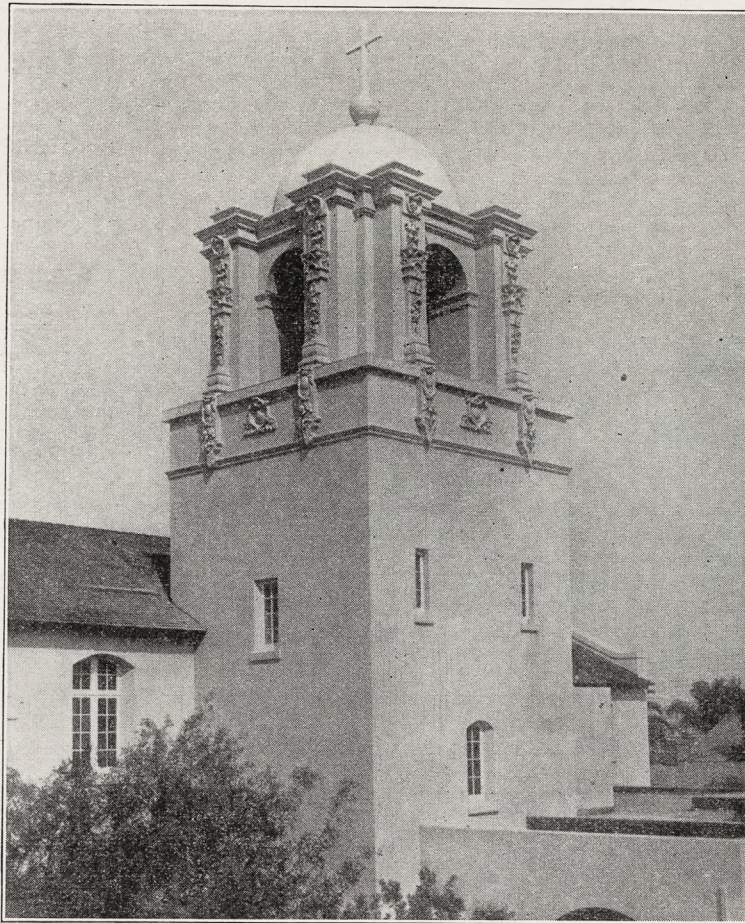


A DEFINITE CREED — Bishop Johnson

The **WITNESS**

CHICAGO, OCTOBER 27, 1927



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WHY THE CHURCH TEACHES

2. A Definite Creed

By

BISHOP JOHNSON

IF RELIGION is a fundamental reality in human life, and I believe that it is, then I am very sure it is something that God reveals to man in His way and not something that man imposes upon God in his way. By this I mean that just as the facts in nature were created by God and discovered by man so I believe the great spiritual truths which lie at the basis of true moral action are revealed by God through divinely ordained instruments. I do not question the ability of men to create a religion if they want to; I am merely intrigued by its futility and am no more impressed with the effectiveness of such religious inventions than I would be impressed by the manufacture of wooden nutmegs as an addition to the botanical assets of the world.

I am sometimes ashamed of the religious world when it endeavors to instruct scientists about the well established facts which they have laborously worked out, but in the same breath I am irritated by the arrogant assumptions of little pedagogues, who, having no religious experience themselves, deride the honest convictions of men who are intellectually their superiors.

All human actions which lie beyond the realm of life's necessities are founded upon a basic assumption which can not be demonstrated in a syllogism but is justified in an experience. A young man may well ask why should I be a scientist and bother my head about the logical sequence of events. I would rather eat, drink and be merry. Such an *ignoramus* may do anything he pleases except criticize a scientist for he knows nothing of that about which he presumes to judge. But it is equally true that if a man rejects

religion and refuses to pursue its experiences that whatever he may do he is making a fool of himself when he assumes to judge the religious experiences of men wiser and better than himself. Of course, like Sinclair Lewis, he may attempt to demonstrate the folly of religion by scoriating hypocrites but that is on a par with abusing naturalists because there are nature fakirs in the world.

It is true that the scientist, the artist and the saint begin with an assumption but each in his turn ends in a personal experience by which he justifies himself in his pursuit. An atheist is one who believes that the universe is a spiritual vacuum. That is his own affair, but on what grounds does he endeavor to impose his vacuum on me? I cannot see anything in a vacuum to make such a noise about. The concerted effort of atheists to establish societies for the promulgation of a spiritual vacuum is just like the efforts of fundamentalists to legislate science out of the world. After all they are the same kind of folks who become bigots in thrusting their negations on other people.

If I believe there is a wonderful thing in a certain building I have a reason for asking my fellow men to come in and see it; but if I am certain there is nothing there it would seem foolish to make much fuss about it.

Now the Church has a definite Creed because it believes in certain facts which lie at the foundation of spiritual life. I emphasize the word "facts" because our religion, like science and business, is based on facts. You may deny the existence of these facts and reject the creed of Christendom, but you may not substitute theories for these facts and have the

same religion which the apostles received from Christ.

It is a curious phenomenon in an age that is insistent upon facts as the basis of scientific knowledge that men should regard a minimum of religious conviction as the proof of a maximum of intelligence.

What is the Apostles' Creed?

It is the assertion of certain facts of an historic character having an intimate relation to our lives. The testimony as to those facts may seem to you inadequate, but if they do it is folly to replace those facts by theories. The result is to change the whole character of religious life. If I believe that Christ was born of the Virgin Mary my faith rests upon a fact. If I explain away the fact there is no method of turning back the hands of the clock and substituting something else.

If I believe that Christ rose from the dead in the same body as that which was crucified I accept the evidence as to the fact. When I substitute some theory then I have nullified the validity of the evidence. I have nothing but a theory to substitute for it. The substitute is a different kind of a thing and so the spiritual result is different. My point is that Christianity comes to us as the life of Christ. When we substitute man's theories for these facts we have a different kind of a thing. In the one case God may have revealed something to us; in the other we are imposing our opinions upon God.

I am intensely interested in the one possibility and have become very much bored by the other.

I am very well aware of the objections urged against the acceptance of the Virgin Birth and the Resurrection of the Body. I am told that

they are miracles contrary to the experience of the race. But then I am an evolutionist and as such I am unable to see how the successive evolutionary developments could possibly have ever occurred if the principle is sound that nothing can happen in God's world except that which is a matter of previous experience. I cannot see how the grass could have appeared unless it had a virgin birth; or how the monkey could have become a man unless something happened which was beyond the experience of the whole Simian family. A universe in which nothing could occur but that which had previously been observed would be a static universe without progress or evolution. The fact that I am an evolutionist makes me expect the supernatural as the only method by which man can be evolved into something better than he is.

