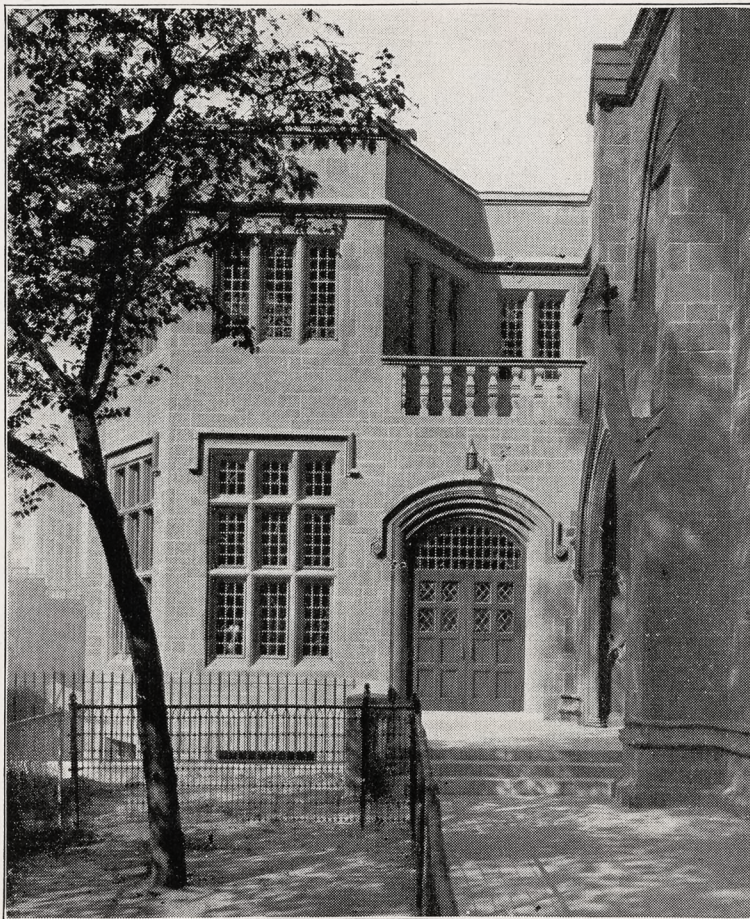


The **WITNESS**

CHICAGO, ILL., JANUARY 28, 1932



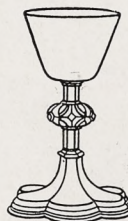
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FRANK E. WILSON
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JOHN R. OLIVER
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THE HYDRA RAISES A NEW HEAD

By

RUSSELL S. HUBBARD

Student Pastor at South Dakota University

FROM time to time we think that we have killed that monster, the idea that there is any conflict between religion and science. But just as we think we have slain it, behold another head grows in the place of the one we have just cut off.

Whatever conflict there has been between religion and science has been in the field of the physical sciences. Although difficulties still remain in the minds of some people, the real difficulties have been solved. The theologians have learned from the scientists to reinterpret their idea of the creation, finding that the new knowledge has only added depth to their thought of God and His creation. The scientists themselves, as the bishops assembled at Lambeth pointed out, have become the best allies of the Church in solving the difficulties, as they introduce an almost mystical strain into their theories of the Universe.

Unfortunately the leaders and thinkers of the Church have become so engrossed in looking up into the heavens that they have all but fallen into a pit. For while physical scientists have been delving into the mysteries of the creation, the social scientists have taken the torch of our duty to our neighbor and carried it such a distance that we of the Church have all but lost sight of it. Not that the Church has forgotten that she must be concerned with the duty of a man to his neighbor. She has not done that. But the many workers in the social sciences have discovered techniques, and have found out facts that too many in the Church seem hardly to know exist.

It is not enough that these facts and techniques should be known to a few of the leaders of the Church. They so intimately concern the life of the Church in every one of our parishes. The criminal who has just left the cell; the man who comes asking for help for his family;—how do we treat him? All too often there is little if any knowledge of good social method displayed in our parishes. All too often there is an "entente cordial" established with the secular social agencies—ideally excellent, but practically ineffective—and nothing more.

IN A sense the clergy of the Church are not to blame for this lack of appreciation of the techniques and knowledge of the social sciences, for there is a woeful lack of teaching upon the subject in our seminaries. The recent advances in this direction in some of our seminaries hardly scratch the surface. Robert L. Kelly states the amount of such training in our seminaries in 1924, and his findings are not a matter for self-congratulation on the part of the Church. (*Theological Education in America*.) Dr. William S. Keller, director of the Cincinnati Summer School in Social Service, names six fields in which this training should be given:

- I. Basic study of life in our present Western world.
- II. The family—love, courtship, marriage and parenthood.
- III. Working knowledge of normal and morbid psychology.
- IV. Principles of case work.
- V. Methods of cooperation with existing agencies and the constructive relief of poverty.
- VI. Human factors in industry.

