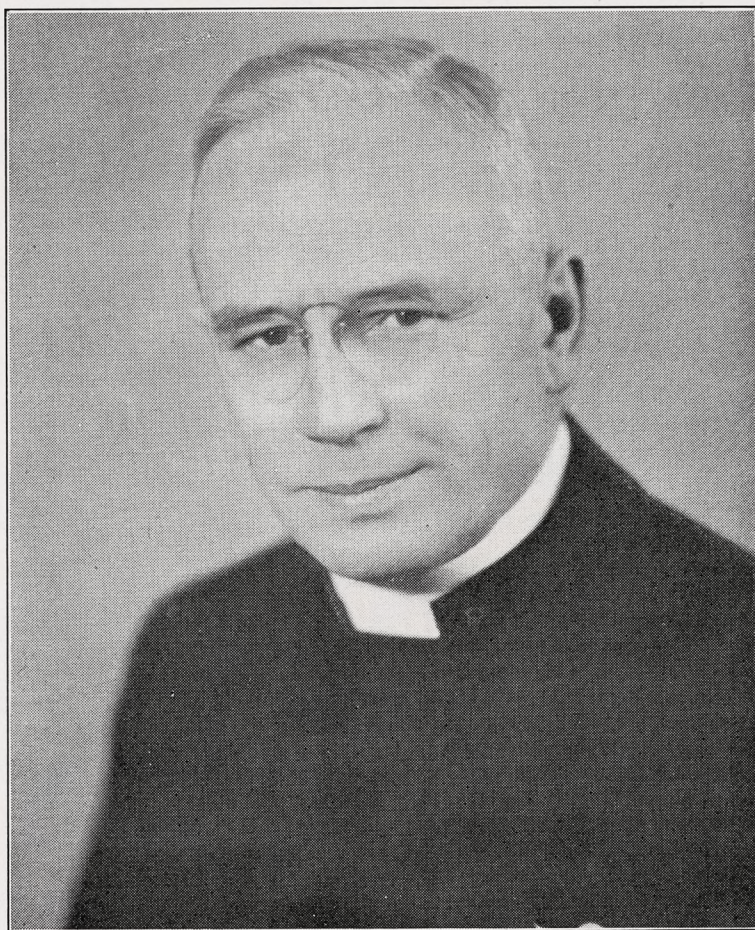


# *The* **WITNESS**

CHICAGO, ILL., OCTOBER 29, 1931



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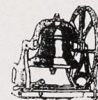
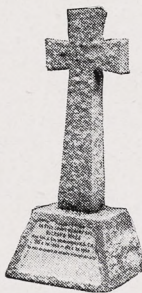
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# THE WITNESS

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## STUDENT CHRISTIAN FEDERATION

*By*

GARDINER M. DAY

WHAT exactly is The World's Student Christian Federation? The Federation is a league of Christian students that encircles the globe including in its membership students in 3,113 colleges and universities in forty-five different countries in the world. Its cosmopolitan character is well symbolized by its executive officers. The chairman is an American, Mr. Francis P. Miller; one vice-chairman is a French woman, Miss Suzanne de Deitrich and the other a citizen of China, Mr. T. Z. Woo; while the treasurer is an Englishman, the Rev. Hugh Martin. Every two years these officers meet with the general committee of the Federation, which consists of approximately one hundred delegated students and student leaders from the student movements in the forty-five countries. Because of the extent of its field and the character of its membership the Federation is thus brought into intimate contact with every national, racial or social problem of any importance which confronts the Christian Church today, and it endeavors to face these issues frankly and courageously in the spirit of Christ.

Whether we think of the Rumanian students of the "Iron Guard" who not long ago boarded an express train and "beat up" all the Jewish passengers: German students joining Hitler's Nationalist party by the hundreds; South American students playing leading parts in successful revolutions in Peru and Argentina; or of the innumerable important political posts in the Orient held by men who but a few years ago were in colleges in this country, there have been few, if any, periods in history when youth has taken a more active part in the affairs of the world than it is doing at present. In striking contrast, however, to the students in most other countries, students in the United States have exerted but little influence on affairs outside of the academic world. It is unnecessary to discuss the various causes of this here, but it is interesting to note in this connection complaints like that of Chairman Lucas of the Republican National Committee a few weeks ago to the effect that the colleges were not turning out enough good Republicans. He further ex-

horted students to form Republican Clubs in college. Such statements are but indicators which are becoming steadily more frequent, that American students are following in the footsteps of their English and European cousins and will become an increasingly potent factor in American political life.

The Great War undoubtedly vastly increased the influence of students all over the world for in war the morale of a nation's youth is one of the most important factors. Returning from the dissolutionment of the war students of Turkey, Italy, Russia, India and many other countries gave their allegiance to Nationalism as if it were itself a new religion. This gave additional impetus to the World Student Christian Federation for even its less active members were compelled to see the necessity of a deeper and greater movement which would transcend all national and social boundaries and command their whole-hearted allegiance. Consequently an earnest and gradually increasing minority of students who felt that they could give their allegiance to nothing less than Jesus Christ and the Kingdom which He desired His followers to build on earth, found in the Federation an outward and visible organization, that symbolized the inward and spiritual ideal which they believed was alone great enough to save modern civilization.

In the light of this post-war development it is not difficult to see why the Federation believes that the Christian students of the world must present a united front in the name of Christ on four great modern international problems:

FIRST, it believes that it must not only stand for International Peace but bend every effort to the task of creating a world in which that peace will be possible. The very genius of the organization is to help students of different nations and races to better understand one another. This it does through its numerous conferences and retreats attended by different types of students. It further aids in the creations of this mutual understanding by helping large num-



bers of migrating students to make satisfactory contacts in the countries where they are studying or working. Further, in study groups organized by its various secretaries in the different countries, students study the complex problems connected with world peace with a view to equipping themselves to mould the public opinion of the future. Indeed, is it too much to hope that a world movement of Christian students might influence public opinion in favor of real disarmament, economic and financial as well as military and naval, to be effected at the first world disarmament conference in 1932?

Secondly, the Federation realizes that while as Christians its members believe in the brotherhood of man there are hundreds of people to whom this brotherhood is merely a cant phrase. Hence the Federation treats every human being alike, irrespective of nationality, race or creed and tries in all its work to inspire men to act as brothers. An outstanding example of this method was the Bantu-European Conference which was held in South Africa last summer. Most of the Christian forces in Africa meet in two sections, the one called "European" and the other "Bantu." This conference brought together representatives of both sections for a friendly, yet frank, discussion of their differences. Surely there is no better way of insuring sympathetic relations between races than that of giving the youth of different races the opportunity to know each other more fully and to understand each other's problems.