In fact a religion without the supernatural has always been about the

deadeast thing in the world just because it has refused to acknowledge the principles of evolution and seems to take for granted that man is the last word of God's creative genius. I have enough faith in God to believe that man is not nearly important enough to explain the universe and that the final purpose of creation is neither a mausoleum or an ash-pit but a new heaven and a new earth, peopled by new creatures.

If this latter assumption be the more reasonable of the two then I look for a virgin birth and confidently expect that this body which we now inhabit is the basis of our risen body.

It is an assumption I will grant but so is the opposite view. I maintain merely that as an evolutionist my assumption is the more credible.

The Church has a creed—

First, because we believe that God revealed Himself to human nature, in Christ, as love.

Second, because we believe that the

supernatural is merely that unseen world beyond man's observation which Christ has revealed unto us.

Third, because that revelation took the form of a life which was supernatural to us, therefore Christ imparted the elements of the faith to the apostles and they faithfully passed it on to us.

Fourth, because this revelation embodied in the creed and conserved by the Church has been the most potent spiritual factor in human life.

Truly it does not always develop saints any more than universities always produce scholars; but it has produced enough saints in proportion to the whole company of saints who have dwelt upon earth to give it the same potency in religion that universities maintain in education.

If the Christian creed, believed and lived, produces some saints it has demonstrated its power.

Next Article: Confession of Sin.

THE PLACE OF SACRAMENTS

In the Christian Religion

By

CANON JAMES ADDERLEY

WHEN I had once got a use for prayer in general I soon found a use for various kinds of prayer, and especially the sacraments. They had at first seemed to me only forms and ceremonies. They came at last to be a sort of key to the whole of my religion. I had often asked myself what was the difference between a moral life and a religious life. If I kept fairly straight and behaved like a gentleman why was it necessary over and above that to be a Christian? I have lots of friends who seem to me to be very good fellows, but they never go to Church and have no use for religion. On the other hand I know another lot who do go to Church regularly, but seem to me not much better for their professed Christianity. Now so long as I thought on this subject only in regard to other people I never got an answer to my difficulty. I found myself always criticising others, and got "no forrarder," as they say. But when I began to look at myself as I did when I repented, and when I began to pray a little, I found out the difference. It was just this. I used to think I could do without any spiritual help. I found now that I wanted a lot of help from somewhere if I was to rise to the ideal of a Christian man, a disciple of Christ.

Now that is what a religious man is: one who knows he wants help from God, and believes he can get it. A non-religious man may be very

good and decent—in fact, better in many ways as regards conduct—but he looks only to himself and not to God. In my own case it meant that when I became religious I began to see my faults and my incompleteness. I began to distrust myself by myself. I looked for this other help and the other world to help me and keep me advancing.

Now the padres told me that this help which Christians believe in and pray for and live by is called grace.

Believers in grace are aware of God and another world. This need not and does not make them dreamy or over pious. Just the contrary. It transforms all their ordinary life and makes it sweet and noble and beautiful as art does. In fact it was my love of art and pictures and music which first, I think, made me aware of the spiritual world. There was something more in everything than appeared on the surface. Nature spoke to me of God. Applied to myself this thought meant that I, too, was more than I seemed to be, and my life had a meaning and purpose more than my daily occupation would suggest. There was a man once of whom it was said that he was "born a man and died a grocer." He had never become aware of the world of spirit. I felt that I was born a man, too, but that I was meant to become a son of God, and that Christ was showing me the way.

Now what has all this to do with

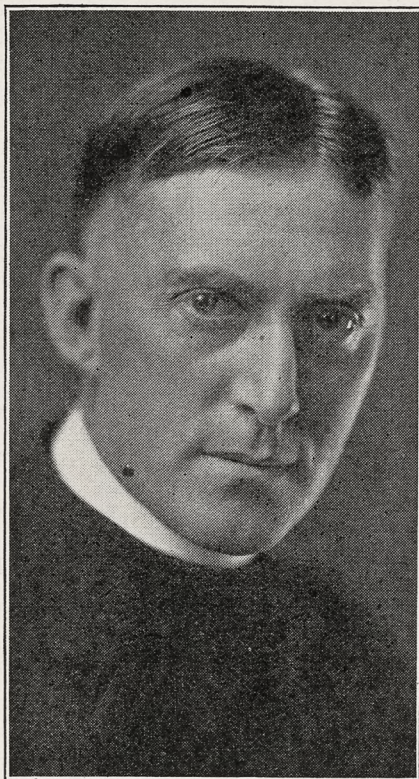
sacraments? My good friend, Charles Kingsley, gave me the answer when he said that everything is a sacrament of God. I am writing this in the spring. It is in spring that nature shows itself a sacrament of God, an outward visible sign of the inward spiritual grace of moving life and perfect beauty. As I look at it and enjoy it I know that the God of beauty is alive and expressing Himself in every bird and flower for me, and for all to love and adore. Jacob in the Bible said: "The Lord is in this place." He could not see Him, but he was sure He was present, and acted accordingly. Now I want the assurance of this presence and activity of God always, not only in the country in spring-time, but when I am in my office at my desk and in my home with my wife and children, and also when I am in church. In church especially I want to know for certain that all that goes on there is a great reality, that what I see and hear and say is not only visible and audible to the eye and ear, but that behind it all something is going on in heaven close by us. I like that part of the service where we say: "Therefore with angles and archangels and all the company of heaven." That brings heaven and earth together. Now this applies to all the sacraments.

Somebody who does not believe in sacraments (a Quaker, I think he was), told me it was a sign of weak-

ness on my part to require these outward signs. But that sounds to me like saying that it is a sign of weakness on my part to kiss my mother. Of course, I can love her without doing this, but I feel it does me good, and I am quite sure it pleases her. And perhaps I am rather weak. Most of us are. Probably my Quaker is, only he won't own up to it. Our Lord gave us the sacraments to help us. He always got on better with weak and unlearned people than with the stuck-up bosses who thought they needed nothing. He let a woman touch the hem of His garment, and He made clay to anoint the blind man. If you just think of sacraments in this sort of way they become a tremendous help to your faith. I want to be sure that Christ still takes the kids in His arms and blesses them. That is exactly what I believe He did when my baby was christened. We brought him to the font and used the outward sign of water, and Christ did the rest. So when I was confirmed the Bishop did just what the Apostles used to do in the name of Christ. He laid his hands on me and welcomed me into the full society of Christians, and I took my place as a full church member. When I go to the Communion, which I am told means Fellowship, I take my place among the disciples just as truly as they sat round Christ at the Last Supper. I hear Him say: "Take eat, this is My body." I hear Him tell us to love one another. I do it in remembrance of Him. I thank God for His wonderful life and death and resurrection.

