faith.

Phillips Brooks, bishop (January 23, 1893), for his tolerance, understanding, and love for humanity.

William Hobart Hare, bishop (October 23, 1909), for his saintly character, missionary zeal and hard work.

Charles Henry Brent, bishop (March 27, 1929), for his saintly character, his missionary zeal and his ecumenical vision.

James Otis Sargent Huntington, priest (June 29, 1935), founder of the Order of the Holy Cross, whose love for his fellowmen was exceeded only by his love for his Lord.

William Lawrence, bishop (November 6, 1941), for his devotion to his Lord and His Church.

Surely there must be others who should be added to this list, among them some laymen and women, whose character, zeal, and accomplishment prove them worthy of inclusion.

The late Bishop Maxon is said to have published, in the *Southern Churchman*, a year or so before his death, a list of those whom he considered worthy of canonization. Can anyone reproduce that list or compare it with the above?

(Rev.) GILBERT H. DOANE.

Madison, Wis.

New Friends

AFTER the Mount Lamington eruption of January, 1951, you kindly published my eye-witness account of the disaster [April 22, 1951].

Since that time I have made many American friends who kindly send me copies of *THE LIVING CHURCH*. I have made these friends entirely through my connection with your fine magazine. Last week we received here a beautiful sterling silver altar bread box, the gift of the children of St. Mary of the Angels, Hollywood. A Sunday school teacher at that Church, Mrs. Tufts, became interested in our work here (again because of the article published in *THE LIVING CHURCH*) and suggested that the children should make a gift to St. Michael and All Angels', Agenehambo.

The dedication of our new church [see page 10] was a milestone in the growth of our work here at Agenehambo. It is a beautiful structure entirely native built, 123 feet long by 44 feet wide. We feel that we can be justly proud of it.

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If any of your readers have unwanted copies of the *National Geographic Magazine* or of the fine American publication, *The Graded Teacher*, we would be extremely glad of them in these parts. (Address: Agenehambo, District Office, Popondetta, via Port Moresby, Papua, New Guinea.)

My sincere best wishes and my ever-sustained admiration for *THE LIVING CHURCH*.

(Rev.) ROBERT PORTER,
St. Michael and All Angels.

Papua, New Guinea.

Holy Laughter

THE article "Holy Laughter" by Merle Walker [L.C., October 26th, November 2d] in your last issue is exceptionally fine. It is written with beauty and with power; the subject is surely fundamental to the Gospels, and yet I have never seen the point made in this way before.

I notice that the subject is to be continued [see page 16]. I hope that you will publish the series in some form that will be convenient to keep permanently.

F. B. GERHARD

Summit, N. J.

Editor's Comment:

If other readers are sufficiently interested, we shall be happy to reprint "Holy Laughter" as a single publication. We should appreciate advice from readers as to whether they would prefer the least expensive possible format at not more than 25 cents a copy, or a more durable format with a heavier paper cover at something like 50 cents a copy.

The Heart of the Matter

WE PRAY the Ven. Francis Boatwright will be able to continue his work in educating his charges [in Lebombo, Portuguese East Africa. See L. C., June 15th and 29th].

We, too, are missionaries at work in the Philippines for Christ and our Church. I am one of two mission engineers at pres-

LETTERS

ent rebuilding the war-damaged or destroyed mission buildings in this field. We realize the need for continued effort to educate and train the people who are in contact with our mission stations.

You are to be congratulated on the splendid article "The Heart of the Matter," [L. C., June 15th]. You have done an excellent piece of pastoral work.

I see a particular and unique connection between the situation Archdeacon Boatwright describes and the matter discussed in your article. Many times I have heard Episcopalians express their respect for Roman discipline, and state that the Episcopal Church could learn much from the Roman Church in matters of discipline. But no person can truly be a Roman Catholic who would not accept the "Neopolitan superstitions" as matters of faith.

We who work in strongly Roman Catholic areas are constantly aware of the wide difference between Roman Christian beliefs and Roman Christian practices. I doubt sincerely if the famed converts to Roman Catholicism would have been converted were they able to view first-hand and impartially the conditions which prevail in areas where the Roman Church is the dominant or legally recognized state religion. One must view a Roman Catholic procession held on a saint's day to realize that Christianity and the love of God are not being exalted, but rather a rite, a pagan rite, is being held and a mob of superstitious people are sweating and straining while holding aloft a crudely carved piece of wood representing the saint being "honored." I am sure Archdeacon Boatwright could tell a great deal to your unnamed correspondent (in "The Heart of the Matter") if he were to elaborate on his statement "We get no government grants because we are not Roman Catholic."

JOSEPH D. ROUGHGARDEN.
Zamboanga City, P. I.

Intercommunion

I AM quite a bit surprised at your cordial reception of the Bishops' action on intercommunion. And to welcome to our altars which they countenance extending under certain conditions to "baptized and communicant members of other Christian bodies" appears to recognize the latter as communicants in our sense—hence to recognize their sacraments and consequently their orders, as valid. The inference seems to me inescapable. That being the case, what is there left to argue about? We are all one big happy family and that is that.

Buffalo, N. Y.

Versus Populum

I NOTICED the picture and account [L. C., August 17th] of Fr. Harris saying mass *Versus Populum* at St. Barnabas' Church in Omaha. I have used this position for a year. I would be interested in hearing from any other priests who also celebrate in this fashion. If they have a snapshot of their altars, I'd appreciate seeing it. (Rev.) ANSELM BROBURG.

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 and the Thought of the Episcopal Church.

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Things to Come

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November

- 22d Sunday after Trinity. Television workshop, NCC, Syracuse, N. Y., to 14th. Stewardship Day, NCC.
- Autumn session, Church of England Assembly, London, to 14th.
- Armistice Day. Fond du Lac coadjutor election.
- Budget Committee, NCC, New York City.
- Mass meeting, United Church Men, NCC, Detroit.
- 23d Sunday after Trinity.
- Rhode Island coadjutor election.
- General Board, NCC, New York City.
- Executive Committee, USA Member Churches. World Council, New York City.
- Annual meeting, Friends of the World Council, New York City.
- Sunday next before Advent.
- Thanksgiving.
- Woman's Auxiliary Executive Board, Seabury House, Greenwich, Conn. (to December 1st).
- 1st Sunday in Advent. Corporate Communion for Men and Boys. Mass meeting, United Church Men, NCC, Buffalo, N. Y.

December

- St. Andrew.
- National Council, Seabury House, Greenwich, Conn., to 4th.
- 2d Sunday in Advent. National Council of Churches Day.
- General Assembly, NCC, Denver, Colo., to 12th.
- 3d Sunday in Advent.
- 4th Sunday in Advent.
- St. Thomas.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies. Member of the Associated Church Press.

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Talks With *Teachers*

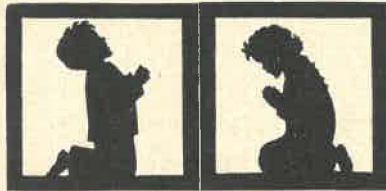
The Rev. VICTOR HOAG, D.D., Editor



Get Started Right

THE tragedy being enacted in hundreds of parishes this fall, just as in preceding years, is that many new teachers are starting out the wrong way, and will be forever spoiled for proper teaching.

The tragedy is rooted in the fact that the clergy, in most parishes, direct their school program personally, and are themselves unequipped. They are unprepared for two reasons: First, their entire schooling, culminating in three years at



the seminary, has dealt with authoritarian, factual matter. They have been told many things, which they have mastered dutifully (or rather, selfishly, because it was expected of them to attain to ordination.)

The priest, then, usually starts out with the idea that teaching involves mainly the imparting of information—simple versions for little folks, and increasingly heavy doses until you teach adults. This would not be so bad if the priest did all the teaching himself, for he would soon discover that he had to accommodate himself to his pupils, and that to teach at all you must get people wanting to learn.

The real trouble arises when, as is necessary, the clergyman has to work through other teachers, and start them teaching his children. He expects them to hand out information. And, since he knows that they have little in their heads, he seeks some hand-book to help them. Hence the blind reliance on texts, and the incessant question, "What course do you recommend?"

Second, clergymen have seldom seen real teaching going forward in a form which they could observe. Or, if they have, it has been without guidance, and they have noted only the authoritarian elements of the school. Clergy—and teachers—tend to reproduce in their schools the ways of teaching which they unconsciously think are right. They sim-

ply have no notion, from experience or observation, of what modern child-centered, dynamic teaching is.

The typical rector, acting as director of his school, starts out his new teachers something like this: Calls on prospect, stating his urgent need. Simply must have somebody for fourth grade. For my sake. Please. It's easy—all in the book. Here it is: just read through this first lesson before Sunday. Won't take much time. This is the first act in the little tragedy.

Second act, teacher comes to class, full of pages 4-7 of the teacher's book. Children giggle, grow restless. Problems of discipline. Four weeks of same. Strain, despair, disillusionment. "You'll have to get somebody to take my class—before next Sunday, please. Those children are impossible." And the curtain goes down on the line, "I'm just not a teacher. Never again."

If isolated, the case might not hurt anyone except the poor teacher, who may miss forever, through life, the developing, thrilling, agonizing joy of being a teacher for God. But the rector, gripped in the compulsive cycle of his educational method, starts the drama all over again. Before next Sunday he is at another home, the same textbook in his side pocket,

If you, dear reader, are one of those who have been thus drafted for service, and have started with such inadequate preparation, let's see if we can salvage you yet. Forget what the rector told you. Listen to me: This is the biggest job in the world. It will take hours of your time. You will have disappointments and set-backs. You will be insulted by children and often their parents. But you are on the front line, and if you fail the Church fails. This is it, the going to the world, your world, to teach. This little teacher's book is only a memorandum, a starter. You'll have to read lots of books, learn new ways, and find out what children really think.

To be specific, I'll give you two suggestions which may yet turn your career from a tragedy into a triumph: First, find out what real teaching is. Visit other classes, schools, the public school. Second, try several sessions of planning with your pupils, forgetting the course for a moment. Once you get them interested, in motion, involved, then—and then only—will any teaching and learning begin.