How many of us priests in the Church have had this training, unless we received it in college, or through our own efforts obtained it after we had finished our training? Unless the student has had this training in college, he does not have the proper equipment to enable him to handle the many cases that come to his attention without serious blunders.

But the result is even more serious than the bungling of cases on the part of the untrained parish priest. The students in our colleges are getting this training which the clergy have not had. One of the deans at one of our state universities recently made the statement that thirty years ago he expected to see the students crowding more and more into the courses on the physical sciences, but what was his surprise to find them leaving these and crowding the courses on social sciences. It is not the degree in physical sciences that is being introduced, but the degree in social science.

The students thus trained scatter into the parishes of our country. They hear sermons about the treatment of unfortunate people, of our duty to our neighbor, which reveal the lack of training and knowledge of the preachers in those techniques which they themselves have studied. The preacher may think he is dealing with his subject in a Christlike manner, and probably is according to his lights, but where he has not taken the trouble to find out the best methods in handling a case, the inference is that he does not really care enough to find out—and all the fine words he says are discounted. No preacher can help but handle moral questions occasionally; but a brief glance through Hadfield's *Psychology and Morals* will convince him that actions are as often pathological as sinful. And blame does not heal disease. With one in eight of our young people going to college, and with courses in the social sciences being introduced in our high schools, this lack of training of the clergy becomes a serious handicap.

THERE is more reason why our students in the colleges do not take an interest in the church than laziness, or the burden of other activities, or intellectual troubles. There is a large amount of indifference due to an attitude, perhaps sophomoric, that the clergy do not really know what they are talking about when they get into the realm of the social and moral sciences.

The seeming conflict between religion and the physical sciences has been solved, or is being solved. But there exists a real danger that those who are working in the social sciences, those who are working in fields which have been cradled in the Church, shall cease to respect the attitude of the Church on the vital subjects in which they are interested. In the issue

between the physical sciences and religion the subject has been brought out, into the open and discussed. All too often such discussion has appeared on the front page, assuming an importance that it did not deserve. In the relation of the Church and the social sciences there are signs of a severance of relations without discussion. There are already signs that the social scientists are going on their own way without the Church, without considering its ability to assist or fearing its power of opposition; too often they seem to have lost respect for religious forces. They judge not infrequently that the Church is either indifferent to or intolerant of their findings and their labors because of inherited traditions.

These workers in the field of the social sciences have too much to contribute to the Church for her to disregard them or their findings. And the Church has the motive power of the Christian ethic which can and should make the labors of the social scientists more fruitful. There is no stimulus greater than that of the Master; but the Master's life and teaching have to be interpreted in the light of our present needs. This the Church can do, and current sociology in too large measure lacks and needs this touch with Him who went about doing good. In His day there was no social science in the strict sense of that term; but He who was ever willing to face facts, He who said to His disciples, "Ye have heard it was said to them of old time...; but I say unto you," would not have been the last to accept new light and new methods for helping people. If the Church is to retain the allegiance of a generation nurtured in social techniques, she must know of the new knowledge and the new methods that she may use them where and when they are good, in all her parishes.

AN UNUSUAL PARISH HOUSE

By

WILLIAM B. SPOFFORD

ONE has no business losing a popular editor like "Cheerful Confidences" Atwater when he can be reached on a nickel subway fare in ten minutes. So the other day I slipped on my rubber coat and rubbers (we have been having that sort of weather in New York) and hustled over to Grace Church, Brooklyn, to ask him; "How come we are not getting your stuff any more?" I did considerable research work before making the call too. If he said, "I really have been frightfully busy with my parish work", I was all set to shoot right back; "I know that Grace Church is an important down-town parish, but after all there are less than three hundred communicants, and now that you have Son David as an assistant we were hoping that you could find the time. People you know are asking for it." Then if he met me with the "busy with diocesan affairs" argument I was going to tell him that we would have Bishop Johnson write Bishop

Stires and ask that he be relieved of some of his burdensome tasks.

I went to 29 Grace Court, an ordinary dwelling converted into a temporary parish office, and was greeted with a genial "hello" from the top of the stairs where Dr. Atwater's study is located. "What's the idea of all the packing boxes", I asked. "What are you doing; jumping out in the night or something?"