Thirdly, the Federation, being itself composed of the members of numerous different religious groups as different as Quakers and Roman Catholics, believes that with better understanding and increasing effort the different Christian groups can and must stand together, if not in an actual organic unity, at least in federated unity so that they can work with increasing harmony and effectiveness in the name of Jesus Christ to create a Church which will be a true symbol of His Spirit at work in the world.

FINALLY, the Federation realizes that in large measure men are driven to racial hatred or to war because of the pressure of deeper economic strife. No matter in what country a student lives today, he does not need the Federation to tell him that the present economic and social order is full of great injustice for he has himself seen the effects of poverty and unemployment. The average student knows that Communism and Fascism have definite answers which they believe to be solutions of the present economic chaos and misfortune, but it is not unlikely that he has never heard of a Christian answer. The Federation believes that if any permanent solution is to be achieved it will only be accomplished by the most thorough applications of the principles and spirit of Jesus Christ to our economic and social system. Again through its study groups working directly in industrial situations, the Federation is endeavoring to give a challenging and creative answer to the problems of modern industry in terms of the Christian ethic. It will undoubtedly take years, if not generations, to build an economic order,

which may be called Christian, but the Federation believes that any ideal economic order will come into being only when rooted and grounded in the principles and person of Jesus Christ.

Consequently underlying these four practical ways in which the Federation believes Christianity must be applied, lies the burning faith in a personal God, and in His incarnation in Jesus Christ. The Federation believes that God makes His will known to men who through communion and prayer enter into His Presence. Hence the alpha and the omega of all the Federation's purposes is to help each and every one of its youthful members to achieve a firmer grip on the great realities of the Christian faith that they may receive the strength and power to follow courageously in His steps. To aid in this the Federation secretaries bring students together in Christian study groups, for prayer and for worship, at the same time working cooperatively with other Christian groups.

During the first week in July the leaders of the Federation came to Williamstown, Massachusetts, from all parts of the globe for a retreat. The first three days were spent in a mutual study of the problems which they were facing in their various localities, while the last four days were devoted to a determination of the goals toward which they believed they ought to travel and the methods they should use in attaining those ends. No one could have listened in on some of their discussions, as I had the privilege of doing without realizing that here as of old, were "devout men out of every nation under heaven" of whom one could say with all reverence that "they were filled with the Holy Ghost." Then it was that I realized why Prof. C. C. J. Webb of Oxford wrote of this small and little known Federation that it was "certainly one of the most important legacies" of the nineteenth century to the Church in this century.

## *The Church's Task*

By

WILLIAM F. FABER

*Bishop of Montana*

THE task of the Church in the present crisis—This is not, in my opinion, something quite other than her task in more ordinary times. It is always her task to bear witness to the reality of things spiritual—the "imponderables" of life. And right here the demand is naturally most urgent to show to men what good our Religion is when the crash comes.

It is always the task of the Church to respond to the appeals of distress: "While we have time, let us do good unto all men; and especially unto them that are of the household of faith." The colossal magnitude of our present distress seems to reduce to insignificance any ordinary measures of charitable relief. And yet it is the same motives of regard for our brother man and of recognition of Christ's own command, that we must depend upon for a continuance of the stream of benefaction.



True it is that mere almsgiving is inadequate. The whole economic order is out of joint. Is it the Church's task to reconstruct it? I do not know. But I feel strongly that we cannot expect deliverance out of our troubles until somehow the economic order is brought into harmony with the mind of Christ. And that is the business of the Church—the Kingdom of God and his righteousness.

## *The Aftermath*

By

BISHOP JOHNSON

IT IS quite evident that General Convention is not a body which aims to make very many radical changes in any one session. Each General Convention is merely a link in the long line of Conventions, each of which addresses itself to some particular task and carries it along a little further. In this process it sometimes makes mistakes and subsequent Conventions correct such ill advised action. There is therefore no need of getting excited over the action of any one Convention. Its great purpose is to emphasize the solidarity and continuity of the Church; the fellowship of its members and the persistency of its ideals.

In any triennium any particular battle may be lost but that is purely incidental to the great purpose toward which it steadily tends.

The recent Convention in Denver was not distinguished for any drastic legislation except perhaps in the matter of marriage and divorce, which I have asked the Bishop of Alabama to explain more fully to our readers. And even this action, when carefully analyzed, will show that the Church is not becoming more lax in its insistence that those within shall regard Holy Matrimony as indissoluble, but rather more merciful in its desire that those without shall not be deprived of the Church's ministrations for offenses committed before they knew the Church and its standards.

The trend of this legislation is toward a demand that there shall be no remarriage after divorce on the part of those who have accepted the Master's yoke. Someone has intimated that this is a hardship upon our own members and it is, but that hardship is merely the Cross that the Master has bidden them to bear. Membership in the Church is not an excuse for indulgence; whereas ignorance and unbelief is a basis for mercy.

Anyone who has observed a succession of General Conventions will note two or three things. First, the appearance of party lines in the voting, which is conspicuous by its absence. No one can prophecy what attitude any one man is going to take because of his party affiliations. Second, the disappearance of all bitterness in debate and the manifestation of sympathetic attitudes toward the other man's point of view.

Third, one would notice an increased attendance at early celebrations and services of devotion during the sessions of the Convention. In the early morning and at noonday and at the evening mass meetings the dependence upon prayer is in evidence. It is true that the Convention has not yet secured a large attendance at

devotional services immediately preceding the sessions, but one questions whether that is the time for such services and whether, if the emphasis was placed on an early Eucharist, the response would not be more general.

The Convention was tremendously interested in missions, in the problem of the unemployed and in the progress toward world peace.

It is difficult in such a short time and with such a variance as to methods to produce anything in the way of a definite policy, but it means much that the Convention is vitally interested in these matters mentioned.

It would be difficult to estimate the value this last Convention had for the city of Denver. But certainly one can say that the citizens are a unit in commending the personnel and temper of the assemblies that congregated here. One feels the power of the Church for righteousness when such a group of Christian men and women meet for a fortnight in a city the size of Denver. It is not a thing to argue about. It is a proof of the power of the Christ to produce an atmosphere of fellowship and geniality when and where He can be sincerely set forth by His followers.