NEW PLAYS for Christmas

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THE LIVING CHURCH

AFTER AN EPISCOPATE of 22 years in Missouri, **Bishop Scarlett** retired on November 1st, to be succeeded automatically by **Bishop Lichtenberger**, who has served as coadjutor for the past year and a half. Bishop Lichtenberger's first official act was to release a statement:

"**THE RESIGNATION** of Willam Scarlett as Bishop of Missouri becomes effective today. Later in the month there will be opportunities for us to meet together to honor him and to express our gratitude for his ministry. In our Churches this Sunday (November 2d) we shall join in prayers of thanksgiving for his devoted service and courageous leadership."

BOASTING 276 COMMUNICANTS, St. Luke's Parish, Prescott, Ariz., is proud that four of its members were running for public office in the November elections: **David Palmer** and **Henry Rush** were seeking reelection as county attorney and state legislator; **Mrs. Lloyd Heller**, election as county recorder; and **J. Carrington Brown**, county supervisor. Another member, **Martin E. Wist**, has headed the campaign for Governor **Howard Pyle**. Of the three-member school board of the city, two members are communicants and lay readers of St. Luke's, **Rockwell L. Webb** and **Dr. Taylor T. Hicks**. Dr. Hicks is likewise Sunday School Superintendent. The rector, the Rev. **David C. Trimble**, attributes this spirit of Christian public service to no accident. By programs, sermons, and appeal the membership is constantly urged to take their places in government.

THE REV. MICHAEL SCOTT was issued a United States visa for the duration of the **United Nations General Assembly**. Fr. Scott, advocate for the rights of native African tribes, said that his visa had been held up previously because he refused, as a matter of principle, to swear that he was not a Communist.

ROMAN CATHOLIC Bishop **Patrick J. Byrne**, apostolic delegate to Korea, has been officially declared dead by the Vatican, nearly two and a half years after he was taken prisoner by North Korean Communists, Religious News Service reports. Bishop Byrne's name was one of those missing in a list of 47 internees broadcast last winter on the Pyongyang and Peiping radios that did contain the name of **Bishop Cooper**, Anglican Bishop in Korea [L.C., February 3d]. Bishop Byrne was 65 years old.

EIGHTY DELEGATES from Churches in 14 countries met in Geneva, Switzerland, October 14th to 16th, for the 1952 Annual Interchurch Aid Consultation, convened by the World Council of Churches' Department of Interchurch Aid and Service to Refugees.

KEYNOTE was the continuing need for the Churches to manifest their unity in common action to relieve the sufferings of Churches and peoples in strife-ridden areas of the world, par-

ticularly in Europe and the Near East. **Dr. Robert C. Mackie**, director of the Department of Interchurch Aid, reported that more than five million dollars had been given through **Church World Service** and other church relief agencies in the first eight months of 1952, and that during that period of time more than 9,000 refugees had been resettled in the United States, Canada, and Latin America. A significant development has been the spirit of common responsibility, lessening the distinctions between giving and receiving Churches.

FIELD TRAINING of seminarians and women in rural Church training centers has been a major activity of the Division of Town and Country of the National Council and other Church interests during October. The program, which enrolls annually some 200 seminarians, for summer training, has now reached the stage at which Church leaders are trying to make its standards and content commensurate with the training received by students enrolled the year round in the various centers under the direction of the Council of Clinical Training.

WITH THESE standards in mind, careful evaluation has been given to the programs of the past year at the National Town-Country Church Institute at Roanridge, the Southern Rural Church Institute at Valle Crucis, Western North Carolina, and in the regional areas of New England and other sections of the country.

THE MAJOR change of emphasis in the program at Roanridge this past year was to reduce to one week the introductory preparation period at the beginning of the summer and to extend the Institute training period at the end of the summer to a period of two weeks of intensive seminar sessions.

CAREFUL attention was given to the type of supervision the students received during the field work period, whether enrolled in the Roanridge area or one of the extension centers of the midwest or Rocky Mountain section. It was found, according to the Rev. **Norman L. Foote**, director at Roanridge, that seminarians were able to participate much more constructively in a discussion of town and country church work and in an evaluation of their own experience at the end of the summer.

THIS CONCLUSION and many other matters of administrative detail and operating policy were defined through the Conference on Student Summer Training held at Roanridge, October 14th-15th, and at Seabury House, October 22d-24th.

THIRD TRIAL of **George P. Hetenyi** for the alleged murder of his wife is scheduled to be held in Rochester, N. Y., on November 10th. Church-people will wish to remember in their prayers this former priest of the Church, as he faces trial for the third time.

Francis C. Lightbourn.

22D SUNDAY AFTER TRINITY

GENERAL

ARMED FORCES

Could Be Very Bad

"Where are the chaplains?" asks *Newsweek* in the headline of an article in its November 3d issue. The story reports that at a recent Pentagon meeting of 50 of the nation's top religious leaders, Army chief of Chaplains, Major General Ivan L. Bennett said that the Army was desperately short of chaplains and needed 200 more than its present 1400-odd by January, plus several hundred more by June.

National Council reports that the Episcopal Church's chaplain quota has not been filled in any branch of the service. This is the case with almost all Christian Churches. (Jewish bodies have filled their quotas.)

Newsweek reports that to fill the need for chaplains overseas, General Bennett has been forced to take many away from divisions and schools at home. "I just don't understand this situation," he said. "The boys are interested in going to church, and we need to sustain their interest. If the church fails to minister to them, and leaves the impression that the church doesn't care, that could be very bad."

EPISCOPATE

Atlanta Loses New Bishop

Less than a year after he was consecrated Bishop of Atlanta, death came to the Rt. Rev. John Buckman Walthour. The bishop died suddenly on Wednesday night, October 29th, immediately after conducting a preaching mission. He was 48 years old. His wife, the former Margaret Simkins Baker, whom he married in 1931, survives.

John Walthour, then dean of the Cathedral of St. Philip, Atlanta, was elected on October 9, 1951, to succeed the Rt. Rev. John Moore Walker, who had died that same year. When the election was announced he slowly walked to the chancel steps of Trinity Church, Columbus, Ga., where the election was held, and said softly, "I don't know whether God is going to tell me to accept



BISHOP WALTHOUR
The preaching mission was over.

or not; but men and women, thank you."

Dean Walthour did accept the election and was consecrated on January 9, 1952, at the cathedral where he had been dean. More than 200 persons took part in the procession at that consecration, including Governor Herman Talmadge of Georgia, and Atlanta's Mayor William B. Hartsfield, along with the 15 bishops who participated, scores of clergy from other dioceses, representatives of other Christian bodies in the Atlanta area, diocesan clergy, and other prominent Churchpeople of the diocese.

Bishop Walthour's death, so soon after his consecration, brings to mind the death of Richard Tuttle Loring, Jr. He was consecrated bishop of Springfield on October 18, 1947, and died on April 16, 1948.¹

WEST POINT CHAPLAIN

Before becoming dean of the Atlanta cathedral in 1947, Bishop Walthour had been chaplain of the United States Military Academy at West Point.

He was born in Cape May, N. J., and attended Woodberry Forest School in Virginia, Cornell, and the University of the South. He was ordained deacon and priest in 1931. Before becoming chaplain

at West Point he was rector of Grace Church, Waycross, and missionary in charge of All Saints', Blackshear, and St. Andrew's Douglas, all in Georgia. From 1935 to 1941 (when he went to West Point) he was rector of St. Andrew's Church, Tampa, Fla., and for the last two of those years he was instructor of the history and literature of the New Testament at the University of Tampa.

He was a deputy to General Convention in 1940, and was five times a delegate to provincial synod. In 1934 he was special aide to the Field Department of the National Council. In the diocese of Atlanta he served as member of the standing committee, executive board, and trustee of the Fort Valley College Center. He was a member of the Board of Regents of the University of the South.

In 1933 Bishop Walthour started a junior boys' camp in the diocese of Georgia, and was director of it that year and the next.

BOOKS

He served as a chaplain during World War II and in 1948 was awarded the Army's Medal of Merit.

His books included *With Eyes Up*, *Our Hearts Beat High*, and *Who Am I?*

Bishop Walthour's death leaves Atlanta without a bishop for the second time in little more than a year. (Bishop Walker died in July, 1951.) Until a new bishop is consecrated, the standing committee will be the ecclesiastical authority in the diocese.

PUBLIC AFFAIRS

Clergyman Barred Reëntry
Into United States

A report from Religious News Service verified by a reliable diocesan source says that a Pittsburgh clergyman is being barred from reëntering the United States pending completion of an investigation by the Department of Justice.

He is the Rev. Reginald H. Thomas who has been in charge of St. Mary Memorial Church, Pittsburgh. Fr. Thomas has been trying to return to the

TUNING IN (Background information for new L.C. readers):
¹Shortest episcopate appears to be that of Samuel Parker, consecrated 2d Bishop of Massachusetts September 14, 1804, died December 6th of same year, after an episcopate of less than

three months. He is said to have performed no episcopal acts—a situation hardly likely to arise today, with schedules calling for confirmation services averaging at least one a week, from consecration to resignation or death.

United States from Canada since September 2d.

He was on a vacation trip in England last summer when the decision was made not to allow him to reënter this country.

Justice Department officials said their investigation might be completed soon. They would not say what specific charges had been brought against Fr. Thomas. He is barred, they said, because of "suspicion of subversive relations."

To date there is no further official information as to charges. The bishop has petitioned the State Department for information, and Major David C. Lawrence of Pittsburgh is leading the investigation.

Bishop Pardue said Fr. Thomas had been brought to Pittsburgh two years ago from Canada during the clergy shortage.

Fr. Thomas had done a good job, the bishop said. He added that "there was no reason for suspicion in his work."

Friends in Pittsburgh said Fr. Thomas was chaplain for a group of Canadian volunteers who fought on the Loyalist side during the Spanish Civil War. His neighbors described him as a quiet, friendly man. They said he never mentioned service in the Spanish war.

MISSIONS

Bishop Preaches Revival

By the Rev. ROBERT GRIBBON

The problem of the Episcopal Church in the Bible Belt — of presenting a historic, Catholic, and liturgical heritage to a populace either indifferent or steeped in "pentecostal revivalism" — is one which Bishop Welles of West Missouri and some of his clergy have determined to meet head-on.