Again, when I was married in church I went there wanting to receive God's blessing on my married life. The priest joined us together, but it was really God Who did it by the outward sign. It seems to me different from being married in a registry office. "Whom God hath joined let no man put asunder." It is the same with absolution. I want to be sure that Christ still says to those who repent: "Thy sins are forgiven thee; go in peace." If you ask me why I choose a priest to do these things for me, I say it is because he has received authority when the Bishop laid his hands on him. And when I am sick I would like, as St. James tells me in the Bible, to call for the elders of the church to anoint me with oil in the name of the Lord.

Do I believe in the sacraments? Of course I do, because they come straight from the hands of Christ. It is only when I forget them that I go wrong. If I always remembered my baptism and my last communion and my confirmation, I would be able always to keep right. Lord, I believe. Help Thou mine unbelief.



BISHOP CROSS
"Clergy Are Not Underpaid"

English Church Congress

Reported by
 A. Manby Lloyd

THE annual Church Congress looms large in the eyes of the country clergy, but elsewhere it does not cut much ice. It is static; the other Congresses are dynamic . . . they mean business. Still it sometimes happens that a blatant bishop or a don't-care-a-rap dean lets himself go.

Dr. Hensley Henson is the enfant terrible this time. The Bishop of Durham is supposed to be one of the Die-hards, and he surely would have made a good Lord Chancellor alongside Castlereagh. But in reality he is a Sentimentalist . . . he wants to have his cake and eat it. He would have liberty for all . . . except those who do not agree with him.

Well, so I thought from the headlines. But on reading his Congress sermon, there is nothing in it. It is all Prunes and Prunella. How dull the clever men are in the pulpit. Now, on the platform they would be splendid. So I fall back on some of the humors of the Congress. Canon V. Whitechurch seemed to think that the "Stage" dealt unfairly with the country parson, e. g., the Rev. Robert Spalding in the "Private Secretary." There was a notable exception in one of Galworthy's plays.

(He might have added some of Bernard Shaw's Charles Rann Kennedy) . . . He spoke of the isolation of the country parson. One very bad winter, when he was vicar of a parish on the Berkshire Downs, no outside person or friend of any kind crossed his threshold for five months. His wife used to say that Lent was their only gay time, because of the parsons who came to preach and stay the night.

Country people did not mind a new sweeper as long as he did not begin by using an unfamiliar broom. Rustic psychology was apt to bewilder a new-comer. A new incumbent inquired why nobody but his own household attended an early celebration which had been earnestly requested by a delegation of the village. The reply was, "Well, Sir, you see, for some years past we have heard the bell at Great Mudford Church ringing at 8 o'clock Sunday mornin's for a service, and we didn't see why the Little Mudford bell should not ring, too. That's why we asked 'ee, but we never meant to come to any service."

* * *

There is generally more pep in the side-shows.

* * *

An interesting exchange of views on the ordination of women to the priesthood took place at a meeting of the League of the Church Militants held in connection with the Church Congress. Canon C. E. Raven, of Liverpool Cathedral, said it was unfortunate that Congress was about to discuss the shortage of clergy when it was not prepared to discuss the possibility of opening the doors to the ordination of so many women. The only reason against the ordination of women was that the voice of tradition said otherwise. He pleaded for the full ordination of women so that the Church might take the present opportunity of preventing a sex-war which would be much more terrible than any class war.

When questions were invited, a clergyman in the body of the hall rose and asked: "What do you demand for women?"

Canon Raven: "That they should be admitted to the full priesthood, with the prospect of the Episcopate if and when they are qualified for it."

The Chairman said this question had been handed up to him: "Why did not our Lord ordain a woman apostle?"

Canon Raven: Who am I that I should dare to answer that? To have ordained a woman apostle then would have given her a perfectly impossible task.

The clergyman who had previously intervened again rose to ask whether

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it was possible for a woman to represent God, who was masculine.

Canon Raven: Do you really mean to maintain that God is masculine?

That is so extraordinarily heretical that I can hardly believe a priest of the Church of England can give utterance to it. Christ said: "In Me

there is neither male nor female." Yours may be good Mohammedan doctrine, but it is very bad Christianity.

PRAYER BOOK AS MYSTERY DRAMA

The Creeds

By

IRWIN ST. JOHN TUCKER

Part III

Our English translation has obscured the vital point in this creed. The Latin form is not "Credo in uno deo" but "in unum deum." The difference is vital. The preposition "in" with the accusative means "into" rather than "in." As in Greek, where the preposition is "eis" and not "en" the significance is

"I BELIEVE INTO ONE GOD!"

By this belief, by this act of faith, I become part of God, so that he dwells in me, and I in him.

Let us illustrate by a parable: by the turning of a key or the pressing of a button, my electric bulb becomes flooded with that mysterious power which fills it with radiance. The act of turning the key or pressing the switch establishes a contact between the bulb and the wire, which leads power from the mighty dynamo through the bulb, and into the ground, which returns it to its source.

Faith is like that; the establishment of a contact through which power flows. Faith does not come from the bulb, but from the dynamo, and is taken up by, or made use of, or incarnated, by the bulb.

"I believe into one God" means more than simply "I admit that there is a God, a power not myself which makes for righteousness." It means "I am a part of God, so that my hands are God's hands, and my voice is the voice of God."

Faith is a thing done, a spiritual act, rather than a form of words said, a proposition stated. It is a vital, active. It is not a diagram of how electricity works, it is the current in action.

OUR TASK

In reciting our Creed, let us begin, not with a text, but with the fundamental fact of our thinking—"here we are." Our task is to live from day to day. It would be splendid if we could suspend our living and wait until all problems were cleared, all discoveries made.—Or would it? There would not be nearly so much fun. But anyhow, it cannot be.

Concerning the future life we can only wait and see, and prepare for it as best we may. Concerning things that happened thousands of years ago, or even one year ago, there is nothing that can be done. Whether we believe them or disbelieve them cannot affect them. Our belief affects us, and us only. It affects others only as we affect them. My creed is shown in the way I behave in my daily life.

Since the day Jesus was crucified, since the day of the descent of the Holy Spirit, people have gone on living, as they had done for milleniums before. There is no break in that swirling current of humanity.

In daily processes of washing and dressing and eating, of trade and toil, of greetings and farewell, most of the lives of the saints, apostles and prophets, were spent. All we have and are today is the product of the patient ritual of those endless generations. We cannot abolish our inheritance of faith without abolishing ourselves, for we ourselves are our inheritance, and we are the basis of our own religion.