## *Let's Know*

By

BISHOP WILSON

ST. PETER, THE ROCK

A WOMAN attending General Convention stopped me on the street in Denver to ask if I would write something in this column about the famous Petrine text in St. Matthew 16:18—"And I say also unto thee, that thou art Peter (petros), and upon this rock (petra) I will build my church." She said that Roman Catholics had told her the Greek word "petra" means rock, and that this text is irrefutable proof that St. Peter was the Prince of the Apostles and his successors, the popes, are by divine command the heads of the Church.

First of all, it must be recalled that just before these words were spoken our Lord had put the question to His apostles—"whom do men say that I the Son of man am?" And St. Peter had answered "Thou art the Christ, the Son of the living God."

There is a good Roman Catholic answer to this question. When the Vatican Council, in 1870, was discussing the proposed dogma of Papal Infallibility, Archbishop Kenrick of St. Louis was outspoken in his opposition. He published his objections. He pointed out that everyone holding an ecclesiastical office in the Roman Church must subscribe to the Creed of Pope Pius IV. In that Creed it specifies that Holy Scripture is to be interpreted only according to the unanimous consent of the early Church Fathers. Then he showed that among these Fathers there are five different interpretations of this text. Out of some eighty-five of them, only seventeen teach that St. Peter himself is meant to be "the rock" upon which Christ was to build His Church, while forty-four of them teach that



"the rock" means the faith expressed by St. Peter when he said—"Thou art the Christ." So the Archbishop concluded—"If we are bound to follow the greater number of Fathers in this matter, then we must hold for certain that the word 'petra' means, not Peter professing the Faith, but the faith professed by Peter." Also it is rather embarrassing to note that if our Lord really did call St. Peter "the rock" in verse 18, five verses later He called him Satan.

To claim such an interpretation of this text is in plain violation of the very Creed which Roman Catholic officials are bound to subscribe. And—even if the text could be so interpreted, it has nothing whatever to do with the later popes. There is no history to tell us that St. Peter was ever in Rome. It was not claimed until 173 A. D. Tradition says that he was first bishop of Antioch and later of Rome. If we con-

cede that the tradition is reliable, then his successors in Antioch have a prior claim to any rights he may have had to pass on to them. In any case—how can they be passed on? One can convey only that which one possesses. Roman Catholic teaching says that these Petrine rights belong personally to the successors of St. Peter, not to the Church. But the Pope dies before a new pope can be elected. Therefore who remains, after the Pope's death, to hold and convey these rights?

All of this is more fully set forth in chapter IV of "The Divine Commission," a book published by the National Council and written by myself a couple of years ago at their request. As I get nothing myself out of the sale of the book, I can recommend it freely. It costs one dollar and can be had from The Book Store, 281 Fourth Ave., New York.

## SOME CONDITIONS OF PRAYER

By

SAMUAL M. SHOEMAKER, JR.

PRAYER is the most important business of the spiritual life. It is a great individual and personal act. It is something in which none is immediately concerned but our own spirits and Almighty God. If we are growing and making progress here, our spiritual life is bound to be healthy; and if we are standing still, or in any way stalemated in prayer, no matter how much we may be learning about religion, or going to church, our spiritual life is drying up.

Now there is a real sense in which prayer raises as much of a problem for a believer as for an unbeliever. It may be stated like this: The all-knowing, all-seeing, all-loving God of the Christian revelation certainly needs no information from us, and takes in all the facts of creation in the twinkling of an eye. Jesus felt acutely this fact, and said: "Your heavenly Father knoweth that ye have need of all these things." Therefore, so long as we stay in the theoretical realm, even a believer may ask: "Why is it necessary to bombard with requests a God who understands much more about us than we can possibly understand about ourselves?"

But I believe the difficulty to be only a theoretical one. No amount of understanding, on the part of a human father, of our needs and problems, satisfies us in our relation to him, unless we are "gold diggers" intent upon getting out of him all that we can. A father is not just a bank, and God is not just an answerer of petition. The real essence of the father-and-child relationship is found in another region, namely the value of personality to personality.

The moment that you see that prayer is not a matter of getting God to change His mind in our behalf, or to change the circumstances to suit our short-sighted wishes, but is the living communion between two spirits, at that moment, this factor, as a difficulty, disap-

pears. Jesus saw in the fact that our heavenly Father "Knoweth that we have need of all these things" not a bar to prayer, but a guide to it, to keep us from the much repetition of the heathen or the self-interest of so much of what is called Christian prayer.

It is the Christian faith that there is a personal God of love who presides over the destinies of the created Cosmos, and of each individual soul, and that all experience is to be read in the light of that faith. And it was the faith of Jesus, and derivatively the faith of His followers, that it is not enough for a man or woman to come to this immensely bracing philosophy of life, and to go forward maintaining the intellectual attitude which it represents, but that we need again and again to put ourselves into active correspondence with that supreme Reality of God, so that not only the force of the idea and of faith, but also the force of the Personality of God, may impinge upon our consciousness, and finally capture our thought-life and our emotional life until it finds its way clear down to the very roots of our being, and transforms us from the likeness of animals to the likeness of God Himself.

Here is the root problem of prayer: do you want God's will done more than you want your own? So many religious difficulties come from our religious selfishness. We train our little children to ask for what they want; they do not know how to ask for anything else. But most of us are grown. We ought to have put away childish things by now. Yet how many of us are still praying those old childish prayers, still hoping we can get God to change His mind, or come over to our side, or justify us against our opponents, and all the rest of that pious foolishness? That kind of prayer means always a frustrated and unanswered prayer and a mean conception of God. We need to be done with it forever, and to shift our whole emphasis from



trying to change God's will to trying to find it and do it. When you ask in such a spirit you will receive, because you "love and keep His commandments" and "try to do the things which are pleasing in his sight."

## Frontier Pioneers

By

HUGH L. BURLESON

*Assistant Presiding Bishop*

**G**OLDEN California without mention of its gold is unthinkable! Also, we must remember that but for the lure of California's gold, beckoning across the unwelcome spaces, much of our trans-Mississippi area might still be a wilderness, tenanted by its beavers and its buffalo.

In January, 1848, James W. Marshall was enlarging the tailrace behind Sutter's mill in the American River valley. It doubtless seemed a commonplace and rather thankless task, as he swung his pick, but the shining bits of metal which his strokes unearthed set the world agog, and started a human flood which swept in from the ends of the earth. Conquering obstacles, sweeping away all barriers they came, by sea and by land, by sailing vessel and prairie schooner. Few events in the world's history have had a wider influence. California leaped at once into the lime-light and the future of our nation, filling its predestined area from ocean to ocean was assured.