A study of past Journals had disclosed that over 30 missions and preaching stations had been lost in the past half-century and practically no small-town or rural congregation had grown to parochial status; in fact few had grown at all in numbers during that period, nor were they growing at the present time.

At a meeting of the vestry of Trinity Church, Lebanon, a town of 7000 population, 200 miles southeast of Kansas City, sparks struck fire: "Why haven't we grown?" it was asked. A mission was suggested: "We've had missions," was the answer. The constant revivalism of the Baptists and various sects was pointed out. Finally the project was begun. In a year's time Bishop Welles would come and preach at a "Revival," which the Rev. Howard L. Fairchild and his people would prepare. A valuable

TUNING IN: ¶Size of a local congregation of the Episcopal Church is given in three ways: by number of baptized persons, by number of confirmed, and by number of communicants (i.e., persons confirmed for the congregation or transferred to it from

REVIVAL COMMUNITY BUILDING

7:30 p.m.

FRIDAY NIGHT, OCTOBER 17

SUBJECT:

"THE VICTORIOUS DECISION"

BISHOP WELLES

Special Music by Mrs. Bob Appling

NEWSPAPER AD

In the Bible Belt, a head-on meeting.

consultant was found in the Rev. Conley J. Scott, vicar of All Saints, the newest and most successful mission church in greater Kansas City. Dr. Scott had an active and fruitful ministry as a Baptist before entering the Episcopal Church a year or so ago. The revival took place in the second week of this October.

Bishop Welles has written a frank appraisal of the week's experience. Regarding the preparation, he says that there was good display advertising in the local paper, articles by the paper's reporter, and pictures. The meetings were held not in the Church but in the Community Hall, where a dramatic altar setting had been prepared. Special music was featured and Dr. Scott led the singing informally and with much impromptu chat to make all feel at home and friendly.

These are the Bishop's remarks:

"The Revival was quite an experience, and I am glad that I conducted it, and that for the first one I had an experienced revivalist to help me in Dr. Conley J. Scott.

"I have seldom been so exhausted at the end of a week as I was after that eight day period—more than 20 sermons, addresses, and radio talks.

"Another good feature was fine coöperation from three of the local ministers. We had them offer prayer on the platform.

"Attendance was 100, 71, 68, 94, 115, 133 on the six nights. A result that has enormously pleased the local congregation (71 communicants) was the fact that through luncheon clubs talks, radio, generous newspaper publicity (this was tops), and the six nightly revival meetings themselves (I preached rousing sermons plus doctrinal teaching plus showing them vestments including cope and mitre with explanations) the community is (a) aware of the Epis-

copal Church as never before, (b) knows better what the Church stands for, and has discovered that it is not something to be scared of or to dislike—in fact it is rather appealing and attractive, (c) that the Episcopal Church is not cold and snobbish, but is warm, friendly, and welcomes strangers."

Statistical results? That is the pointed question. The invitation to "declare for God" was given on the last night and seven came forward, some for Baptism. Some brought children for Baptism, and seven were Confirmed on the Lord's Day following. One feels that the conviction and instruction which must lead to such a step will result in permanent additions to the active membership of the parish and that the memory of the effort and of the vigorous, instructive preaching of the bishop will long continue to exert a potent influence in the life and growth of the Church in Lebanon, Mo.

One thoughtful comment was vouchsafed by an observer who had experience in such work, which was that, in spite of postcards sent to all addresses, and telephone calls to many, and some direct, personal invitations, it is the last method practised by the whole congregation, which alone will bring out the people.

FINANCE

Bishop Answers Standard

The October issue of the *Protestant Episcopal Standard* stated that the dioceses of Maine and Long Island pleaded at General Convention for relief in the amounts of money, assigned by National Council, for missionary objectives to be raised in those dioceses. The *Standard*

elsewhere). ¶According to some, the mitre was originally the headdress of the deaconess. How it hopped from the head of the deaconess to the head of the bishop would make an interesting subject for a doctoral dissertation in liturgics.

suggested that Churchmanship had something to do with the pleas. Replying to the *Standard*, Bishop DeWolfe of Long Island said:

"In the first place, there was no plea for help from Long Island made to the General Convention for relief in missionary objectives assigned to this diocese by National Council. By no stretch of the imagination can debate upon the proposal to delete the 'partnership clause' from Canon 4 be so construed. Indeed Long Island contributed to National Council in 1951 the sum of \$140,000 as contrasted with the sum of \$40,000 contributed by the diocese to the National Council in 1943. What shape do those figures give to what you refer to as 'a characteristic diocese of the Protestant Episcopal Church'?"

"While it is not up to me to speak for Mr. Jackson A. Dykman, the chancellor of Long Island, may I go on record as resenting with every ounce of moral stamina that I possess your attack upon his learning, his integrity, and his loyalty to the Episcopal Church. Colonel Dykman is perhaps the most learned canonist in the American Church, as his selection by the Presiding Bishop as legal counselor attests. He has served the diocese of Long Island faithfully and well as its chancellor for 30 years. His able fulfillment of the exacting duties of the chairman of the committee on canons of the House of Deputies of General Convention is deserving of the grateful appreciation of the whole Church. The rising vote of confidence and the enthusiastic applause which Colonel Dykman received at the close of the General Convention in Boston should be sufficient evidence of the confidence of the House of clerical and lay Deputies in the ability and scholarship of one of the most learned canonists in the Episcopal Church.

"The list of names published as constituting the editorial board of the *Protestant Episcopal Standard* is impressive. Many, if not all of them, have stated publicly that the peace and unity of this Church is one of their major aspirations. Perhaps this letter will move them to review the policy of the editorial board as to whether the paper serves division in the Church rather than mutual understanding and peace."

WORLD RELIEF

Responsibility for Care

A month's tour of the German Federal Republic as the guest of the Bonn Government has just been completed by the Rev. Dr. Almon R. Pepper, director of the National Council's Department of Christian Social Relations and secretary of the Church's Committee on World Relief and Church Coöperation.

He and a hundred other Americans

were invited to study conditions in the new German republic, with an opportunity to concentrate on particular fields of interest. Dr. Pepper was the member of a group studying churches and their relief activities.

His trip included visits to Bonn, Hanover, Hamburg, Berlin, Frankfurt,



DR. PEPPER
500 new refugees a day.

Stuttgart, Munich, Cologne, and Wiesbaden. In these and other places he saw the work being done by churches to relieve the needs of refugees, impoverished, and handicapped people. Dr. Pepper estimated that approximately 500 new refugees from the Eastern Zone of Germany are added every day to the already nine million unemployed and often homeless refugees and displaced persons scattered throughout the Western Zone. The responsibility for caring for these people has fallen largely to the Churches, who work in coöperation with the government to provide reception centers, medical care, chaplaincy services, housing, employment, and recreational programs for refugees.

Dr. Pepper noted especially ways in which the funds contributed by the Episcopal Church in the United States, through the Committee on World Relief and Church Coöperation, were helping Old Catholic and Eastern Orthodox Churches both in the ongoing programs of their churches and in emergency calls made upon them because of the continuing flow of refugees from the East. He said:

"I was impressed with the amount of friendly coöperation there is in Germany between the Evangelical Church, the Old Catholic Church, the Roman Catholic

Church, and the Eastern Orthodox Church. Although all of them maintain relief centers for their own people, they do not deny help to others. Where the war has destroyed so many church buildings, it is not uncommon to find Evangelical, Roman Catholic, Old Catholic, and Orthodox Christians using the same churches for worship."

Dr. Pepper further noted that German churches are facing many of the same problems found in the United States, particularly those of relating the Church to workers and the general urban population. Vigorous efforts are being made to reach these people through coöordinated programs of evangelism.

CANADA

Missionary Elected Bishop

At a meeting of the synod of the diocese of Caledonia, Canada, held recently, the Rev. H. G. Watts, D.D., field secretary of the Missionary Society of the Church of England in Canada, and previously a missionary in Japan, was elected to succeed the late J. B. Gibson as bishop of Caledonia.

TELEVISION

Do's and Dont's

Aware of many mishaps which may befall inexperienced telecasters, the Broadcasting and Film Commission of the National Council of Churches has published a pocket-size leaflet for religious broadcasters entitled "Television Do's And Dont's."

Emphasized among the "Do's" are: careful timing, consideration of station personnel ("... it takes from 14 to 20 men or more to put your program on the air"), person-to-person psychology and conversational style, cheer — "The gospel is good news."

Warnings: Don't "think you are the viewer's only choice"; don't muffle the mike, or get hands between face and camera; don't wear black against white.

ACU

Elections

Spencer Ervin, prominent Philadelphia Churchman and attorney, has been reelected president of the American Church Union. Also reelected, as vice presidents, were Bishop Campbell, superior of the Order of the Holy Cross, and John Nicholas Brown of Providence, R. I. A woman was elected as a new vice president: Mrs. Frederick D. Sharp of Washington, D. C.

TUNING IN: ¶Canons are the laws by which the Church is administered. In the American Church they are of two kinds: the canons of General Convention (made by General Convention and binding upon the whole Church) and canons of the several dio-

ceses (made by diocesan conventions and of force only in the diocese adopting them). ¶Bishop Campbell is retired bishop of Liberia. ¶Order of Holy Cross is only religious order in American Church with a bishop for its superior.

RACE RELATIONS

Faculty Members Resign

Eight members of the theological faculty of the University of the South, Sewanee, Tenn., have resigned from their posts, effective at the end of the current academic year, in order that the university may consider the admission of Negro students to the theological school on its merits rather than discuss "real or imagined defects of our character and the debatable points of our procedure."

The resignations were accepted by Dr. Edward McCrady, president, on October 30th.

This newest development in a debate which has been going on at the university for some time showed that a modus vivendi between the faculty group and university officials had broken down.

When THE LIVING CHURCH inquired of the professors whether they had resigned, they referred the inquiry to the dean of administration of the University, Dr. Gaston Bruton. He reported that they had resigned, and that the university was not planning to release the text of their letter, but recommended that THE LIVING CHURCH secure a copy of it from the professors.