"Don't take off those rubbers", was the reply. "Come across the street and I will show you where they are going, and also incidentally just what has kept me so busy for the past year or so. Really this job of building a parish house is the toughest assignment I have ever had. But I think it has been worth the effort. Come and take a look and then you can judge for yourself."

The parish house is not an imposing structure from the outside; an attractive building but rather small in



THE GUILD HALL

appearance. But one soon discovers that this small appearance is an illusion. It is full of halls and good sized rooms, and a dandy gymnasium. The entrance is an attractive affair, marble I take it, with convenient places for wraps. Mount a few steps and you are in a fine large social hall. Go down a few steps and you are in the gymnasium. Later I learned of another entrance from another street. As a result three parties or meetings can be going on in this parish house at the same time without the different groups even seeing each other. You know, sometimes that carefully worked out idea may prove handy.

The lounge, where we went first, is a large light room. The windows are filled with attractive antique glass. There is a nice fireplace.

"Interesting fireplace that. Real logs you see. But we don't have to litter up the place with kindling to have a roaring fire. Here, hand me a match and I will show you." And he turned a faucet or something on the floor, struck his match and in less time than it takes to tell about it there was a roaring wood fire, charred logs and all. There is a gas outlet it seems underneath the logs which serve as the kindling. A grand idea.

The adjoining room is a large social hall, with folding doors between so that the two can be thrown into one huge room on occasions. The southern end of this

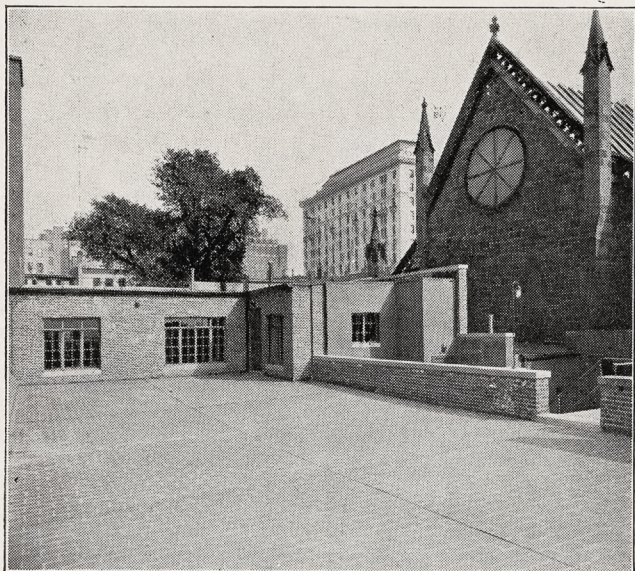
hall is one immense window, so that it is filled with sunlight.

Adjacent to this is a room for the womens' organizations. The fine panels in the room look like ornamentation, but I soon discovered that in reality they were closets, and large closets, too—big enough to store sewing machines, for instance.

Across a corridor from the large hall is the commodious kitchen.

We then went to a lovely kindergarten room on a lower floor where we found a couple of women of the parish preparing for a children's party. At least that is what they told us though I noticed they had a pretty good luncheon spread out for themselves. However, regardless as to who was going to have the party there is no doubt about it's being a children's room. Mother-goose and Bible pictures, the sort that children like, all in bright colors, decorated the walls, and the small chairs and tables tempted even a grown-up to sit down for games.

Nearby was the choir room, in charge of the organist of the parish. Here again there were no unsightly lockers but fine wall panels which turned out to be roomy lockers for vestments. It is a fine room, decorated by a lover of music obviously, which will surely be an inspiration to good music. The lighting throughout the building is by diffused light, flooding each room



CHILDREN'S PARADISE ON THE ROOF

without casting any shadows. This is an unique feature, as is also the acoustic plaster and blocks which absorb sound.

Then the gymnasium; I have seen bigger ones but never a better one. On one side of the large gym is a balcony where basketball and handball games can be witnessed, leaving the players free to do their stuff unhampered by spectators. The walls of the hall are lined for eight feet from the floor with cork, thus preventing the blisters one frequently gets by scraping an arm or a shoulder against a wall in a hotly contested game. At one end is a well equipped stage, so that this hall can also be converted into a lovely theatre. At the other end is a little room, sort of dug under the yard so that it gets its light from above, which is to be used, I believe, for a boys' club. And how the boys of this parish are going to love this den which is to be their very own.

Next we inspected the great Electrol Oil Burners which furnish automatic heat and hot water, not only for the new parish house, but the church as well. The advantages of these is obvious; economy of space, instant heat and hot water, clean heat, no ashes, and all at a cost no greater than coal.