Here I am: what am I to do with my life? Who made me? Where did I come from and what are my prospects of happiness? How shall I live so as to be happiest, most worth while? What is the truth on which I am to guide my thoughts, words and deeds from day to day? That is where the philosophy of religion starts.

The Bible cannot be the basis of our religion, because the Bible is the by-product of an organization, which is itself the product of a belief.

We cannot base our religion on science, because science has only begun its work. We stand on the threshold of science. We cannot wait for it to discover ultimate truths before we begin to act on them.

We will have to base it on the daily life of the organization which bears witness to God: on God becoming continually incarnate in believers; in short, on the Church.

This may sound like an absurdity to those fed on the Protestant theme "The Bible and the Bible only." But

as a matter of fact we have no authority for receiving the Bible except the continuous witness of the church. We know nothing of the life of Christ except as the church bears witness to it. We would not know his teachings except as we have been taught them by the living organism which reveres them, however faultily.

But, on the other hand, the "facts of God" lie open all around us. The philosophy of living which is the essence of the Christian religion would be true, whether it had been formulated by Christ or not. A mathematical formula is true, whether anybody has written it down and worked it out, or not. Two and two made four long before the first human beings learned to add. The sum of the angles of any triangle will continue to be two right angles long after all books on geometry have been destroyed: and the truth of Bethlehem, the truth of Calvary, are truths just as eternally true whether Jesus had been born in a manger or not. That occurred to make us understand what always had been so.

The truth of the Cross, if it be true at all, is true irrespective of on what date, or under what governor, Jesus Christ was nailed to his wooden cross on the hill of Golgotha.

Next article: *The Drama of Redemption.*

Witness Fund

MONEY donated to this fund is used to pay for the papers that are being sent to various institutions and hospitals, and for the subscriptions of those Church people who very much want the paper but feel unable to continue it. We hope that each year \$500 may be had for this purpose. There is ample evidence of the careful expenditure of the fund. We acknowledge the following donations, with many thanks:

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Let's Know

DISTANCES

By Rev. Frank E. Wilson

IN THE thirtieth chapter of Genesis we read that Laban separated off a large number of sheep and goats and took them to a place some distance away from Jacob. "He set three days' journey betwixt himself and Jacob." Ask me another; how far did Laban go?

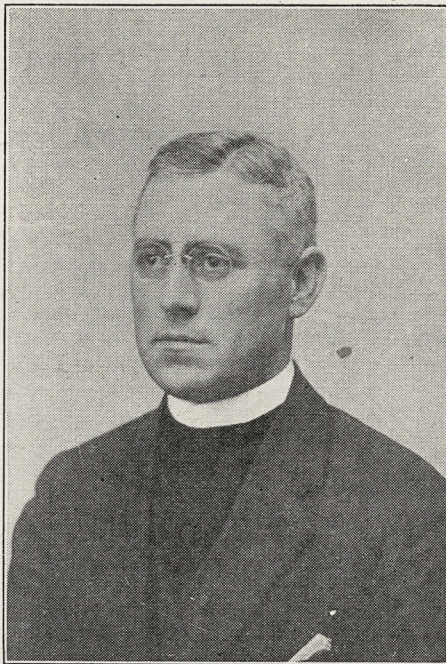
Well—in Genesis 31:23 we find Laban in a hurry to catch up with Jacob and he "pursued after him seven days' journey." Would that be two-and-a-half times as far as the earlier journey?

St. Luke tells us (2:44) of the visit of the Boy Christ to the Temple. When the feast was over His Mother and St. Joseph started back to Galilee with their friends, supposing He was with the company, and "went a day's journey" before they missed Him. How far had they gone?

The "day's journey," as we meet it in the Bible, was something of a variable quantity. In these days of automobiles, it would be like asking a villager how far it is from here to the next town; and he might answer—"oh, it's an hour's run." All of which would depend on the roads, the car, the driver, etc. Yet it would suggest a generally recognized unit of traveling distance.

So in the Scriptures a "day's journey" was used as a measure of distance but with variations. In the first instance cited above, Laban would have been travelling with a large number of cattle and much baggage, which would make his progress very slow. On the other hand, his pursuit of Jacob as noted in the second text, would have been on speedy horses and unencumbered with extra trappings. While the caravan, moving leisurely away from Jerusalem, would have represented the comfortable pace of a camel. So it is estimated that an average day's journey, everything considered, might be taken as anywhere from twenty to twenty-five miles.

On the Sabbath, however, the distance was much more carefully regulated. "A Sabbath-day's journey" was a well recognized institution among the Jews. It comes from the regulations laid down by Moses covering the habits of the people during their journey through the wilderness. When manna was provided for them, they were to gather it fresh every day except on the Sabbath. "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." (Ex. 16:29). But of course this rule



REV. BLAND MITCHELL
"Married Men Need More"

was not meant to keep people so close at home that they could not even go to Church on the Sabbath. So the Sabbath-day's journey which was permitted was the distance between the Ark of the Covenant, which led the march, and the people who followed, being two thousand ells or about what we would call a mile.

Sometimes, however, the Jews really wanted to go farther. So, during the preceding week, they would go a mile with two meals in hand. Then they would stop, eat one meal, and then bury the other. That would technically establish a domicile for them where the second meal was buried and when the Sabbath came around they could travel two miles without going more than a mile away from "home." In the refinements of Rabbinical interpretation, it came to be even easier than that. A traveller might fix his eye on a tree off on the horizon and by the recitation of a proper formula he could designate that as his domicile. Then, on the Sabbath, he could travel a mile beyond the tree without breaking any rules. It was such juggling with religious obligations that our Lord condemned when he upbraided the Scribes and Pharisees.

Bishop Faber of Montana conducted a week's mission at Trinity, Seattle, Washington, the first of the month. The earnestness and unaffected simplicity of the missionary, as well as his fluent use of unadorned Anglo-Saxon won all hearts and left a fine impression. A gratifying feature was the brotherly attendance of the clergy of other parishes in the city, with their parishioners.

About Books

THE BOOK OF DANIEL, by J. A. Montgomery (*International Critical Commentary*) Scribners \$4.50.

This is without doubt the most valuable discussion of the Book of Daniel in the English language. It covers nearly 500 pages, and there is not a superfluous paragraph. It is very, very learned, but the author packs all his abstruse references into foot-notes, and gives a running exposition of the text which serves the general reader.

Of course, Dr. Montgomery takes the critical attitude to the book, but he is most fair in his dealings with scholars who follow the traditional dating. He does not follow the cavalier method of many scholars in refusing to accord to the book any historical value. Rather, he allows credit to the author or authors of Daniel for having a much truer knowledge of Oriental history than is usually assumed. Especially interesting is his discussion of the kingship of Belshazzar; he believes that the book of Daniel is much nearer the truth in its dealings with this character than has been thought.