With these adventurers in this modern search for the Golden Fleece, went the hearts and prayers of those whom they left behind, and there were not a few who realized the crying spiritual needs represented by this growing human tide which was flowing westward. Also among their own number were men who cared, for there were devoted and intelligent Churchmen among the pioneers of '48 and '49. Six of these, in the fall of 1848, petitioned the Board of Missions in New York to send a missionary to San Francisco, promising his support. I am glad to say that the response was prompt, though the departure of the Reverend L. H. Ver Mehr was delayed for two months by an attack of small-pox. He took passage in February, 1849, sailing around Cape Horn.

But in the meantime, other San Francisco Churchmen had been active, and had even organized a parish and called a rector, the Reverend Flavel S. Mines. When Dr. Ver Mehr arrived, after a voyage of five months, he found the field already occupied, but there was room for two churches, and he set to work. Thus began what was known as "The Church in California." It perfected its organization and adopted its own canons, and even elected a bishop (who, however, declined the election), but did not regard itself as a part of the National Church. The General Convention of 1853 did not admit the "Church in California" into union, but did elect for it a missionary bishop, in the person of the Reverend William Ingraham Kip, Rector of St. Peter's Church, Albany.

Speaking of soldierly promptness, it is notable that Dr. Kip was consecrated on October 28, two days after the Convention closed, and on December 20 he started for his distant post by way of Panama. The voyage was full of incident, including a shipwreck in the harbor of San Diego; but on the fortieth day after leaving New York, he arrived in San Francisco, and three hours afterwards was preaching in Trinity Church. He found two church buildings and one clergyman, representing the actual equipment of the Church in California.

Bishop Kip would have been an outstanding man anywhere, but was especially well fitted for his great task. He was a scholar and an author who had produced valuable books on Church teaching. He became the champion and upbuilder of the Church in his great field. His successor in the Episcopate says of him: "His noble character has left its impress at many points in the diocese to which, under God, he gave shape; and in his commanding and genial presence the Church was blessed with the power to confront and overcome many of the difficulties which beset her in those early days."

Not only in California was Bishop Kip's influence felt. He was already widely known in the Church by his writings and other activities, and even in Europe, as one reads the story of our Church there, we find the impress of his presence and influence. Wherever he went, he seems to have left his mark.

Bishop Kip lived to see California's one thousand miles of coast line divided in 1874, and the northern part set off as a missionary district. Even before his death in 1893, the new southern diocese of Los Angeles was projected, though not established until the General Convention of 1895.

A great successor followed Bishop Kip, but the work of Bishop Nichols lies in the area beyond my assignment. Whatever other names are, or may be, recorded in the history of the Church on the Pacific Coast, none will shine with greater lustre than that of William Ingraham Kip.

## Preacher, Pulpit and Pew

By E. P. Jots

Mr. Crowe was a devout church-goer. The young minister of his church was also devout, but easily embarrassed. Imagine the consternation of Mr. Crowe and the delight of the congregation when the young divine solemnly said at a prayer meeting: "And now, will Brother Pray please crow for us?"

\* \* \*

The teacher at an elementary school noticed during the Scripture lesson that a small boy at the bottom of the class seemed to be finding the questions too difficult.

"Now, Jimmy," she said, "I'll give you an easy question: What do you know about the ark?"

"Please, miss," answered Jimmy, after a moment's thought, "it's what the 'erald angels sings."



## SOCIAL SERVICE GROUP HEARS BISHOP STEWART

A call to Churchmen and women of Chicago to unite in a concerted movement on behalf of the social service stations of the diocese during the coming winter was sounded by Bishop Stewart, speaking before representatives of the various institutions and organizations in the social service group.

Out of the meeting came a new policy which will coordinate the whole work of the diocese in this direction. The policy is stated in resolutions adopted by the meeting and includes these features: that social service agencies clear plans and policies through a diocesan medium which shall seek to coordinate the plans according to a diocesan policy; that a cardinal principle in the diocesan policy be cooperation with the Council of Social Agencies and the investigating committee of the Association of Commerce and the maintenance of recognized social work standards; that each communicant be asked to consider the budgeting of his contributions over and above his normal giving into three divisions; 1. the parochial relief fund usually disbursed through the rector's discretionary fund; 2. the aid of the diocesan social agencies; 3. the joint emergency relief fund.

The combined appeal of the institutions, including the Cathedral Shelter, Chase House, St. Mary's Home, House of Happiness, Church Mission of Help, Church Home for Aged Persons and City Missions, has been presented to church people of the diocese in a letter from the Bishop.

It was explained at this meeting that each communion is expected to take care of its own people in the present emergency. This will require additional funds other than is regularly provided through the budgets of the institutions and organizations. It is to raise this needed amount, aggregating \$54,000, that the combined effort is to be made. The plan is entirely in accord with the recommendations of the Emergency Relief Commission which is seeking to raise \$8,800,000 in Chicago.

This is the first time, Bishop Stewart pointed out, that an effort has been made to coordinate the efforts of the various social service agencies of the Church in Chicago. Out of the plan, he believes will come a permanent policy and program which will rebound to the benefit of all of the agencies.

\* \* \*

Young men of the Church were called upon to exemplify more definitely in their lives their Christian beliefs, by the Rev. F. E. Bernard,



REV. ROSCOE T. FOUST  
Rector at Cranford, N. J.

rector of All Saints', Ravenswood, speaking before the joint Assemblies of the Brotherhood of St. Andrew of the diocese of Chicago. Announcement was made at the meeting of Fr. Bernard's election as chaplain of the Advanced Junior Assembly. More than 125 men and boys were present at the session, which was held at St. Chrysostom's church.

Impressions of Camp Houghteling were expounded by the Rev. George Ridgway, priest-in-charge of Christ church, River Forest, and Mr. H. E. Ratcliffe, president of the Senior Assembly, told of work which a senior chapter can perform. Reminiscences of the recent national convention of the Brotherhood at Sewanee were given by John Stewart, Charles Swan, John Rayner, Wm. Achilles, John Tredwell, Wm. Akine, and Charles M. Roefer, Mr. Wm. F. Felham, national council man, presided.

Mr. Courtenay Barber, newly elected national president of the Brotherhood, was unable to be present. He sent a message of greeting to group and called attention especially to the campaign for subscriptions to national Church weeklies which will be undertaken by the Brotherhood next month.

\* \* \*

The Church must maintain her prophetic tone of voice during the trying period through which the world is passing, said the Rev. Percy Houghton, midwest field secretary of the National Council, speaking at the Post-General Convention dinner given at the Sherman Hotel by The Church Club. Bishop Stewart, deputies to Convention and Mrs. Charles Spencer Williamson, president of the Woman's Auxiliary, were other speakers. In his remarks, the Bishop said that

as Christians, churchmen must not falter for a moment, but go forward, during these pressing times. He pointed to the fact that there is not a clergyman in the diocese out of work at present but warned that failure to support the work of the Diocesan Council and National Council through the every member canvass would only aggravate the situation which the Governor's Commission is seeking to solve.