Finally we went to the top floor. First a study for the assistant rector, who at the moment is David Atwater, attractive son of the rector. Nearby is another children's room, all fixed up as the children would have it, and equipped with glass that allows the ultra-violet rays to penetrate. And from this room one goes to the roof which was attractive even on this rainy day; a real haven for children, with swings, slides, sand-boxes and games. Here mothers can leave their children in the care of a parish worker and know not only that they will be safe but also that they will be having a grand time. There are two large stretches of roof, paved with red tile.

Then we went to Dr. Atwater's new study. And what do you think that is like? A great huge mahogany panelled room with a glass top desk? Guess

again. It really seems like an attic and it hasn't even been plastered yet. "How come? Aren't you going to have a decent place for yourself? You seem to have fixed up everyone but the rector." "Well," he replied, "this is a parish house and not a rector's house. I figured the people should have their quarters first. We ran out of money before we got to this. When we find the money this will be finished. Until then I shall manage."

There was another room which interested me. It is a fire-proof (the whole building is fire-proof as far as that goes) and dust proof store room. Church supplies and records will be kept here and the only key is in the possession of the rector.

"We have been a year building this, and the plans started long before that. So you can see I have had my hands full. I really haven't had time for much else. But I hope I shall get back at 'Cheerful Confidences' presently," said Dr. Atwater as we headed for a jovial lunch.

And certainly after this inspection I could say that he had done a real job, with the help of Mr. Frank H. Hutton, the architect, and John Thatcher & Son, the builders, to whom Dr. Atwater insisted on giving most of the credit for the success of the undertaking. I am no authority on parish houses but I doubt if a more complete parish house exists, certainly not for the money expended. Drop over and see it if you get a chance. It is worth your careful inspection, and if you are fortunate enough to have Dr. Atwater for your guide you have a double reason for going.



THE KINDERGARTEN ROOM

The Christian Way Out

A series of fourteen articles written by authorities starts in the issue of February 11th.

ALL ORDERS MUST BE IN THE FIRST WEEK IN FEBRUARY TO INSURE DELIVERY OF THE FIRST NUMBER.

THE WITNESS

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DECLARATION OF AN AMERICAN CITIZEN

WHEREAS, the Supreme Court of the United States has refused citizenship to Professor Douglas Clyde Macintosh on the ground that he was unwilling to promise to subject his conscience to an act of congress in the event of a war which he might at the time believe to be unjust and contrary to the will of God; and

WHEREAS, the ground upon which the court's decision rested was the alleged fact that every native-born citizen of the United States has impliedly made the identical promise which Mr. Macintosh refused to make, and that to admit Mr. Macintosh with such a reservation of conscience would give him a privileged status as a citizen in comparison with the status of native-born citizens; and

WHEREAS, the supreme court's decision, together with the argument on which it rests, affects not only an applicant for naturalization but every native-born citizen, whether he be willing or unwilling to bear arms in event of war, and leads itself to a justification of any form of tyranny over the free conscience of American citizens; and

WHEREAS, the supreme court, referring to Professor Macintosh, says:

"When he speaks of putting his allegiance to the will of God above his allegiance to the government, it is evident...that he means to make his own interpretation of the will of God the decisive test...We are a Christian people...But we are also a nation with the duty to survive...a nation whose government must go forward upon the assumption...that unqualified allegiance to the nation and submission and obedience to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God;" and

WHEREAS, it is a fundamental principle of democracy that conscience shall not be sacrificed to the state, but that the state accepts the responsibility of so fashioning its policies that it will enlist the support of the free consciences of its citizens; and

WHEREAS, no principle contributes so much to the moral dignity of democracy and to the purifying and stabilizing of the state as the guarantee of a free conscience to all its citizens and an unhindered right to worship and serve God according to the dictates of a free conscience; and

WHEREAS, in his dissenting opinion in this same case Chief Justice Charles Evans Hughes, with the concurrence of Justices Brandeis, Holmes and Stone, denied that the oath of allegiance can rightly be made to bear the interpretation advanced by the majority of the court, and affirmed the contrary view as follows:

"In the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation...One cannot speak of religious liberty, with proper appreciation of its essential and historic significance, without assuming

the existence of a belief in supreme allegiance to the will of God;" and

WHEREAS, insofar as citizens assent to the doctrine advanced by the court's decision they consent to the nullification of the most basic principle of ethical religion, and surrender their own and the church's freedom to preach and practice that truth which is the vital breath of any spiritual faith, namely, that God alone is Lord of the conscience, and that we must obey God rather than men; and