Last June, the Sewanee Board of Trustees responded to a recommendation from the provincial synod favoring the admission of Negroes to the theological school with a resolution asserting: "we are of the opinion that furtherance of the Church's work and the happiness and mutual good will of both races will not now be served by the action requested."

In a statement made public June 9th, the Very Rev. F. Craighill Brown, dean of the theological school; the Rev. Professors Robert M. Grant, R. Lansing Hicks, Robert M. McNair, and Claude E. Guthrie, and Mr. J. Allen Reddick of the theological school; the Rev. Dr. Richard H. Wilmer, chaplain of the university; and the Rev. Dr. Frederick Q. Shafer, head of the department of religion in the college of arts and sciences, declared themselves "profoundly disturbed by the statement in the public press reporting the negative action taken by the board of trustees" and urged a reconsideration. They concluded their letter with the statement, "If our request is ignored or the assurance sought [that the trustees are prepared to allow admission of qualified Negro students to the school of theology] is refused, we are without exception prepared to resign our positions and terminate our connections with the University in June, 1953."

The group signing the October 6th letter was the same except that Dr. Grant had previously resigned for other reasons, and that the Rev. Howard A. Johnson, who was in the Orient at the time the original statement was made

public, had associated himself with the protesting faculty members as soon as he learned of their action and therefore added his name to the group resigning unconditionally now.

Only full-time faculty member not involved in the discussion is the Rev. Dr. Bayard H. Jones.

Objections to the position taken by the group, in addition to differing on the main question, centered on two points—that fact that they had acted on the basis of newspaper reports instead of direct information, and the fact that they had presented the trustees with an "ultimatum" by the reference to their possible resignations.

A committee appointed by the chancellor of the university, Bishop Mitchell of Arkansas, had consulted with the faculty members in an effort to find a basis for harmonious discussion of the central issue uncomplicated by other questions. In their October 6th letter, the faculty members report that, although they wish to finish out the year for the sake of the students, they believe that the only way to restore the central issue to its central place is to resign now, effective at the end of the academic year. The text of their letter follows:

"To the Vice-Chancellor of the University of the South:

"We, the undersigned members of the University of the South, reaffirm the principles we enunciated in our statement of June 9th. In that statement we took our stand with the synod of the Fourth Province. The synod had recommended that Negro candidates for the ministry of the Episcopal Church be admitted to the School of Theology of this University. To this the trustees of the University replied that the enrollment of Negroes should not now be encouraged, for they were of the opinion that furtherance of the Church's work and the happiness and mutual good will of both races would not now be served by the action requested by the synod. Our conviction was, and is, that the synod was right about this and the trustees were wrong. This conviction we expressed in June. The strength of our conviction is indicated by the fact that we informed the trustees that if they could not see their way clear to change their stated policy, we were prepared to resign the following June.

"The question was at that time a clear one: Shall this Christian school of theology be opened to Christians, whatever their race? This question, so proper and so unavoidable, is still the real issue. But since last June the issue has been obscured and virtually eclipsed by considerations not relevant to the basic question. For some, the issue is no longer centered in the question of the Christian principles raised by the synod but is centered rather in the manner in which we endorsed the synod's recommendation.

"It is our deep concern that this question of Christian principles be restored to its former simplicity so that it can become the

subject of full and objective discussion, freed from the essential irrelevance of procedure and personalities. What gets discussed at present is not the issue itself in its clarity but the real or imagined defects of our character and the debatable points in our procedure. So long as *we* are the center of controversy, and the issue is not, we seem to be in the position of hindering that free facing of the issue by which alone it can be decided on its merits.

"We are impelled to do everything in our power to rescue the issue from being dissipated and lost; but we find ourselves placed in a situation where our efforts to further the cause seem only to distract attention from it. The cause suffers while complicated by our persons. So great is our love for this cause, so great is our concern that Sewanee wrestle with this issue manfully and objectively, that we have come, after much agonizing searching of conscience, to the conclusion that we must resign.

"Given this complicating situation, we serve the cause best by resigning. With our resignation in your hands, Sewanee can face the question which confronts her.

"At the same time, our concern for the students is such that, while it seems best we resign now, we do not believe it would be best for them if we were to leave now. For the students, there must be an uninterrupted academic year, in which continuity of instruction is guaranteed and uncertainty on this point is dispelled. This can be assured if the University authorities make it possible for us all to remain at our posts throughout the year.

"We hereby submit our resignation to become effective at the end of this academic year. Concern for the issue itself and for our students requires the immediate announcement of this resignation."

Cathedral School to Accept Negroes

Parents of students attending the Beauvoir Elementary School of the National Cathedral, Washington, D. C., have been formally advised that the governing board has voted to accept applications from Negro students in the school beginning next September, Religious News Service reports.

Bishop Dun of Washington said that Negro applicants will be subject to the same admission qualifications and requirements as all others.

Similar action is expected to be taken shortly by the governing boards of St. Alban's School for Boys and the National Cathedral School for Girls, both of which are conducted on the Cathedral grounds, RNS says.

A resolution adopted by the Chapter of the Cathedral Foundation said:

"The Chapter communicates its conviction that education under the auspices of the Cathedral Foundation should be available to children of all races on equal terms and, therefore, expresses its earnest hope that the governing board will open lower grades to Negro applicants beginning in September, 1953." [RNS]

Hieroglyphics

NEW light on Egyptian civilization 4,000 years ago is now given by the recent publication of the oldest known extensive written records of man, originally inscribed in hieroglyphics on five pyramids at Sakkâreh and long buried in desert sand.

The priceless texts, inscribed by Egyptian priests between 2350 B.C. and 2175 B.C., were found on the inner walls of the tombs of five pharaohs, discovered in 1880. The mammoth task of copying, deciphering and translating the archaic writing has been carried on over a period of 72 years.

The Pyramid Texts in four volumes by Dr. Samuel A. B. Mercer of Worcester, Mass., is the first complete translation with full commentary of these records of earliest culture, religious beliefs, literature and morals. Their publication is sponsored by the non-sectarian Zion Research Foundation of Brookline which promotes Biblical study and maintains the Zion Research Library.

Dr. Mercer is a retired priest of the Church and professor emeritus of Semitic languages and Egyptology of Trinity College in the University of Toronto.

HARPER'S BIBLE DICTIONARY, by Madeleine S. and J. Lane Miller, is a handy volume, highly illustrated, that will be useful for quick reference. The serious student, however, will probably want something more directly the work of recognized authorities, and the evangelical theological emphasis will limit the value of the book to Churchpeople.

The maps at the end are exceptionally clear (Harpers. Pp. x, 851. \$7.95; indexed \$8.95).

SEABURY PRESS has recently made available a number of pamphlets of varying size and price that should be of interest both to the parish clergy and to those of the laity more closely associated with them in their work.

Three of these are official publications of Commissions of General Convention: *Music for Funerals* and *Music for Church Weddings* (Joint Commission on Church Music) sell for 50 cents each. The other, *Architecture and the Church* (Joint Commission on Architecture and the Allied Arts) sells for 65 cents.

Thumbing through the third of these, one discovers an evident effort to consider liturgical function as the governing rule in all that goes into the House of God.

The booklet advocates full-length altar

frontals: "the 1910 plea that the altar was so beautiful it shouldn't be covered was, of course, exactly analogous to the suggestion that a man with a fine physique should not wear any clothes."

Effects of College

By the Rev. THOMAS V. BARRETT

COLUMBIA University, which makes surveys of practically everything, has now surveyed about nine thousand college graduates to find out what a college education does to and for its students.

The sampling, *They Went to College*, under the joint authorship of Ernest Havemann and Patricia S. West (Harcourt Brace. Pp. x, 277. \$4), is perhaps too small to be scientifically convincing at many points, but it is at least readable and filled with curious and often complicated charts, made to look easy by illustrations that seem to have been swiped from the old *St. Nicholas Magazine* or from the National Council's material on the Every Member Canvass.

The answers of the nine thousand graduates reveal that college graduates earn more money, have fewer diseases, attend church more often — and 44% of them vote Republican after they get into the \$7,500 a year and up bracket. These are not very startling facts and figures but, along with others, they do serve to assure us that going to college is not in vain, at least if we measure its value by financial success.

The survey also assures us that the practice of medicine is not in vain, since doctors have the best chance of financial success. And, as we might have guessed, clergymen the worst. Fifty-seven percent of the doctors surveyed earn over \$7,500 and 54% of the clergy earn less than \$3,000 (which may be an interesting sidelight to readers of *THE LIVING CHURCH*).

It is good to know that 91% of college graduates, having married, stay married, as against 78% of all U. S. women, and the college men do even better with a figure of 96% against 89% of all our married men.

The section on the graduates' political attitudes is the most interesting, it seems to me, sociologically. The section on the "opinions" of the graduates regarding college are practically worthless, since the old saying is true, "When you generalize about college students (or college graduates), whatever you say is true."

All in all the book is readable, fairly interesting, and not particularly startling. Except for the fact that if you want your boy to succeed in life you should send him to Harvard, Princeton,

or Yale (a blow to the graduates of Siwash), it does not seem to try to prove anything.

A final word of comfort to parents who have dull or desultory children: success in business has no apparent relation to academic achievement of any kind. The C student may come out ahead of the A. Not so in the professions. So if Johnny only makes a C average and is a wallflower at every party, send him into business. He may clear \$7,500 in a few short untroubled years.

The survey was analyzed by Dr. West. Ernest Havemann of *Life Magazine* does a good job in making the material readable.

Books Received

TOWARD SPIRITUAL SECURITY. By Wesner Fallaw. Westminster Press. Pp. 192. \$3.

WHEN GOD MOVES IN. By Arnold H. Lowe. Harpers. Pp. 191. \$2.50.

A PSYCHOANALYTIC LAWYER LOOKS AT MARRIAGE AND DIVORCE. By John H. Mariano. Council on Marriage Relations, Inc., 110 E. 42d St., New York City 17. Pp. 276. \$3.

UNDERSTANDING OLD AGE. By Jeanne G. Gilbert. Ronald Press. Pp. 422. \$5.

THE SECRET SELF. Psychoanalytic Experiences in Life and Literature. By Theodor Reik. Farrar, Straus and Young. Pp. 329. \$3.50.