To know and accept the consequences of discipleship is the challenge which the General Convention brings to every churchman and woman, Mrs. Williamson said in her talk. "We should have an intelligent understanding of the principles involved in our responsibility as churchwomen so as to help mold public opinion on such pressing subjects as world disarmament, international Christian fellowship, the removal of economic barriers which disrupt the fellowship of nations," said Mrs. Williamson. She called upon churchwomen to have convictions and to "dare to be different from the un-Christian world about us."

Mr. Henry T. Mason, one of the lay deputies, emphasized the point that the election of Bishop Stewart to the National Council imposes an obligation upon the whole diocese to back up the work of the National Church more fully.

\* \* \*

Announcement was made of the election of the Rev. Wm. Horstick, assistant at the Church of the Redeemer, Chicago, for the past two years, as rector of Trinity Church, Aurora, Ill. He will assume his new duties Nov. 1, succeeding the Rev. Benj. E. Chapman who recently accepted a call to St. Andrew's church, Farm Ridge.

Mr. Horstick came to Chicago immediately after being graduated from Nashotah Seminary. He was ordained in June, 1929, by Bishop Weller of Fond du Lac. He was ordered deacon in December, 1928, by Bishop Ivins of Milwaukee. His home is at Harrisburg, Pa.

\* \* \*

Boys' choirs from various parts of the city joined in a festival service at St. Mark's church, Evanston. Bishop Stewart preached. A special offering for the advancement of music in missions of the diocese, was presented the Bishop at the service. Choirs taking part included: St. Mark's, St. Paul's, Kenwood; St. Bartholomew's, St. Peter's, Atonement, Trinity.

\* \* \*

A quartette of Sioux Indians provided musical portions for the service at Christ church, Woodlawn, Chicago. The Rev. I. St. John Tucker, preached on the Indian work.



## NEW POPULATION FIGURES THROW LIGHT ON JAPAN

By G. W. BROWNING

For some reason, one of the not very useful facts which has long stuck in our not very crowded brain is that the population of Japan is 77,000,000. Now it seems that is no longer true. The new official census shows more than 90,000,000.

Anyone studying Japanese problems and especially Japanese emigration might bear in mind these comparisons:

Area of our

48 states ..... 3,000,000 sq. miles

Area of Japan.... 260,000 sq. miles

Population, 48 states

and D. C. .... 123,000,000

Population of Japan.... 90,000,000

Japan has about nine-twelfths of our population in about one-twelfth of our space.

\* \* \*

"Your gods get up very early, don't they? The whole town is talking about it!" Some thirty years ago, a friendly Japanese neighbor made that remark to the Rev. Robert W. Andrews, returning from an early service. Dr. Andrews is still in Japan, living now in Tochigi, extending his work into other towns and villages. He has a Bible class of sixty high school students in one place.

He has seen churches built, whole families made Christian, and young men of his own finding and training ordained to the ministry. He probably knows more than any other foreigner about the innermost lives of the country people, the real Japanese, away from the port cities. The little country churches are the backbone, or the life-blood, or some such necessary element, of the Japanese Church.

*Cowley*, the quarterly paper of the Society of St. John the Evangelist, in its summer issue, has a brief sketch of Dr. Andrews' work. He does not belong to that Order, but he has trained some of their Japanese members.

\* \* \*

The Rev. Hiram Kano of western Nebraska always reminds us of Kipling's "man-of-infinite-resource-and-sagacity." A Japanese of excellent education and remarkable versatility, he works among six hundred Japanese farmers and in addition to his mission services, religious instruction, baptisms, etc., he instructs his people in citizenship (the American-born children are of course Americans), economics, agriculture, veterinary surgery, history, literature, art, etc., and he is increasingly demanded as a lecturer on various aspects of

### CLERICAL SKETCHES

THE Rev. Roscoe T. Foust is the rector of Trinity Church, Cranford, New Jersey, a suburban town in the New York metropolitan area, where he has been for the past five years. Prior to that he was on the staff of St. George's, Flushing, Long Island. He is a graduate of the Cambridge Seminary. He has done remarkable work at Cranford; school of close to 350; a school of religious leadership, interdenominational, with an enrollment of 125 teachers and parents, established by Mr. Foust; a summer school for children with an enrollment of 100; six young men in the parish preparing for the ministry. In addition to this educational work the parish has had a marked increase in communicants, with enthusiastic support for the national as well as diocesan work of the Church.

Japan, to public schools, women's clubs, Kiwanis, etc. Few men seem to require so much use of "etc."

Two Japanese gentlemen of Grand Island, Nebraska, have just given him \$350 worth of English and Japanese books for his circulating library.

\* \* \*

How many times it has happened in mission fields throughout the world that conspicuous effort, development or achievement on the part of the Episcopal Church's Mission has been promptly followed by conspicuous new efforts on the part of the Roman Church. Bishop Jenkins writes that the Roman Church is now creating for itself a diocese of Nevada, embracing the whole state, and the first incumbent, Bishop Gorman, has arrived. Bishop Jenkins says, "We bid him welcome and pray that his coming may strengthen the forces that make for righteousness, and that there may be moral enterprises where we can find a common meeting ground."

\* \* \*

Here are a few populistics for those who like them. (Populistics are statistics about population. This is the first appearance of the word in any language.)

The Chinese Republic and the British Empire today rule one-half of the world's population. *Collier's Weekly* invented that one.

The population of India, says *The Living Age*, every twenty years increases by an amount considerably larger than the total population of Germany. And ninety per cent are peasants, getting their living, if any, from the land.