Dr. Montgomery believes that Daniel is a composite of two books, one, composed of chapters 1-6 and including the stories, coming from the third century B.C., and the other, chapters 7-12, the visions, coming from the early years of the Maccabean movement. This latter book represents the pacifist wing of the movement, the militant wing of which was the Maccabean.

In his discussion of the visions and stories, the author shows that there is a deep religious value in them, altogether apart from their real or supposed reference to the details of history, past or future. These stories and visions express the horror of the Hebrew writer at things as they are in that superstitious and force-ruled age, together with a grim determination of faith that God will interfere. Daniel's contribution to religion lies in its formulation of faith in the Kingdom of God, in its reiteration of the ancient Hebrew belief that "God is King, be the earth never so unquiet."

In the extensive introduction and in several monographs scattered through the book, the author has isolated the important problems of Daniel and has given each a full discussion. The commentary, verse by verse, is exhaustive.

The book is a necessity to any man who wishes to have an intelligent understanding of this most fascinating book of the Old Testament. It more than upholds the high standard set by preceding volumes of the *International Critical Commentary*.

D. A. McGregor.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A SUBSCRIBER sends me a little folder issued by Mowbrays, a firm which supplies churches with their needs. His comment written at the top is: "What England thinks of the United States." It is an attractive bit of printing with twelve pages devoted entirely to Alms Basons, with this for a title page:

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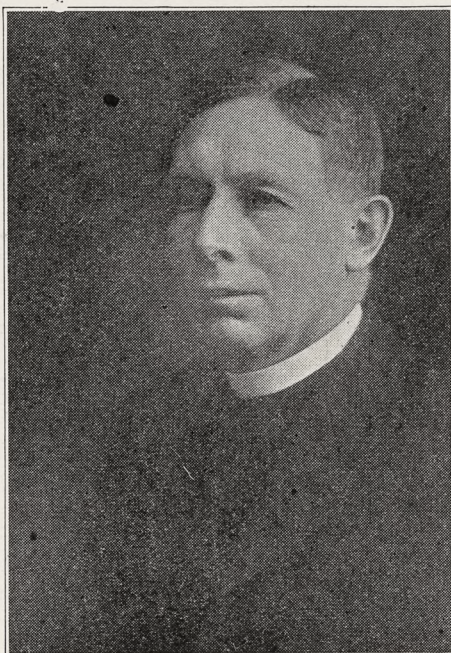
Then there is this, sent in by another reader: "Two churches on Fourth Avenue, New York, have bulletin boards outside, displaying texts and quotations in large type. The bulletin of the Unitarian Church reads 'So-and-so, saith the Lord! At the Episcopal Church a block away it is 'So-and-so, says Mr. Shoemaker'."

One of the best meetings of the National Council since its inauguration in 1920 was held in New York last week, with all the members present but two, one of whom was on the commission to the Far East on the appointment of the Presiding Bishop and the other is still abroad.

Bishop Murray stated that since the beginning of the year he had visited six of the Provinces and expects to visit the other two before the next Council meeting. A resolution was passed, submitted by the department of social service, urging rectors to make the Sunday preceding Armistice Day, a Peace Sunday. Two new secretaries made their bows to the Council: the Rev. T. R. Ludlow, who is in charge of the adult division of the department of religious education, and the Rev. C. Leslie Glenn, who is the secretary for student work. Mrs. J. C. Tolman was appointed a member of the department of religious education. Mrs. Arthur Gammack was appointed a Thank Offering Field worker for the Woman's Auxiliary.

There was a report from the Personnel Bureau, which gets jobs for those seeking them; they have 109 clergymen and 172 lay workers registered, and since they were organized in 1920 as a result of action taken by General Convention, 111 clergymen and 183 lay workers have been placed in permanent positions. A large part of the work of the bureau is in filling summer supplies, 151 churches having been served this past year.

The Council was addressed by the



BISHOP BRENT
Ordered to Rest by Doctors

Rev. S. Harrington Littell from Hankow, China, and by Bishop Creighton of Mexico.

The Rev. F. C. F. Randolph, student pastor at Ohio State University warns the clergy and others against a man calling himself Robert Clayton. He carried recommendations from several sea captains, claims to have been confirmed at Baltimore. His game apparently is to get the clergy to recommend him to a job and then rob his employer. He is wanted in Columbus for theft.

Bishop Cross of Spokane and the Rev. Edwin Randall of Chicago were the speakers at the clergy conference of the diocese of Springfield held at Champaign. Bishop Cross said that it was the duty of every clergyman to get behind the Program of the National Council; urged the zoning system for parishes; warned the clergy against depending upon a glorious history to put the Church over to people in these days; told them not to grouch for "no clergyman earns more than he gets." He described an effort that is being made in Spokane to raise up the Home Altar and bring it back to the position it formerly held in the lives

of families; and closed his remarks, which were received enthusiastically, with a plea for real prayer, "not just saying prayers but really praying."

Mr. Randall told of the work being done by the Church among the colored people, the Indians, the yellow races; and spoke of the value of lay conferences and vestry conferences to interest Church members in the great work being done by the national church. One afternoon of the conference was given over to a discussion, led by Mr. Randall, when he answered any question asked him, presented budgets and told how the laymen might be interested.

Social workers of the diocese of Chicago met at Christ Church, Joliet, on October 20th; had a breakfast meeting after a celebration of the Holy Communion and listened to an address by the Rev. Alfred Newbery.

A Quiet Day for the clergy is to be held at St. Mark's, Mt. Kisco, N. Y., on November 18th, to be conducted by the Rev. W. Russell Bowie, rector of Grace Church, New York. Holy Communion is to be at 9:30 on the arrival of the train which leaves the Grand Central Terminal at 7:57.

The October "Pacific Churchman" contains an interesting editorial by Bishop Parsons on the Lausanne Conference. Of the conference he says: "Under God's guidance it did what it was called to do and did it with real success, and that meant above everything else that Christians of utterly diverse views can get together, can confer, can face each other's views of truth and can part with increased mutual respect and understanding."

Mr. Haley Fiske, leading Anglo-Catholic, and a speaker on numerous occasions on the Christian attitude toward employees, is taking somewhat of a pounding in the pages of the New York papers. An effort is being made to organize the clerks of the Metropolitan Life Insurance Company, of which he is president, and a statement has been issued by a committee of women in which they charge that company with paying their girls with free dentistry and lunch rooms instead of with wages.