PRIMITIVE MAN AND HIS WORLD PICTURE. By W. Koppers. Sheed & Ward. Pp. viii, 264. \$3.50.

GREAT BOOKS: PANACEA OR WHAT? By Edward A. Fitzpatrick. Bruce. Pp. x, 116. \$2.75.

THE PSYCHOLOGY OF RELIGION. By L. W. Grensted. Pp. vi, 181. \$3.

SIGMUND FREUD. By Rachel Baker. Julian Messner. Pp. 199. \$2.75.

THE PROBLEM OF EVIL. Christian Concepts and the Book of Job. By Albion Roy King. Ronald Press. Pp. x, 221. \$3.50.

THE LORE OF THE NEW TESTAMENT. By Joseph Gaer. Little, Brown. Pp. xi, 371. \$5.

THE PROTESTANT DISSENTING DEPUTIES. By Bernard Lord Manning. Ed. by Ormerod Greenwood. Cambridge University Press. Pp. ix, 497. \$10.

NO SECRET IS SAFE BEHIND THE BAMBOO CURTAIN. By Mark Tennen of Maryknoll. Farrar, Straus and Young. Pp. 270. \$3.50.



Roman Catholic *Liturgical*

By the Rev. Roland F. Palmer, SSJE

Will Anglicans ape Rome's aping of Anglicanism?

THERE was a time when Anglicans spoke of the Prayer Book as "our incomparable liturgy." Then came a period of comparing our liturgy — often unfavorably — with those of other Communion. Of late the comparison has frequently been between our rite and that of Rome, with the result that the Roman rite has tended to become the "incomparable liturgy."

The best Roman liturgical scholars do not seem to share this view. Already drastic revision of the Breviary[¶] psalm arrangement has been made. A new translation into Latin of the Psalter has been authorized for use, a translation very radical, and often dependent upon Protestant scholarship.

The Pontifical[¶] has recently been revised, with the result that the Ordination of Presbyters, as it is there called, has been much simplified in arrangement. The rite now comes to a climax with one laying on of hands in place of the earlier two. One of these was performed in silence at the very beginning of the service, and another went with the words, "Receive the Holy Ghost. Whosoever sins," etc., repeated after the candidate had made his communion. The revised rite makes it plain that neither the anointing nor the delivery of the instruments[¶] is the essential action. This is along the lines of our Prayer Book Ordinal.

The Holy Saturday Rite, which is the chief liturgical function of the Christian Year, has been radically revised and is authorized for use from year to year. This ancient rite which combines, as in the primitive Church, the night watch, baptism, confirmation, and Eucharist, has been transferred to the night before Easter, that is, late on Holy Saturday

and has been much shortened and simplified.

After these intimations of change, we are not surprised to hear of a very important liturgical conference, held last year at Maria Laach in Germany to consider revision of the Roman Missal. Pius X in 1911 had started liturgical reforms, but these were postponed in 1914 because the necessary critical studies on the texts had not yet been made.

This deficiency has now been made good. With the Pope's blessing, and the approval of the Sacred Congregation of Rites, 48 of the leading liturgical scholars of the Roman Communion have met, and have made recommendations for re-

form. Many of these are curiously along the lines of the rite from Anglican Prayer Books. Here they are.

Duplications are to cease. If another minister or the choir say or sing a lesson or piece of psalmody, the celebrant is not to repeat it. He will not try to read the Introit, Epistle, and Gospel, etc., while these are being sung by others, but will listen to them.

The next suggestion is that the Preparation (Ps. 43 etc.) shall, if said at all, be said on the way to the altar from the sacristy. Mass is to begin with the Introit.[¶] In ancient times the Eucharist began when the celebrant[¶] arrived with the sacred ministers.[¶] He gave the salu-

C R E D O

(I believe in God — I look for The Life)

HERE only, in the Liturgy,
Each for himself must speak. Not "we"
But "I" believe. For all to see
And hear
Standing, incautious truths I state;
The Credo of Christ's indiscreet:
Though it be fleet,
This life is dear
And this small soul born to be great
In God to whom it looks, no less,
Drawn by His grace from nothingness.
In this frail flesh, in me — in me
Dwells the most Holy Trinity
("And in . . . Our Lord . . . and in the Holy Ghost").
Here is begun
That perfect Life within, that most
Fair stature of a Christ-born son,
To this we witness — one by one.

LOUISA BOYD GILE.

TUNING IN: ¶Breviary contains services that correspond roughly to Morning and Evening Prayer. ¶Pontifical contains services a bishop uses. ¶Delivery of instruments is ceremony of placing a chalice and paten in hands of newly ordained

priest. ¶Introit was originally a psalm at beginning of service, now reduced to one or two verses. ¶Celebrant is the priest who takes the main part of the Mass. ¶Sacred ministers are celebrant's assistants, today usually deacon and subdeacon.

Revision



tation, "The Lord be with you." The deacon then called the people to pray silently, with "Let us pray." After the silence, the celebrant gathered up their prayers by saying the Collect. Then followed the Lessons. Later on the Introit was added to accompany the procession of the sacred ministers to the sanctuary. All the other devotions, Preparation (perhaps once consisting of vestry prayers), Kyrie and Gloria, are later additions.

The recommendation of the conference of Roman scholars referred to above is that the Preparation be dropped, or used before the service begins, and that the Introit regain its former place.

Then comes a recommendation that there be only one Collect, that of the day, except on a few occasions when a feast or season is commemorated. (Note our Prayer Book usage of only one Collect except on a limited number of special occasions.)

It is suggested that the whole of the Pre-Mass (or Ante-Communion) be recited in the choir, rather than at the altar, as is done in a pontifical Mass. The old American Prayer Book allowed this. In this way the ante-Communion (which comes to us from the Hebrew synagogue) will be distinct from the Sacramental rite which begins at the Offertory.

Another suggestion is that the Prayers of the Faithful be restored. In the present Roman rite there is a "Lord be with you" and a "Let us pray" immediately before the Offertory sentence, but no prayers are said at this point. Many persons have thought that this "Lord be with you" belongs to the Offertory. This is not so. It is the old salutation which preceded the Prayers of the Faithful that were once actually said at this place. It is now proposed by Roman scholars to put back the Prayers of the faithful at this point — which is approximately

where we Anglicans have our equivalent to them in the Prayer for the Church, which follows the Offertory.

A greater variety of Proper Prefaces is asked for, especially one for Advent (for sample, see Scottish Rite). The conference also asks that the Passion be referred to in the Preface. (The splendid doxology for the Passion in our Rite, "All glory be to thee," etc., provides for this need with us, but the Roman Canon has little reference to the Passion.)

They suggest that the priest shall not start to recite the Canon until the choir has finished the Sanctus and Benedictus.

The communion devotions before the people's communion at Mass are copied from the rite of giving communion from the reserved Sacrament. It is suggested that these be dropped.

It is suggested that the rite ends too abruptly after the communion. The conference asks that a hymn be provided after communion. What a shock it will be to some of us, if they decide to move the Gloria to this position. It is not only a hymn about the Nativity, but also a hymn about the Paschal Lamb. In any case one wonders whether its place immediately after the Kyrie,¹ which brings it before the Old Testament lesson on certain days (e.g. Annunciation) is the right place for a Nativity hymn. In itself the Gloria is suited to almost any place in the service.

Another suggestion is that the rite end with the priest's blessing. The so-called Last Gospel¹ is to go. This is indeed a lovely passage of Scripture to read at

any time. It is the Nativity Gospel, so not specially suited to the end of Mass.

Its history is curious. It is the last vestige of a "dry Mass"¹ of the Incarnation said by priests after the Mass of a Sunday or major feast when a votive Mass (Mass for a special intention) was not allowed. People at one time had great faith in the power of the Mass of the Incarnation, and insisted on its recitation in truncated form even when another Mass had to be said.

Two more suggestions which our own liturgists might recommend when the American Prayer Book is revised: a thorough revision of the liturgical lessons to take in more of holy Scripture. A three year cycle is suggested. The Scandinavian Churches already have some such system.

It is also suggested by the Roman scholars that the Offertory be made more distinct by bringing the sacred vessels and the elements to the altar at the Offertory, and not before. We used to deplore the old low Church custom of putting the whole supply of elements on the Lord's Table before the service, rather than at the Offertory; yet many Episcopal Churches today put a portion of them there from the start, since they place the vessels with the priest's host on the altar at the beginning. The Roman liturgical scholars at this conference want the bread and wine to be obviously the people's offerings.

We Anglicans do not have to wait for the Roman Congregation of Rites to put into effect most of these wise recommendations.

"Speak, Lord . . ."

From the Sunday leaflet, Cathedral Church of St. Luke, Portland, Me.

WE do not make as much of silence in our worship as we might. Worship has always two parts — what we do, and what God does to us. We speak to God and God speaks to us. But, as in human conversation, if we do not ourselves "shut up" occasionally there is danger that God will not speak to us, or at least that we shall not hear.

The priest Eli instructed the child Samuel to say, "Speak, Lord, for thy servant heareth." St. John, in his great description of heaven in the book of "Revelation," says, "There was silence in heaven for the space of half an hour."

When we come into Church for service we keep silence from ordinary con-

versation and open our mouths only for praise or prayer to God.

Two of our Anglican Prayer Books, the Scottish and South African, make formal provision for silence ("Then shall silence be kept for a space") just after the Lord's Prayer at the end of the Prayer of Consecration at the Eucharist. Here in this Parish we observe silence by not having organ music to fill up any gap that may occur in the service, as during the time of the people's Communion. To some, such silence may seem a little oppressive or embarrassing. Practice in the use of silence as symbolic of our waiting for the voice of God will make it first easy to bear, and then welcome.

TUNING IN: ¹Kyrie is three fold petition, "Lord, have mercy (upon us)," etc., at beginning of Eucharist — so named from initial Greek word of original. ²Last Gospel is the passage, St. John 1:1-14, when read at end of Communion service.

¹A dry Mass is a celebration of the Holy Eucharist without consecration of bread and wine. Now confined to Good Friday Mass of Presanctified, in which reserved sacrament is used, and to "practice" Masses of theological students.