## FIRST CHURCH OF ENGLAND BOASTS OF ANNIVERSARY

On Oct. 15 the three-hundredth anniversary of the first Church of England service held in Maryland, in 1631, at Capt. Claiborne's trading-post on Kent Island in Chesapeake Bay, was commemorated on the very spot by the Diocese of Easton. It is estimated that during the day five thousand people were present on the beautiful waterside grounds of Camp Wright, the boys' and girls' summer camp of the diocese, where, in the open air, there was a celebration of the Holy Communion in the morning and an historical pageant in the afternoon. Clergy from all the neighboring dioceses were present. At the Communion the Bishop of Easton was assisted by the Bishops of Washington and Delaware, the Bishop of Maryland being absent on account of illness. Bishop Freeman, the preacher, emphasized the significant difference between the life of today and that of the colonial era, when a commercial venture like Claiborne's was considered incomplete without the participation of the Church. The colorful pageant, written and directed by the Rev. Clayton Torrence, rector of St. Andrew's, Princess Anne, was a series of tableaux enacted by representatives of the various parishes of the diocese, in eight pictures from Maryland church history: the initial Prayer Book service at Claiborne's trading-post in late August, 1631; the arrival of the first settled English Church clergyman in Maryland, the Rev. William Wilkinson, at St. Mary's, in 1650; an appeal to the Archbishop of Canterbury from the zealous Mrs. Mary Taney of Calvert County, in 1685, for the establishment of the English Church in the province; a symbolic representation of the history of the provincial church from its establishment by Act of Assembly in June, 1692 to the American Revolution; the celebrated Chestertown convention of 1780 at which the name "Protestant Episcopal" was given to the American Church; the consecration in 1792, of Thomas John Claggett, first bishop of Maryland, and the first bishop to be consecrated on American soil; the first Confirmation service in Maryland, in 1793, at All Saints', Frederick; the Church Militant in Maryland today.

The Episcopal Church parishes and missions in Nevada adopted an advance work project, amounting to \$600, for St. Francis Mission, Upi, in the southern Philippines. By the first of September they were within less than four dollars of completing the amount.



## CENTRAL N. Y. IS LARGEST DIOCESE IN THE WORLD

Bishop Fiske of Central New York, in a recent address, proved conclusively that he had the largest diocese in the world in extent of territory, as well as a diocese of the greatest historic interest. The Bishop declares that the diocese of Central New York covers more ground than all the churches in Europe. He can start in Rome, taking a side trip to Carthage, go to New Berlin and South New Berlin, then on to Antwerp, Port Leyden, the Holland Patent and Copenhagen; then to Petersburg, whose name has not yet been changed to Petrograd, back to Paris, on to Paris Hill (which must be Montmartre) and then to Waterloo, with Geneva just over the border in a neighboring diocese.

He may then go to Mexico, or by turning further north, he may go to Russia and Denmark. His diocese includes such English towns as Oxford and Norwich, villages such as Shorburne and Guilford, a Camden town, a royal residence such as Windsor, as well as Scotland, Scotia and Belfast.

Historically, Central New York has its Pulaski, its Steubenville, Utica, in which the Bishops and the diocesan officers are pent up, Syracuse, Ithaca, Afton and Auburn, loveliest village of the plain. The Bishop of Ohio may not know it, but Central New York takes care of Cleveland. In the township of Russia, towards the north, there is the village of Ohio. Nearby is Poland.

In the early settlement of the Central New York country, there were surveyors who were classical scholars, as is evidenced since the diocese includes such names as Homer, Marathon, Cicero, Pompey, Ovid, Romulus, Remus having early passed out of the picture, while the old village of Marcus has also disappeared, but there is also an Aurelius, as well as a Tully.

Early American history is commemorated in Indian names such as Skaneateles, Oriskany, Onondaga Valley, Oneida, Seneca Falls, Chittenango, etc.

When the Diocese of Central New York was set apart, through the division of the original Diocese of Western New York, which is now re-dividing again, the primary convention of the diocese debated long and vigorously over the name to be given to the new see. Utica and Syracuse contested for the honor of being the see city, but neither could secure a majority; then some one suggested that the name be the Diocese of Utica and Syracuse, whereupon a substitute was moved that it be called the

### BROTHERHOOD CAMPAIGN

AS ANNOUNCED last week the Brotherhood of St. Andrew is conducting a subscription campaign for the four Church weeklies from November 8th to the 14th. The purpose of the effort is, first of all, to place one of the Church weeklies in every Church home, believing that it is an essential part of Church life. Second, it is bringing to the weeklies needed support. Third, the commissions that the canvassers are to receive is to go into a Brotherhood fund to bring to this country for post graduate study ten Japanese Christian young men. We earnestly solicit the support of all Church people in this campaign.

diocese of Syracuse and Utica. Both motions were lost and then some one suggested that it be called the Diocese of Syracuse, Utica, Watertown, Auburn, Ithaca, Elmira, Binghamton, Cortland, and Pompey Hill. Eventually it was named after the territory covered, Central New York, rather than after a see city.

## NEWS AND VIEWS BRIEFLY FROM THE SOUTHWEST

By REV. GORDON M. REESE

Many fine reports concerning the Brotherhood of St. Andrew continue to filter in. One group of boys returned to their parish and immediately set to work bringing in all of the older boys who had left the Church school as being too old for same.

Another group last Sunday night had in attendance at their young peoples meeting more boys than girls.

\* \* \*

The Rev. J. S. Ditchburn of Louisiana State University Student Center reports most interestingly of the work being accomplished at the student center with 20 boys on the student Vestry—with layreaders going out each Sunday doing deputation work—with 2737 attending religious service in the chapel last year and a large confirmation class well prepared for Bishop Morris on his annual visitation.

\* \* \*

Reports from Sewanee show that 194 adults from 17 dioceses were in attendance at the Adult Division Conference and 144 young people from 21 dioceses attended the Young peoples Division — Plans for next year included several new courses especially designed for the clergy.

## HURRICANE RUINS CHURCH PROPERTY REPORTS BISHOP

The following appeal was received from Bishop Thorpe in the Missionary District of the British Honduras:

"I trust you will permit me through your columns to appeal for substantial assistance to save my missionary workers and my people in Belize from immediate suffering through the recent appalling disaster which has befallen the See City of my diocese in Central America.

"Private advices give me the information that of St. John's Cathedral, only four walls are standing, that St. Mary's School, our Girls' Diocesan High School, our Church Day Schools, except a small Infant School, and our two rectories of St. John's and St. Mary's are in ruins. My own house has lost its roof and verandah, and my private chapel is destroyed; the building being left in a very shaky condition, but used as a shelter by my workers. The lives of our clergy and of our lady missionaries have been mercifully spared, and our deep sympathy ought to be expressed with both the Wesleyans and Roman Catholics, some of whose missionaries have perished. The loss of our Church Schools and the inevitable stoppage of education is a great blow to the life of many hundreds of children of our Church, and ought to be repaired without delay.

"Our losses are however, more than that of our buildings, conservatively estimated at \$150,000, but include at the moment, the salaries of workers in Belize, depending as they do upon the support of people whose resources are now destroyed. Moreover, Belize is the nerve-centre of my diocese, which comprises the British Colony, and the several Republics of Central America, stretching from Mexico to the Panama Canal, and the clergy and teachers in these countries are partially dependent upon financial support from Belize, which is largely wiped out by the present destruction. It is worth remembering that the prosperity of my diocese is of value from the point of view that the life of these countries has an indirect effect upon the United States.