"Free lunches, diet kitchens, medical and dental treatment, annuities starting at 60 years, an age rarely reached in the service of the company because of the great and constant turnover in personnel, and other concessions fail to minimize our astonishment that a mutual, co-operative enterprise such as the Metropolitan Life pays a wage as low as \$12 a week. The president of the Metropolitan Life has in many public utterances expressed his active sympathy for the aims and aspirations of organized labor. Here is his opportunity to put his house in order." The latest to join in the attack is Miss Fannie Hurst, novelist, who speaks of the policy of the company as "philanthropy with a mailed fist in its velvet glove." Mr. Fiske comes back with the cry of "bolshivism" and "outsiders trying to create \$10,000 a year jobs for themselves."

A one hundred per cent attendance, an optimistic viewpoint on the work accomplished during the past year, and a most hopeful and expectant outlook for the approaching work, marked the meeting of the executive council of the diocese of Florida. Then they had a clergy conference with everyone present except one parson who was in Paris with the Legion. Now they are going to have a conference for laymen this coming Sunday at St. John's, Tallahassee, with Mr. William Dodge, prominent layman of Chattanooga as speaker.

One of the offerings included in the Sunday School Lenten Offering of the Diocese of Los Angeles this year came from twenty-eight children in St. John's, Fallbrook, a mission which in the Annual is listed with two communicants. These children have only an afternoon service twice a month at most, in charge of lay workers. They have never had a minister visit them. Their Lenten offering was \$13.15. Nineteen of them are unbaptized, but various diocesan friends are hoping that something may soon be done about this.

A note from St. Luke's Hospital, Shanghai: "Our youngest patient during the last month was a little girl just a few hours old whom a policeman found wrapped in straw on a street in Yangtzepoo. He brought her in one evening and one of the internes worked with her all night. The next morning we passed her on to St. Elizabeth's where she is flourishing."

The engagement has been announced of Miss Stanny von Engestrom of Upsala, Sweden, to the Rev.

Horace Fort, former secretary of the Berkeley Divinity School and now the executive secretary of the Church Tutorial Classes Association of the Church of England. Miss Engestrom is the chief commissioner of the Y.W.C.A. Girl Scout Movement in Sweden.

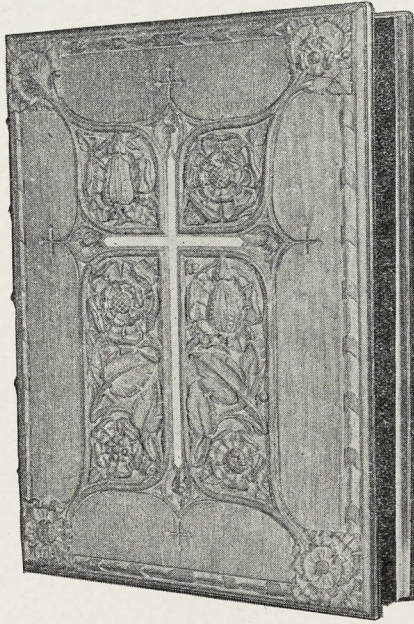
Something new in the way of salaries; always an interesting subject. The proposal came to the National Council from the head of the Field Department that all men on the staff be paid \$3,600 a year if single; \$3,600 basic salary if the head of a family, with a rent allowance of \$1,400, with \$400 additional for each dependent child. Heretofore the Council has offered a man \$5,000 regardless of families. This new wage is to be tried out on the Field Department as an experiment for a year; if it works there may be an adjustment all along the line at "281."

The treasurer of the National Council reported that the deficit which on December 31, 1925 was \$1,534,303.99 had been very nearly wiped out, the dioceses having paid in \$1,284,978.84. Also due to the more regular remittances of missionary funds no borrowings from the banks were necessary this summer. On October first, \$404,454.58 was borrowed but from the Reserve Deposit Accounts which were created for that very purpose.

We have heard of "Suffering" Bishops when Suffragan was intend-

ed, but here is a new one: The Central New York diocesan paper tells of a letter addressed to "Emeritus Bishop Fiske," asking him to refer a certain matter of business to "Proper Bishop Coley." It also records a letter addressed to "His Lordship, the Right Reverend the Bishop of New York Central." Nor do the clergy escape. The dean of the Utica missionary district recently received a letter addressed: "Rev-arand Parker, Piska Palian minister, Clinton, N. Y."

Wallace Battle, the Negro who has just been appointed by the Council as a field worker for The American Church Institute for Negroes, is quite as picturesque and heroic as many whose names are better known in connection with the development of the Negro race. When he graduated from Berea College nearly thirty years ago, he determined to give his life in service for his people in some place where there were large numbers of them in the greatest need. This led him to Mississippi, which then had the largest Negro population. His mother-in-law has said that "He arrived with his trunk and his library looking for an educated girl." He found her and then started the Okolona Industrial School at Okolona of which he has been president for twenty-five years. For the first fifteen there were no salaries and not always enough to eat. He has a framed "testimonial" from the trustees of later years, for his patient, persevering service. Some years ago when, in addition to



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the old-fashioned main building, there was a new building valued at \$30,000, during a serious illness when Mr. Battle was confined to his bed, he noticed one day a queer light outside; later they had to tell him it was a fire which destroyed the new building containing an electric light plant, printing shop, grist mill, and the finest steam laundry equipment in the state.

Mr. Battle not only built up the school but gradually transformed a deep-rooted and bitter antagonism into cooperation and loyalty on the part of the white people of that whole region.

The American Church Institute for Negroes took over this school in 1920. Mr. Battle has since been confirmed. He is loved and respected by his people. In recent years he has filled a number of speaking engagements in the North. It was he, who, after an address by Dr. Patton, made the now famous remark that "Dr. Patton has a white face but he surely has a black heart."

There are now about 400 students at Okolona, some of them children whose parents attended there. In addition to elementary and high school, the school has extensive industrial and agricultural work, household studies for girls and normal school training cooperating with the Rosenwald and other county schools.

* * *

St. Johns College, Greeley, Colorado, opened September 27th with an enrollment of thirty-two men, an increase over last year. During the summer extensive improvements were made in the buildings. Also the new course of study covering five years is now in full effect.