The New President

THE ELECTION is over and the nation has chosen the president who will guide its fortunes during the next four years. Since this is written before the event, even the cautious affirmation of our first sentence might be made false by a tie vote, but we are willing to take our chances on that.

Looking back over the political campaign and comparing it with presidential campaigns of former years, we think that the general level of decorum and dignity was at least as good as the average. Both General Eisenhower and Governor Stevenson succeeded in maintaining the respect and regard of the overwhelming majority of the electorate; and unless the situation has changed more than we thought it would late last week, only a few of the most irreconcilable partisans feel that the country is headed for a decline as the result of the voters' decision.

Now, the president-elect will face two tasks on the world scene. The first has been worked on diligently over the past few years and has been, on the whole, successful. This is the task of marshalling America's military and economic power to check the advance of Communism, and to develop relationships with other nations for the furthering of that common objective. The other task is at least equally important, but much more difficult. It is the task of resuming that great forward march of democracy that seemed about to sweep over the whole world just after World War I but came to a halt soon after with the rise of Mussolini and Hitler.

The two tasks are closely interrelated, and yet they are not the same. Dictators, like Franco of Spain, are useful allies in a struggle against Communism, but enemies in a struggle for personal freedom and popular government. Military and economic aid programs to foreign countries can sometimes contribute to the stability of such countries as allies and at the same time consolidate power in the hands of cynical and unpopular governments.

But perhaps the worst problem of the United States as it faces the task of leading in a renewed forward march of democracy is the uncertainty in America itself as to what the basic characteristics of democracy are. Personal freedom and democracy in government are fundamental. But, in economic affairs, in business and industry, where is the line to be drawn between "freedom"—free private enterprise—and "democracy"—the powers and responsibilities of the group acting through duly chosen representatives?

For example, the sincere Christian businessman believes that the principle of freedom prevents his requiring any employee to join a labor union; the

equally sincere Christian labor leader believes that under democratic principles any employee has a responsibility to the whole group of employees whose common action has won for him the wages and working conditions he enjoys. Sometimes it is hard for those who feel strongly on one side of this question to recognize that those on the other side can be both sincere and Christian.

In the 20 years of the Roosevelt-Truman administrations, new concepts of the roles of business, labor, and government were evolved and put into force. The Wagner Act, leaning far over in the direction of favoring unions, was followed by the Taft-Hartley Act, which leans too far in the direction of curbing them. Both acts were characterized by many more fundamentally good features than bad ones, we believe; but both have had the serious drawback of merely codifying the views of a temporary majority rather than expressing a conviction shared by the vast body of Americans. At present, there is no generally accepted "American way" in industrial relations to be expressed in a law.

THE President-elect stands before the country as a universally respected, admired, and trusted servant of the whole people. The parties and the pressure groups, in choosing General Eisenhower and Governor Stevenson as their candidates, sought for something better than themselves. They found that the climate of the times required integrity and independence in a candidate who could be a winner. And the result is that neither a party nor a pressure group can regard the new President as its personal possession.

Accordingly, we believe that the new President has the opportunity to lead capital and labor, and other groups with conflicting interests, into a better relationship and a better agreement on what democracy really is. The essential principles of the way of life which we believe to be best designed to secure human freedom, dignity, and material prosperity ought to be presented to the rest of the world with vigor and clarity. For if the world is ever to emerge from its present nightmare of fear and warlike preparations, it can only do so by positive progress toward a definite goal.

A false goal, and a monstrously false path to it, are presented by Communism. The only alternative to Communism offered by America today appears to be an effort to maintain the status quo in all non-Communist countries—an effort which, as John Foster Dulles points out, is doomed to failure because the

forces of history cannot be bottled up into any particular status quo.

We have not up to this point in this editorial spoken about the Christian religion; but we believe that the ideals of human freedom and dignity, and of general prosperity too, are directly related to God's will for mankind; and we hope that this nation, during the next four years, will find a new unity in proclaiming these ideals for all races and all nations, including our own; and will move forward from an ideological defensive into an aggressive program of seeking freedom, democracy, and prosperity for all men everywhere.

The oppressed and poor of the earth, in Europe, Asia, and Africa must learn from America's precept and example that democracy has both a better goal than Communism and a better road to its goal.

Christmas is Coming

SOME years ago, THE LIVING CHURCH made a great discovery — that there was a large group of laypeople to whom religion was a thrilling and exciting matter. In recent years, that group has been growing and taking into its numbers not only lay theologians and Church leaders but many thousands of the kind of people your friends and neighbors are. THE LIVING CHURCH has been growing with them.

We thought Mrs. Walker's articles just a little stiff going for the average reader, but the readers have been prompt to tell us otherwise. We knew Bishop Dun's instructive pastoral on baptism was worth reading, but didn't know it had capacities for becoming a best seller. People are asking us to reprint Fr. Yardley's article, "Where is Aunt Emma?" because so many of their friends want to know what happens to ordinary nice people between death and the shattering moment when they stand up and see God face to face.

Why not let your friends in on the excitement by giving them a gift subscription? Nearly everybody has more interest in religion than his neighbors give him credit for!

In things religious, and in labors of love, the fact is proved again and again that giving profits the giver as well as the recipient. One way in which the reader of THE LIVING CHURCH can prove this fact for himself is by giving a LIVING CHURCH subscription to a friend for Christmas. (A subscription form is provided in this issue for your convenience.)

As a non-profit publication, the magazine will use every bit of additional strength coming from additional subscriptions to improve its effectiveness and service to the Church, so that when you give the magazine to a friend you are also helping to make a better Living Church for yourself.

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This is the conclusion of Mrs. Walker's series of articles (L.C., October 26th and November 2d) on humor and sanctity.

THE saints know the truth conveyed in the legend of the Jongleur of Notre Dame: the most acceptable sacrifice is that laid before the altar as play. The grubbiest task of the hands, the most intricate toil of the mind in its hard search for truth, the cruelest sufferings of ridicule or persecution, must all have the savor of the alabaster box, poured forth without consideration of their necessity or usefulness, as the sheer expression of love.

This is the bare and simple fact of Christian service: it is not needed by God, but it is accepted for love's sake. Our hard intellectual toil with which we deepen our faith through the study of tough doctrine and dark sayings—we bring it to the altar and face Christ the truth, once offered for our darkness and ignorance. Then our arguments and our logic, our twisting climbs of thought and aspiration, seem only to describe the lovely, playful curves and displacements of the juggler's balls. We see the devious ways of our natural affections, the broken arcs of our imperfect forgiveness, our diligent, grudging attempts at charity and patience. They are at best only a game, accepted and made real by the strong, perfect action of Love Himself.

Our works in home and parish and society, the busy tossing of those balls placed for a small time in the scope and sweep of our unsteady fingers, what are they before the mighty action of the Cross and the awful reminder of the empty tomb? Their only merit is that they are accepted, our only virtue that we are loved. The free, unearned light of the Kingdom shines on our works and us, and the Divine Comedy, whose denouement was worked out two thousand years ago, plays on in our hearts and souls. We do the work of God, and it is after all play. He does not need us, but He loves us, and suffers our clumsy gyrations to image imperfectly the swift completed movements of His power and glory. Our labor is not a matter of life and death, after all. Anxiety is displaced by gratitude, hurry by the sense of eternity, claimfulness, by freedom. The yoke is easy and the burden light.

The joy of the Grand Disproportion is not only for time. It is forever. The same incongruity between God and man that lends charity to our relationships with one

Holy Laughter

Part III

By Merle G. Walker

another and lifts our labor into freshness and play is to be also our eternal inheritance. The gap between God and man will never be entirely closed; it is merely made full, filled with God's love and man's answering adoration. The redeemed saints of the Church Triumphant are those who have inherited their rightful place and occupy it with unwearied joy. We shall never be equal to God, and just because we shall never be equal, eternity can be our portion. We can contemplate Him forever, without envy, without satiety, without lack, because only He is "eternally interesting." Just because we can never contain Him, He is our eternally provocative reward. It is just our inequality, the wondrous disproportion between our merits and His love, that is our beatitude.

For there are distances in heaven, though they are not spatial distances. There is a right hand and a left hand, there are those who shall be first, and those who shall be last. Between the throne and the redeemed is the holy, inviolable separateness of God, that makes union not absorption, but contact between Love and the beloved. We shall be united and reconciled, but we shall not be identified nor devoured. Eastern mysticism has always turned out to be spiritual cannibalism. Whatever else the resurrection of the body means it means this: we shall be still ourselves to love and God is still Himself to be loved. The redeemed soul will be preserved and called by name, not devoured by the "demon of the Absolute." Man will be admitted into the society of the Blessed Trinity whose law of being is complete union without any violation of the distinctness of Persons. In the peace of Heaven, competitiveness and envy are forever shed, each is at last himself and no other, receiving God without frustration and without strain.

Heaven is both union with God and a Communion of Saints. We shall know as we are known, both of God and of one another. All the disproportions of this life that made us so individual and at times so trying to one another will be transfigured by charity and enjoyed in a truly celestial mirth. "Humanity is not lost, and so even comedy is not lost, as the mirth kindles into a more mysterious ecstasy of Glory."* The high point of Dante's heavenly progress is made known to him when his soberness and timorousness fall away enough for him to laugh with Beatrice—at himself and even a little bit at her who had been for so long his window into grace.

*Dorothy Sayers, ". . . And Telling You a Story," from *Essays Presented to Charles Williams* (Oxford University Press).

So all these foibles and temperamental peculiarities on earth first test our charity, and then gradually by the touchstone of Christ's love actually deepen our human affection. There surely they will be a part of an eternal humor. For there the secrets of all hearts shall be opened, and we shall see, with a delighted amazement, and perhaps with holy amusement, how the carnal struggles of St. Augustine and the asceticism of the Desert Fathers have brought the same purity; how the spontaneous love of St. Francis and the steely diligence of St. Ignatius converge upon the same mirrored perfection. Our neighbor's seemingly whimsical unpredictableness will perhaps twinkle like the stars, and the stodgy trustworthiness of a slow friend glow with the steady beauty of the crystalline spheres.