"It is heartbreaking to see foundations slowly built up during my episcopate of 14 years, so undermined, and I appeal earnestly to all Christian-hearted people to come to our rescue with such gifts as they can afford. Some help is needed immediately, and other contributions might be spread over a period of time. Any gifts, large or small, will be most gratefully received and may be sent to Mr. Edward Bonsell, Land Title



Trust Buildings, Philadelphia, Pa., who has so kindly been our treasurer in the United States for many years.

"My Commissioners in the United States are Dr. Ernest Smith, St. Thomas' Church, Washington, D. C., Dr. Floyd Appleton of St. Paul's, Woodbury, Conn., and Dr. Albert E. Clattenburg of St. John's, Cynwyd, Pa., and at the present time Dr. Talbot Rogers (72 Wall St., New York) has undertaken at my request to make some appeal on our behalf.

"I desire to assure those who are kind enough to send us help in our time of need that their money shall be administered with the most scrupulous care."

## R. E. INSTITUTE IN RHODE ISLAND ANNIVERSARIES

By GARDINER M. DAY

The Fall Institute for Teachers and Church Workers which is held every year by the Department of Religious Education of the Diocese of Rhode Island met on October 19, 20, 21, in Grace Church Parish House, Providence. Each year, under the direction of Mr. Harold T. Lowe, a very fine three-day Institute of Religious Education is conducted. This year the Institute opened on Sunday afternoon with an address by Dr. Adelaide T. Case of Columbia on "How Character Grows." During the three succeeding days courses were given on various phases of religious education by the following instructors: the Rev. Robert R. Carmichael, of Grace Church, Providence; the Rev. Frank E. Butler, associate pastor of Central Congregational Church, Providence; Miss Lily Cheston, of the National Council; Miss Anne T. Vernon, field secretary of the Department of Social Service, Diocese of Rhode Island; the Rev. Charles H. Temple, Church of the Transfiguration, Edgewood, R. I.; the Rev. Irving A. Evans, of Christ Church, Lonsdale, R. I.; the Rev. Gardiner M. Day, of Williamstown, Mass.; Deaconess Frances Semle, of the Cathedral of St. John, Providence; and Mrs. Andrew R. Perry, of St. Stephen's Church, Providence.

\* \* \*

On Sunday, October 18, a special service was held in Christ Church Cathedral, Springfield, in honor of the twentieth anniversary of the episcopate of Bishop Thomas F. Davies. There were three special services. Bishop Davies preached in the morning, and in the afternoon delivered an address in which he reviewed his experiences as Bishop of Western Massachusetts. The Archdeacon Marshall E. Mott, the Rev. John B. Whiteman, president of the Standing

Committee of the Diocese, and Dean Edrop of the Cathedral all took part in the services.

\* \* \*

Recently St. Andrew's Episcopal Church, Hanover, Mass., celebrated its 200th anniversary of the first Sunday service held in the original church building, which stood for eighty years from the time of its building in 1731. The present church was built in 1810 and consecrated the following year by Bishop Griswold. The anniversary sermon was preached by the Rev. William Lawrence.

Navajo Indians, it seems, are not the diminishing handful of nomads one might have supposed. The Indian Rights Association says there are now 45,000 of them, and at their present rate of increase the number will double in less than thirty years.

\* \* \*

St. Paul's, Kenwood, had a farewell reception for the Rev. Otis G. Jackson, on Oct. 21st. The Rev. Mr. Jackson has accepted a call to St. Mark's church, Cincinnati. He has been assistant to Dr. George H. Thomas for four years.

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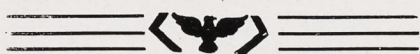
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### DR. REINHEIMER IN THE PROVINCE OF SEWANEE

By J. M. STONEY

The Rev. B. H. Reinheimer, general secretary of the Field Dept. of the National Council, was present and made two addresses at the fall diocesan conference in Alabama. His itinerary called for a visit to North Carolina, but this was cancelled in order to let him attend the funeral of his close friend, Bishop Reese of Southern Ohio.

The Conference was held in Montgomery, and was attended by all the active clergy, except five. Bishop McDowell was the leader. Bishop Penick of North Carolina made the introductory address. Dr. Clingman of the Advent and Dr. Mitchell of St. Mary's, Birmingham and Rev. Messrs. Kirchhoffer and Schroeter of Mobile were discussion leaders. This is a part of the general program of the Province in the interest of "The Teaching Mission of the Great Commission".

A number of laymen and lay women were present, and the interest of all three sexes,—men, women and clergy,—was marked.

\* \* \*

An Indian school house in southern Alabama burned recently, and as all state funds were low, the school was to be given up. But a group of the Indians waited on Rev. E. V. Edwards, their minister, with a plea for help. They did not want to have the children thrown out of school. Mr. Edwards bought an acre of ground, from which he got some logs, he begged some more standing timber, had the Indians cut and haul it, got a saw mill man to saw out necessary lumber, and now he and the Indians are building a combination school house, parish house and Church. School will resume pretty soon, now. The Indians of southern Alabama have plenty of food for the winter, but absolutely no money.

\* \* \*

We are told that people must not go back to the farms for fear of overcrowding that situation beyond hope. But I was talking to a tenant farmer friend a few days ago. He said that his total earnings for the year, for everything sold, even four bales of cotton, would be about \$60.00. But he said, "I've got fourteen bushels of beans, forty gallons of sorghum, a turnip patch, plenty of corn, twenty bushels of potatoes, some hens, a cow and two hogs. I won't starve this year." Sixty dollars as income for a whole family, where everybody works, isn't much, but this farmer knew what he was about.

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## NOTED ENGLISH CLERGYMEN STOP ENROUTE HOME

By ELEANOR HOWES

St. Paul's, Chestnut Hill, enjoyed hearing the General Convention Preacher, the Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, on Sunday morning, October 11th. Bishop Furse is only in this country on a short visit and stopped in Philadelphia en route from Denver to England.

Another noted English preacher, who appeared in Philadelphia, is the Rev. Canon T. Guy Rogers, M.C., rector of Birmingham and chaplain to the King. Canon Rogers came here on formal invitation from the Committee on Interchange of Preachers and Speakers. He preached in the morning in St. Stephen's, in the afternoon out at Bryn Mawr in the Church of the Redeemer, and that evening in the Chapel of the Mediator, West Philadelphia.