* * *

Vestrymen, here is a parish to belong to; the meeting of October at

St. John's, Cynwyd, Pa., was held at the country home of one of the members; a three-day meeting during which time a golf tournament for the vestry was held with a nice silver cup for the winner. And imagine it, there were three tied for first so

that the vestry had to stay over another day for a play off. Oh yes, they had their meeting all right, planned for an every member canvass, doped out a budget for 1928 and everything. Rectors, if you can arrange such a meeting once in a

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* * *

Dedication week at the Advent all last week; Bishop Anderson dedicated the new church on Sunday morning; Dean DeWitt of the Western Seminary preached in the afternoon and the Rev. George Craig Stewart in the evening. On Monday evening they had a housewarming for the new parish house; next Sunday there is to be another big service with the Rev. Irwin St. John Tucker for the preacher. In the evening the new organ is to be dedicated and the Rev. J. H. Hopkins, rector of the Redeemer, Chicago is to preach. They raised a lot of money there last year, under the direction of Ward, Wells, Dreshman and Gates, and the inspiration of their rector, the Rev. Gerald Moore, and all of these new things are the result.

* * *

Bishop Moore of Dallas celebrated the tenth anniversary of his consecration on October 4th. Made a day of it at St. Matthew's Cathedral, with practically all of the clergy of the diocese present.

* * *

A conference is to be held in Cleveland in January, under the joint

auspices of the Federal Council, the Home Missions Council and the Council of Women for Home Missions, to consider questions of comity looking toward the lessening of needless competition between the various communions. The circulars announcing the meeting promise the attendance of bishops, moderators, board members and officers, superintendents and field men, leading pastors and laymen and representative women. What are the facts is the first task they have assigned themselves; then if there is still time, what are the remedies.

* * *

Alaska Day was observed recently by the women of St. Peter's Church, Washington, N. C., a yearly event. Letters were read from missionaries in Alaska, papers were read on the work there, and a great lot of toys were packed off to be placed under the Christmas trees of Alaskan children.

* * *

There is rejoicing in Illinois over the opening and dedication of the partly completed chapel at the University of Illinois. Three of the bays are entirely finished so that it is possible to have services regularly until such time as the work can go on.

* * *

Do you have your baptisms after

the regular service on the theory that folks are not interested in seeing somebody's else child baptized? You may be all wrong; in any case the rector of St. Mary's, Kinston, N. C., announced a baptism after service the other Sunday and found that most of the congregation stayed for it.

* * *

Dean Lathrop, secretary of social service, is to be the speaker at the dinner given in connection with the synod of the first province which is to meet at St. Paul's Cathedral, Boston, the 25th-26th.

* * *

Dean Sturges of St. Paul's, Boston, preached at Dartmouth College last Sunday.

* * *

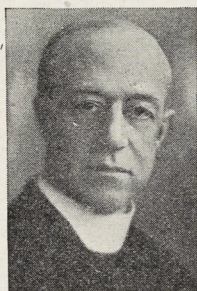
A series of informal conferences for students are being held at Emmanuel Church, Boston. The speaker last Sunday was the Rev. Joseph Fort Newton, rector of St. Paul's, Overbrook, Pa.

* * *

Bishop Perry of Rhode Island was the preacher last Sunday at St. Paul's Cathedral, Boston, when he spoke on the Lausanne Conference.

* * *

This by Mr. A. A. Stagg, coach at the University of Chicago for the past thirty years, is an interesting bit, particularly interesting to me



REV. C. N. LATHROP
Social Service Dept.
National Council

and Woodcock; the Rev. Messrs. W. A. R. Goodwin, Charles N. Lathrop, Alfred Newbery, and Floyd W. Tomkins; also Messrs. Frederic C. Morehouse, Clinton Rogers Woodruff, and others.

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since Mr. Stagg was one of the first to tell the newspapers that Mr. Cross was all wrong in what he said about college students in a series of articles that appeared in this paper: "Mothers who drink and smoke are responsible for the downfall of modern youth. The present generation of boys and girls is not 'all right,' modern youth is 'on the downward path.' Youth today is guilty of more violations of morality and honesty than ever before. Parents are side-tracking their responsibilities in raising children. The women are falling heir to men's vices—drinking and smoking—without thought of what a horrible example they are setting for the young people. Parents dote on their children too much. They often even try to fight their little backyard squabbles for them. In the last analysis if we are to make men of our boys and real women of our girls, we—the parents—must set an example for them in courage, perseverance, honesty, co-operation and self-mastery."

* * *

A truly great architect was lost to the Church and Southern California when Arthur Burnett Benton of Los Angeles died at his home on September 18th. Mr. Benton was a devoted churchman and the designer of many California churches, including not only our own but many Roman Cath-

olic churches, among them the restoration of the old Spanish missions.

* * *

Dean Marmaduke Hare, for twenty years the dean of the Cathedral at Davenport, Iowa, has resigned. He wishes to be freed of parochial responsibilities, but is to remain in the city, and has been elected dean-emeritus of the Cathedral. His successor has not yet been named.

* * *

Lots of activity at Christ Church, Little Rock, Arkansas, the Rev. W. Postell Witsell, rector. Parish has been divided into groups for study for one thing; then they have a chapter of the Brotherhood started, and a Men's Club with a fine winter program all figured out.

* * *

"The Nut Basket" is the name of the new student centre which the diocese of Florida has opened at the State College for Women. It gets

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its name from the pecan trees which surround it and from the new director, Miss Hope Baskette, who has just assumed charge. There are 137 Episcopalians in the institution and 29 other girls who put down "Episcopal preference." Opened with a banquet the other evening, presided over by Bishop Juhan and attended by 200 folks.

* * *

Dr. Floyd O'Hara of San Francisco has volunteered to take charge of the Hudson Stuck Hospital at Fort Yukon for one year, and is now in Alaska. Dr. Crafton Burke was to leave the mission on September 23 for delayed furlough after four years of service. Plans for a furlough in 1926 had to be set aside because of the impossibility of securing relief. During the autumn and winter Dr. and Mrs. Burke will probably be in New York where the doctor can secure opportunity for further post-graduate study.

* * *

The Right Rev. Walter Mitchell, D.D., Missionary Bishop of the District of Arizona, has received a letter addressed concisely to "Mr. Walter Bishop Mitchell."

Bishop Mitchell says, "If I were

asked what my general impression has been as a result of the year's work, I should say that in every place there seems to be a small body of unusually faithful and devoted men and women who have carried on, in season and out of season. Clergy have come and gone but these faithful ones, through times of discouragement as well as in the days when the work went well, have never failed in their loyal support."

* * *

During a brief summer holiday visit to the Pacific Coast, Bishop McKim spent twenty-six days in Alaska, going in through Skagway and the White Pass, then down the Yukon to Tanana, up the Tanana to Fairbanks and so out by rail through Seward and by steamer to Seattle.

"My heart bled with sympathy for Bishop Rowe," says Bishop McKim. "He has such a tremendous task assigned him with but little human help and almost no equipment. I visited the missions at Eagle, Fort Yukon, Stephens Village, Nenana, Fairbanks, Anchorage, Seward, Wrangell, Skagway, Cordova, Juneau and Ketchikan.