As we look to the Sun Himself we shall say with Dante, "What I beheld seemed like the smile of the whole universe."† In its radiance we shall know the whole Body of Christ with the same wondering delight with which a very small child first discovers its hands and feet, its fingers and toes and ears, marveling at the distinctness and loveliness of each separate member.

The most unselfconscious, the purest, of all our human reactions is sudden laughter, because it alone is entirely free of all ulterior motives. Then, if ever, are we lost in an objective fact. Our quick, uncontrollable mirth gives no time to consider, no split second to appropriate the occasion to self-interest or to taint it with pride. In its own way, laughter is a modest image of adoration: the self is lost in its object. So perhaps it is not presumptuous to suppose that holy laughter is one of the things that shall not be lost, but made new, in the Kingdom of God. We shall look toward Him and see how He, the one glorious, real, and holy Fact surpasses and defeats, overturns, yet fulfills all our expectations.

All that we had dreamed or expected or thought possible, all our brief moments of contemplation, all our undependable, flickering ecstasies, all the images of the poets and the symbols of the artists—these were guesses, but eye had not seen nor ear heard: here is the Fact. To Him belong, adoration, praise and eternal love. These are the life of Heaven. But whenever, in our resurrected bodies, we remember that it is we, just we, who are so permitted to adore and praise and love, the full incongruity of the Grand Disproportion will flood over us again, and there will be laughter in heaven.

†Dorothy Sayers' translation.

DALLAS—In the midst of its centennial celebration is the diocese of Dallas, comprising the 48 counties of Northeastern Texas.

On November 9th, 100 years will have passed since Bishop Freeman, on a missionary journey to the Southwest,



BISHOP MASON OF DALLAS
Gold, silver, and jewels.

crossed the Red River and proceeded to Clarksville, Texas, where he confirmed the first communicant in what is now the diocese of Dallas.

Early in the year, the diocese marked its centennial by conducting a financial campaign throughout the area to provide adequate capital for the strengthening of its parishes and missions, the improvement of a number of its physical facilities, and for new missions.

During the month of June, there was a 30-day vigil of prayer, and during September every parish and mission in the diocese has been holding inquirer's classes. Bishop Mason, the diocesan, reports that attendance at these classes has been the largest and most enthusiastic in the history of the diocese.

More than 30 preaching missions were scheduled for October and November. A diocesan Corporate Communion at Fair Park Auditorium in Dallas is planned for the morning of November 16th. There the diocesan chalice and paten* will be consecrated and used for

*Louis F. Glasier of New York City brought the diocesan centennial chalice and paten, and ciborium, which he made from a design by Edward Bearden, to Dallas recently. The chalice was constructed in a large measure from gold, silver, and jewels donated by interested people over the diocese. It is 11 inches tall, with a bowl six and one half inches in diameter. The base of the vessel bears on one side a large amethyst, which came from the ring worn by Alexander Garrett when he was bishop of Dallas. The ciborium is similar in design, with a matching amethyst in the base.

the first time with Bishop Mason celebrating. Holy Confirmation will be held at Fair Park Auditorium the same afternoon, and priests from every church in the region will come to present their fall confirmation classes in one great service. The plans call for the confirmation of the largest class ever presented at one time by the Episcopal Church in this country.

SOUTH FLORIDA — Governor Fuller Warren of Florida has named eight members of the Dade county (the largest county in population in Florida) social welfare board. They include seven white men and women and probably the first Negro appointed by a Florida governor to a governmental body in the state since reconstruction days.

The Negro is the Rev. John E. Culmer, rector for the past 22 years of St. Agnes' Church, Miami, which reports more than 1700 communicants. Fr. Culmer is also archdeacon in charge of Negro work in the diocese.

EAU CLAIRE — A place for Golden Agers.

By ELEANOR H. WILSON

Because an abiding Christian faith and love of her home motivated her entire life, it is not surprising that Mrs. Byron A. Buffington, for many years a communicant of Christ Church Cathedral, Eau Claire, Wis., bequeathed her estate consisting of house, its contents, the lots, and residue to the trustees of the diocese of Eau Claire, to care for those who do not have the means to provide suitable homes for themselves, to be known as the Buffington Home.

It was Mrs. William Aberg who, seeing that there were those who needed such a home, since residents of the diocese of Eau Claire were no longer eligible for admission to St. John's Home in Milwaukee, Wis., encouraged the diocesan Woman's Auxiliary to bend its efforts toward raising money for the proposed old people's home.

Meantime, Mrs. Buffington was giving thought to the project and confided to the late Frank E. Wilson, first bishop of Eau Claire, her decision to leave her estate to the trustees of the diocese to set up a home. Located in a choice residential section, on a lot slightly over one acre in extent, ample room is provided for expansion. Mrs. Buffington died July 20, 1945. Her will said that the present building might be used, or a new structure erected.

The fund started by the women of the diocese in 1929 has been retained separately as a nest egg against the day when expansion must be undertaken.

Added to this are the annual "memberships," — annual, \$1.00; contributing, \$5.00; sustaining, \$10.00 to \$25.00. Gifts also come to the home in the form of memorials. As a feature of their annual harvest festivals, parishes and missions of the diocese stock the pantry with foodstuffs. A number of women's organizations hold annually a Mother's day tea. Proceeds go to the Home.

The board of governors, all members of the Church, supervise the actual direction and management of the Home. Four deanery representatives act as liaison officers with the parishes and missions. Mrs. Augusta Johnson is the superintendent of the home.

Considerable alteration to the house and garage was necessary before the opening in September, 1948. It now houses ten residents, two of whom occu-



MRS. BUFFINGTON
Motivation: love of home.

py the former garage, now converted to living room, two bedrooms and bath. The home is full to capacity with a waiting list.

The applicant for residence must be or have been an active communicant of the Episcopal Church and resident in the diocese for five years preceding time of application; be not less than 70 years of age and of such physical condition as to meet the requirements of the board.

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in the Classified Columns

DIOCESAN

members of the Episcopal Church, those who have led an active Church life in other Churches, resident within diocesan boundaries, may be admitted. At present the equipment is such that rooms must accommodate two persons. A six



MRS. ABERG (right)*
There were those who needed a home.

months probationary period is required. The board has not yet set an admission fee. No life contracts are being made and occupancy is on a month to month basis. As the endowment fund is limited, it is necessary to make a nominal charge. Old age pensioners pay on a monthly basis.

Plans have been drawn for a much needed addition, at an estimated cost of \$125,000, calling for 18 rooms designed for single occupancy, a dining room, kitchen, large common room, and a chapel. It will be a single floor structure, the first unit of a plan to care for 40 residents. With the advent of larger facilities it is the intention of the board to provide nursing care for residents, should physical disabilities develop. As yet no funds are available for this addition.

The dedication was held May 3, 1949, as the final event of the annual meeting of the diocesan Woman's Auxiliary.

CONNECTICUT — A diocesan lay readers' conference will be held at St. Paul's Church, Wallingford, Conn., on November 15th.

This is the second such conference to be held in the diocese. Seventy attended the one held last year.

CHICAGO—Churchmen on the speakers' list of the Chicago Sunday Evening Club this season, the 46th, begun October 5th and extending through the last Sunday in May include: the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine in New York, Feb. 8, 1953 and the Rev. Samuel M. Shoemaker, Calvary Episcopal Church, Pittsburgh, Pa., May 17, 1953.

*With two residents of Buffington Home, Miss Katie Beck (left) and Mrs. Anna Speers.



At this particular time of the year, the selection of various plays or pageants for the Christmas season is, undoubtedly, a topic of discussion among many of our Sunday school heads and teachers. Final plans will be made soon so that participants in these programs may turn out a well-polished performance. If you have not as yet found a play or pageant to your liking, I suggest that you write to Row, Peterson & Company of Evanston, Ill., for a copy or copies of one or more of their plays (see their advertisement, page 5), or for a copy of their Play and Pageant catalog. You will find this publisher a fine house to do business with.

There must be a number of parishes (both large and small) throughout the country that find themselves faced with the real problem of buying a new organ. It may be the need for a replacement of the old, worn-out organ that has served so faithfully these many years; possibly the chapel has been remodeled or newly built and there is now a need for an auxiliary organ installation. Whatever the need or reason, there is the ever present problem of what kind of an organ ought to be considered, but most important of all, where is the money to come from to make this expenditure?

The Baldwin Piano Company of Cincinnati, Ohio, manufacturers of the Baldwin Electronic Organ, has the answer to both of these problems. They have carefully prepared two booklets that you will find invaluable: "Selecting a New Organ for Your Church" and "Fund Raising Plans." (See their advertisement on the outside back cover of this issue.) Why not write today for this and other information you may require?

A new Pay-As-You-Go Plan for Church Furniture has just been announced by the National Church Goods Supply Co., 821 Arch St., Philadelphia, a regular advertiser in the L. C. (see their advertisement on page 4). Under the plan, churches can buy pews or other church furniture out-of-income and divide payments into 12 or 18 equal monthly amounts. Complete details are outlined in a catalog National will supply on request.

The advertising columns of the L. C. issues from now on up through Christmas will carry advertisements of books and other religious items that will make perfect Christmas gifts. Especially watch for our special Christmas Book Number, the issue of November 30th.

Elger C. Dodge

Advertising Manager

The Living Church



2nd Lt.
Joseph C. Rodriguez
U.S. Army
Medal of Honor



SIXTY YARDS TO GO. From atop the hill, near Munye-ri, Korea, the enemy suddenly opened up a withering barrage. The squad was caught; Red mortars began zero-ing for the kill. Lieutenant Rodriguez broke loose and dashed up the fire-swept slope, throwing grenades. He wiped out three foxholes and two gun emplacements. Alone, he accounted for 15 enemy dead, led the rout of the enemy, and saved the lives of his squad.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

David Stephens Agnew, Priest

The Rev. David Stephens Agnew, who was compelled by ill health to retire from active parish work in April, 1950, died on September 25th in Good Samaritan Hospital, Phoenix, Ariz.

Fr. Agnew was born in Houtzdale, Pa., but spent most of his youth in High Falls, N. Y., where his father was rector of St. John's Church, and St. Peter's, Stone Ridge, for 38 years.