This seems to be the season for dedicating new windows, and two suburban churches have recently had the honor. In St. Mary's, Ardmore, the rector, the Rev. Louis W. Pitt, dedicated one in memory of Adam Averell Ross, late vestryman. The new window illustrates the boy David guarding his sheep, and has been placed on the west side of the nave. In St. John's Church, Bala-Cynwyd, Bishop Taft dedicated eight new windows. These are in memory of Major General Wendell Phillips Bowman, former commander of the Pennsylvania National Guard, and his wife, Elizabeth Wight Malcolm Bowman. The windows are set high in the church's Gothic tower.

Bishop Taft, addressing the regular Monday meeting of the Clerical Brotherhood of the Diocese of Pennsylvania on October 12th, held at the Church House, took up the subject of the marriage canon. He declared that the word annulment is generally misunderstood, and that marriages in the true sense are not annulled.

Masonic delegates from England, Canada and remote parts of the

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United states attended a service at Old Christ Church in commemoration of the 200th anniversary of the introduction of Free Masonry in Pennsylvania. The Bishop of the Diocese was the preacher.

\* \* \*

All clergymen in Philadelphia and vicinity were recently invited to hear Channing Pollock, the playwright, address a union meeting of ministers on "Who Is Responsible for Dirty Drama". As the writer has not come across anyone who attended (although undoubtedly there were many there), she has been unable to ascertain upon whom the blame was fixed.

## ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

An important meeting of the Executive Council of the diocese of Florida was held in the Diocesan Headquarters, in Jacksonville this afternoon. This meeting was preceded on the day previous by a clergy conference for the clergy residing in the eastern part of the diocese, in St. John's Parish, and followed on October 30th by a similar conference for the clergy of the western part of the diocese which will be held in St. Luke's Parish, Marianna.

\* \* \*

Christian personality was the central theme of the conference for the young people of the diocese of Texas



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held recently at St. David's Church, Austin. Over three hundred delegates from the various Service Leagues of the diocese divided into groups to discuss under adult leadership the meaning of the term for today. Among the leaders were Mr. E. E. Piper, religious director of the diocese of Michigan, the Rev. Michael Kippenbrock of Cordova, Alaska, Miss Dorothy Fischer, young people's worker of the seventh province, and Bishop C. S. Quin.

\* \* \*

A class of twenty-five were presented for confirmation at St. Luke's Church, Peterson, N. J., when Bishop Stearly visited the parish. The Rev. Alexander Ketterson is the rector.

\* \* \*

St. John's College, Greeley, Colo., opened this fall with an enrollment of twenty-nine men coming from Mass., N. Y., N. J., Pa., Ill., Wis.,

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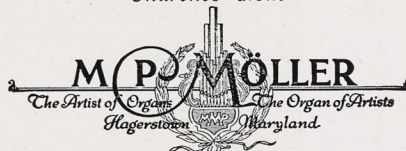
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Mo., Ariz., Canada, England, and Korea. The opening sermon was preached by Dr. B. W. Bonell, founder and dean. In addition to the resident faculty, the Rev. Otis Mason has been added part time as an instructor in Religious Education.

\* \* \*

On October 12-13, twenty-four of the clergy of the Diocese of Kansas met in conference in Topeka as the guests of Bishop and Mrs. Wise. The conference began with an evening meal in the Bishop's house. After the showing of moving pictures taken in the diocese, the clergy listened to a most illuminating address on the issues of the World Disarmament Conference, by Professor Ben Cherrington of Denver University, in the First Presbyterian Church. Bishop Wise conducted a Quiet Hour and Meditation in the Cathedral Chapel immediately following.

The Bishop, assisted by the Dean of the Cathedral, celebrated Holy Communion at 7:30 Tuesday morning. The business of the conference opened at 9 o'clock with the discussion on the new Marriage Canon led by the Dean of the Cathedral. A bibliography of useful books for the instruction of those contemplating marriage was one of the valuable results.

The high-light of the entire conference was reached when the bishop presented the distressing financial conditions in the diocese due to the present depression. A committee was appointed which brought in a report suggesting that the clergy, themselves make definite pledges to an Emergency Missionary Clergy Relief Fund to be administered by the bishop. When the pledges were added up it was found that the nineteen clergy present at the time, including the bishop, had pledged \$1,024 to cover the months of November and December. The discussion revealed the fact that quite a few of the clergy are tithers.

At the evening session Mrs. C. C. Bailey of the Cathedral, diocesan president of the Woman's Auxiliary, and Miss Ruth Osgood, made short addresses to the Clergy on the work of the Auxiliary.

A discussion on Diocesan Missions was led by the Rev. Oliver Crawford, rector of St. Peter's Church, Pittsburgh. The Southeast Deanery under the leadership of the Rev. Mr. Crawford, has made definite plans for a Deanery-wide Mission to be conducted by the clergy. The plans for this mission were remarkable in their conception and detail. The Deanery activities in Kansas are taking on new life with considerable friendly competition between the four groups.

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# NO RETREAT!

No retreat! This was the call issued to the Church by the General Convention of 1931. Keenly alive to the implications of the present economic situation as evidenced by the report of its committee of twenty-one appointed to consider such questions, the Convention nevertheless approved in its entirety the Maintenance Budget for the missionary work of the Church for 1932 as presented by the National Council. This budget authorizes no increase over the budget for 1931, but does provide for holding the line. This action of General Convention seems justified by the remarkable record of steadfastness in the face of adversity established by the Church during the past two years.

Will the Church now support the action taken by its official representatives? Will it meet a difficult situation by redoubled effort in the Every Member Canvass for which we are now preparing? Will it both preach and practice the need for sacrificial giving in order that the work of the Kingdom may not suffer?

It is obvious that in many parishes the problem will be difficult because of pledges which must be reduced because of real necessity. Such reductions must be made up elsewhere. Here lies our great opportunity. More than one-half of the communicant members of the Church are giving nothing regularly to the support of their parishes or to the support of the missionary work of the Church. They have been indifferent to their other obligations as Christians, notably the obligation of worship. Adversity is bringing many of them to a realization that they have neglected to put first things first. Their investments of money, time and energy in the things of the world have not produced expected dividends. They are ready now to consider a real investment in the Kingdom of God. It is our duty to give them an opportunity to make such an investment.

The slogan for the Canvass of this year should be "Reach the Last Man," and reach him with an invitation to give of himself, of his time, his prayer and his material possessions to the work of Almighty God.

LEWIS B. FRANKLIN  
*Vice-President and Treasurer.*

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