"I held a memorial service for Archdeacon Stuck at Fort Yukon in

the chapel and at his grave, preached to the Indian congregation there and visited the hospital which has the confidence and co-operation of the various peoples covering hundreds of miles of contiguous territory.

"Dr. Burke and his wife are doing a magnificent work and we were delighted to find them so comfortably housed. I wish this might be said of all our missionaries up there who work so uncomplainingly against seemingly hopeless odds. The only complaint made was the lack of spiritual privileges. Many are working alone with only visits three or more months apart from any clergyman. I did what I could, which was but little."

* * *

For the first time since the Reformation, one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher, Bernard Grasset, Paris, expects to have copies ready for the Christmas trade. A sample page of this issue, made possible in a large measure by a donation of the American Bible Society, New York City, toward the publication costs, has just been received by the Rev. Dr. William I. Haven,



The Chalice

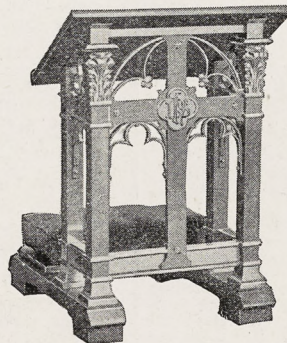
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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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General Secretary of the Society. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the Gospel in France. It is almost impossible to find the Bible on sale in France, except in special book-stores. Many of the university professors in Paris and elsewhere, recognizing the value of Bible study to the younger generation, have written the Society of the interest with which they await the new publication. It is hoped, that apart from any religious view, this New Testament will serve to introduce courses of Bible study in the programs of universities and colleges for the coming school year.

It is also expected that in those countries where French culture is eagerly welcomed, the Balkans, Turkey, Egypt, etc., an edition of the Testament presented in the new format will attract many readers.

* * *

Playground equipment for the use of the young convalescent patients at the Hudson Stuck Hospital, Fort Yukon, and the children of the Indian village, was given last spring by the Woman's Auxiliary of Holy Trinity Church, West Chester, Pa., as a memorial of its former president.

Dr. Burke writes: "The playground equipment was more than I could have hoped for. It has given the children the keenest pleasure; they have never seen anything like it."

For the first few days after its arrival Dr. Burke was in despair because he learned then for the first time that the equipment required concrete foundations.

"Just as I was wondering," he says, "when and how and where I could get concrete, sand and gravel, and could meet unforeseen expenditures around the hospital, the tourist boat arrived and presented me with over \$200. They had given an entertainment on the steamer Yukon before they reached this point and raised the amount. You can imagine my embarrassment as well as joy when the whole company of forty or fifty tourists flocked into the hospital and amid the clicking of cameras, both movies and others, the committee presented me the offering. The speeches were made by a doctor and a wealthy man of California, telling me to receive the money which they all wished was many times more, from the passengers and officers of the steamer, and use it where I saw fit in carrying on this 'admirable work for the suffering of mankind.' This is the first time any-

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

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Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristol
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp and Marshall Streets
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Holy Days and Tuesdays, 9:30.
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thing of this kind has been done, so the master of the vessel and its officers and many of the crew gleefully told me. Indeed it makes one very happy, as it shows in what high esteem the Church's work is held."

* * *

Bishop Brent has been ordered by physicians to take a complete rest for two months.

* * *

A luncheon conducted by the Church Mission of Help at the Social Service Conference suggested a method of discussion which might be used by others. A mimeographed list of questions on the subject was distributed to each person. Each of the fifteen small tables elected a spokesman, and each table discussed one or two questions. At the close of the luncheon the chairman called for one-minute reports from each table.

* * *

Christian education Sunday has been most fully observed throughout the diocese of Long Island, with a special form of service used in most parishes which was issued by the board of religious education.

* * *

It is said that the largest two organizations among the thirty or more which may be said to constitute the youth movement in Germany, are those of the most strongly religious nature. The Catholic organization has a membership of 700,000 and the Y. M. C. A. 225,000. The latter in Germany is in close touch with the church, though not controlled by it, and operates chiefly in the villages and small towns.

Clerical Changes

BARLOW, Rev. T. B., rector of the Messiah, Pittsburgh, Pa., has accepted a call to the rectorship of St. Luke's, Niles, Ohio.

DOAN, Rev. Edward S., missionary in New Mexico for the past twelve years has accepted a call to Emmanuel, Petosky, Michigan.

DODD, Rev. A. C., resigns charge of Grace Church, Oceanside, Calif., and takes charge of the mission at Ocean Beach, California.

HAMMOND, Rev. S. R., of Brandon, Manitoba, has accepted the rectorship of St. Paul's, Ventura, California.

JOHNSON, Rev. Roberts P., rector of Christ Church, Monticello, Florida, has taken up his work as rector of Grace Church, St. Francisville, La.

LEWIS, Rev. Harrell J., formerly minister-in-charge of St. Mary's, Kinston, N. C., has accepted a call to the rectorship of the parish.

MOORE, Rev. Henry B., resigns charge of St. Andrew's, Fullerton, California, to become rector of the Ascension, Sierra Madre, California.

PETERS, Rev. Richard, accepts a call to St. James', Amesbury, Mass. He is at present on the staff of a parish in Lowell.

PIPER, Rev. L. F., in charge of St. Luke's and Grace Churches, Concord, N. H., has been appointed executive secretary of the diocese of New Hampshire.

SEAVEY, Rev. George, locum tenens at Laconia, N. H., has been placed in charge of St. Mary's, Penacook, N. H. and St. Luke's and Grace Churches, Concord.

TRACY, Rev. Leland H., resigns St. John's, San Francisco, and accepts St. Luke's, Los Gatos, California.

WILLIAMS, Rev. E. D., formerly of the diocese of West Texas, has taken charge of the work in Imperial Valley, California.

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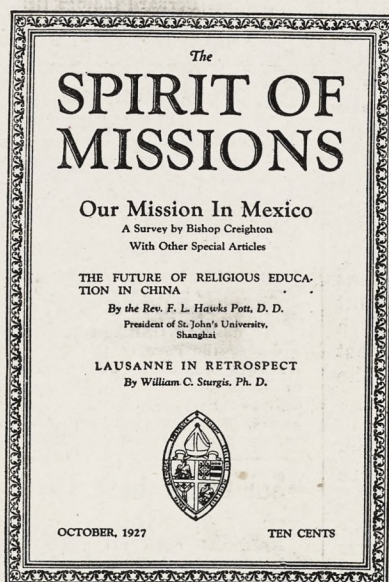
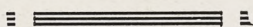
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