He served the diocese of New York for a number of years leaving there to do missionary work in the diocese of Michigan. After some years he became vicar of Christ Church Parish, Detroit, and during World War II, in addition to his clerical duties served as coxswain in the Coast Guard reserves, helping to guard the port of Detroit. After two years as rector of Calvary Church, Saginaw, Mich., ill health compelled him to go to Arizona where he did a fine piece of work for the Church as missionary in charge of the Kingman Field. He returned to Michigan as rector of St. Mark's Church, Marine City, but again ill health forced him to resign and return to Phoenix, Ariz., in 1950.

Until January of this year he struggled to advance the work of the Church by reestablishing a strong mission, long dead, at Superior, Ariz.

He is survived by his widow, the former Elinor Lee, his son, David, Jr., a Boy Scout executive in Oklahoma who works as lay reader under Bishop Powell, two grandsons, and three brothers.

Armand F. H. Serent, Priest

The Rev. Armand Frank Henry Serent, after an illness of five days, died on September 29th, at the age of 57.

Mr. Serent, a native of New York City, was graduated from the City College of New York and from the Virginia Theological Seminary. He was ordained in 1918. Mr. Serent served successively in the Church of the Resurrection, Hope-well Junction, N. Y.; St. Andrew's Church, Brewster, N. Y.; Calvary Church, Bayonne, N. J.; and St. John's Church, Bridgeport, Conn. After five years of teaching in Grail School, Fairfield, Conn., and supplying, he became rector of Grace Church, Long Hill, Conn., in 1938 and in 1946 took charge of Christ Church, Tashua, Conn. He held those cures at the time of his death.

He was a member of the Authors League of America, and last year was elected vice president of the Artists and Writers League of Connecticut. He wrote for religious publications and also wrote adventure stories and articles on gardening.

In 1918 Mr. Serent married Charlotte

Abbott, who survives him. Also surviving are two sisters.

Eva Lee Fairbanks

Eva Lee Fairbanks Glass, 87, a Sewanee, Tenn., resident nearly all her life and daughter and wife of two historiographers of the University of the South, died at her home in Sewanee, September 29th. Funeral services were held in Sewanee's All Saints' Chapel, October 1st, with the Rev. Dr. Richard H. Wilmer, university chaplain, officiating. Burial was in the Sewanee Cemetery.

Born March 29, 1865, in Macon, Ga., Mrs. Glass was brought to Sewanee when only six months old and was, at the time of her death, one of the last links with Sewanee's earliest days. Since 1870 she had spent her winters in Florida, where her husband had served in the Sacred Ministry and her father had been president of the Florida Historical Society and became known as "the foremost historian" of the state.

Educated at the Patapsco Institute in Baltimore, she married the Rev. James G. Glass in 1899. Her husband, who died in 1939, held two Sewanee degrees, among them the honorary doctor of divinity, and served as secretary of the university's board of trustees for 40 years.

Her father, Major George Rainsford Fairbanks, was one of the most important figures in Sewanee's early history and the author of the only book-length history of the University of the South. Present at the second meeting of the board of trustees, he attended practically every succeeding meeting until his death in 1906. Sewanee's first commissioner of buildings and lands, he was the first in 1859 to build a home at Sewanee besides the first founders, Bishops Leonidas Polk and Stephen Elliott, and in 1866 was the first to build besides the second founder, Bishop Charles T. Quintard. It was in this home, "Rebel's Rest," that Mrs. Glass died. During the Civil War Major Fairbanks was chief quartermaster for the Tennessee army's hospital department.

Mrs. Glass is survived by two daughters, Mrs. Francis S. Appleby of New York City, and Mrs. Thomas E. Dudney of Sewanee; and two granddaughters, Miss Rainsford Dudney, and Miss Sarah Dudney.

O. W. Moehle

Oscar William Moehle died on October 6th at the Sacred Heart Hospital, Eau Claire, Wis., at the age of 74. He was born in Logansport, Ind., and had been a resident of Eau Claire the past 48 years. In 1914, with a partner, he

DEATHS

formed the Kelly Construction Company, with which he was associated until his retirement in 1949.

Mr. Moehle was an active member of Christ Church Cathedral, having served on the vestry for many years. He served as deputy to the synods of the Fifth Province, as a deputy to five General Conventions (illness prevented his attending the 1952 Convention), as deputy of the cathedral parish to each annual council of the diocese, and for 18 years to the time of his death, as a member of the standing committee of the diocese.

Besides his wife, Maeme, Mr. Moehle is survived by two sons, the Rev. Thomas O. Moehle, rector of Grace Church, Ponca City, Okla., and Paul of Eau Claire; one brother, one sister, and seven grandchildren.

Mary M. F. Orr

Mary Montgomery Fleming Orr (Mrs. William Walker Orr) was one of the few members of St. James the Less, Scarsdale, N. Y., who spent her entire life in the parish. She was born in Scarsdale, baptized at St. James in 1875, was confirmed there in 1889, received her first Holy Communion there, and was married there in 1901. She sang in the choir, and was president of the Woman's Auxiliary of the parish. For many years she was the treasurer of the diocesan's Woman's Auxiliary.

She died on October 25th. The burial office was said for her, and a Requiem Holy Communion celebrated at her parish altar on October 27th, by the rector, the Rev. James Harry Price. She was buried in the Churchyard.

Mrs. Orr's devotion to our Lord and His Holy Church was exemplary. She was loyal in the practice of religion, performed many good works, and was consistent in her principles and convictions.

Ben Williams

Mr. Ben Williams, senior warden emeritus of the Church of the Ascension in St. Louis, Mo., died September 29th. He was prominent in the affairs in both his parish and the diocese of Missouri, having served several terms as senior warden and, in addition, two terms on the diocesan council. For many years he was a member of the committee for the endowment for the episcopate for Missouri. Mr. Williams was formerly president of Hickman-Williams Steel Company and the Valley Dolomite Company of Missouri. He was known throughout St. Louis as a sportsman and a prominent Churchman. He also gained recognition for his forward looking labor policies in his plants. He is survived by Mrs. Williams and two daughters, Nancy Williams and Mrs. Adrian Baker of St. Louis.

CHANGES

Appointments Accepted

The Rev. Alister Carroll Anderson, formerly rector of St. Thomas' Parish, Hancock, Md., is now curate of the Church of the Heavenly Rest, New York. Address: 2 E. Ninetieth St., New York 28.

The Rev. John H. Blacklidge, formerly assistant of St. Paul's Church, Baltimore, is now rector of St. Alban's Church, Albany, Calif. Address: 1501 Washington St.

The Rev. George Henry Brant, formerly in charge of St. John's Church, Dover, N. J., is now rector of that church, since the resignation of the former rector, Chaplain Kline d'A. Engle, who is in military service. Address: 46 E. Blackwell St.

The Rev. Homer C. Carrier, formerly vicar of four missions near West Concord, Minn., is now rector of Grace Memorial Church, Wabasha, Minn.

The Rev. Bruce Henry Cooke, who has been chaplain at the University of Michigan, Ann Arbor, Mich., is now rector of St. James' Church, Riverton, Wyo.

The Rev. Hollis H. A. Corey, who retired last year from missionary work in Honolulu, has spent the summer at St. Clement's Mission on the Labrador Coast and is now locum tenens of the Parish of the Good Shepherd on Lookout Mountain, Chattanooga, Tenn.

The Rev. Robert L. Crandall, formerly rector of St. Peter's Church, Charlotte, N. C., is now rector of the Church of the Good Shepherd, Kirkman at Division St., Lake Charles, La.

The Rev. Forbes Ross deTamble, formerly rector of St. Luke's Church, Marianna, Fla., is now in charge of St. Bartholomew's Church, North Augusta, S. C., and All Saints' Church, Beech Island. Rectory: 1814 Oriole Ave. Mailing address: Box 6158, North Augusta.

The Rev. Albert J. duBois is now assistant of St. Ann's Church, Brooklyn, in addition to his duties as executive director of the American Church Union. Address: 3 E. Eightieth St., New York 21.

The Rev. Wells Folsom, C.S.S.S., formerly vicar of the Church of St. Martin-in-the-Field, Pompano Beach, Fla., is now vicar of Virginia City, field, Virginia City, Mont. Address: Idaho St.

The Rev. W. Roland Foster, formerly in charge of St. Paul's, Athens, Tenn., and other churches, is now on the faculty of St. Andrew's Seminary, Manila, P. I.

The Rev. Hamilton Hess, formerly curate of the Church of the Incarnation, Santa Rosa, Calif., is now serving St. Paul's Church, 10 E. Third St., Alton, Ill.

The Rev. Henry Hogg, formerly rector of St. John's Church, Minden, La., is now in charge of St. Andrew's Church, Oak Hill, W. Va. Address: St. Andrew's Rectory, Kelly Ave., Oak Hill.

The Rev. John D. Hughes, formerly rector of St. James' Church, Bucyrus, Ohio, is now serving St. Andrew's Church, New Castle, Ind.

The Rev. Innis L. Jenkins, formerly of College Park, Md., is now assistant of Grace Church, Alexandria, Va., and instructor in sacred studies at St. Agnes' School, Alexandria.

The Rev. Alfred Rogers Malone, formerly rector of St. James' Church, Macon, Mo., will on November 23d become rector of St. John's Church, Mason City, Iowa. Address: 120 First St., N. E.

The Rev. John W. McPheeters, Jr., formerly curate of St. Paul's Church, Muskegon, Mich., will on November 15th become rector of St. John's Church, Alma, Mich. Address: 414 Wright Ave.

The Rev. William E. Ridgeway, formerly assistant of St. George's Church, Newburgh, N. Y., is now rector of St. Peter's Church, Peekskill, N. Y.

The Rev. Peter C. Rivett, formerly assistant of the Shawano Associate Mission, Shawano, Wis., is now vicar of St. Ambrose's Church, Antigo, Wis. Address: Box 134.

The Rev. Bertram E. Simmons, formerly vicar of Christ Church, Monticello, Fla., and for a number of years chaplain of the Florida Road Department, will on December 1st become chaplain of the Stockton State Hospital, Box 1170, Stockton, Calif.

The Rev. Owen C. Thomas, formerly chaplain for college work in the diocese of New York, is now instructor in theology at the Episcopal The-

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