WHEREAS, if those who are American citizens allow the imputation of such an obligation to pass without protest, they thereby acquiesce in a ruling which is not only, in the language of Chief Justice Hughes, "repugnant to the fundamental principle of representative government," but which radically modifies the spirit of our democracy and smothers spiritual religion by setting up the state as the supreme object of devotion beyond which religion dare not go; and

WHEREAS, it is required of citizens when entering upon public office, whether federal or state, and when applying for passports, and on other occasions, to take the same oath of allegiance which, under this decision, now implies the giving of an absolute pledge to hold their personal consciences in subservience to the will of congress as the final interpretation of the will of God; now

THEREFORE, I, a citizen of the United States, solemnly refuse to acknowledge the obligation which the supreme court declares to be binding upon all citizens, whether native-born or naturalized. I have not promised, expressly or tacitly, to accept an act of congress as the final interpretation of the will of God, and I will not do so. In my allegiance to my country I withhold nothing, not even my life. But I cannot give my conscience. That belongs to God. I repudiate the obligation which the supreme court's decision would impose upon me, and declare that the imposition of such an obligation is the essence of tyranny. I refuse to be bound by it.

I further solemnly declare that until this intolerable restriction upon conscience and religion has been removed I will not take the oath of allegiance upon any occasion without adding thereto a reservation of the right of conscience and of my supreme allegiance to the will of God.

I therefore earnestly and respectfully petition Congress to amend the naturalization law so as to unbind the consciences of American citizens and to insure that no alien who is otherwise qualified, and who is willing to be subject to the same obligations in all respects as a native-born citizen shall be refused citizenship.

(Signed)

This Declaration is being printed cooperatively by the religious press of the nation. Signatures may be sent to THE WITNESS, 931 Tribune Building, New York, or some other participating Journal, for compilation and despatch to Washington.

ACTIVITIES OF THE CHURCH IN THE NORTHWEST

By C. H. L. CHANDLER

An inspiring story of how a class of young girls, connected with the Church of the Good Shepherd, Portland, was responsible for the building up of a splendid institution for the sick, appeared in a recent edition of one of the city papers.

In 1902 "a class of 12 small girls" heard of the serious illness of the mother of one of their number. It was a case of tuberculosis, and could not be received at any of the public institutions. Said one of the girls: "Wouldn't it be lovely if there were a house with shady trees around it—and hammocks under the trees for the patients on a hot day!" Her classmates agreed with her.

Out of the conversation grew the determination to raise a fund "to help provide" a house "under shade trees." Each girl agreed to contribute 10 cents per month towards the fund. Eventually the editor of the city paper now relating the story, heard of the fund and "wrote it up."

Among the readers of the newspaper article was the then city physician and a number of prominent citizens. The immediate result was prompt action on their part providing a suitable place for a limited number of such patients; the ultimate result, the present Portland Open Air Sanitarium (with ample space for bright sunlight and hammocks), today one of the best equipped of such institutions on the coast, located on an ideal spot among native Oregon fir trees about 6 miles south of Portland.

It is a fascinating story, too long for these columns—but these young women certainly "started something" when they arranged, in their youthful motherly sympathy, to earn 10 cents per month to aid a sick woman!

* * *

A reception was tendered the Rt. Rev. Lemuel H. Wells, retired bishop of Spokane, by a host of friends, in St. Mark's parish hall, Seattle, in honor of his ninetieth birthday. The bishop has served the Church in this section over a period of 60 years, first as a missionary and from 1892 to 1913 as Bishop of the District of Spokane. Since his retirement he has had charge of St. Andrew's Mission, Tacoma, Wash. The bishop has just completed writing his memoirs, shortly to be published under the title "A Pioneer Missionary."

* * *

High honors have been paid Dr. Miriam Van Waters, whose early life was spent in Oregon, by her appointment as Superintendent of the Sherborn Reformatory, at Framingham, Mass. Dr. Van Waters, a daughter



BISHOP PERRY
Going to Europe

of the Rev. Geo. B. Van Waters, one time rector of St. David's Church, Portland, is a graduate of our Diocesan School, St. Helen's Hall, Portland, class of 1904. She also is a graduate of the University of Oregon, receiving the degree of M.A. in 1913, and later being awarded the honorary degree of Ph.D. by Clark University, Worcester, Mass.

During the intervening years she has performed a notable work along social service lines, as well as having written a number of books, prominent among these being one on "Youth in Conflict," and another entitled "Parents on Probation."

* * *

The Rt. Rev. Irving P. Johnson, Bishop of Colorado and editor, is to conduct a mission, February 24 to March 2 at St. Mark's Cathedral, Seattle, Washington.

* * *

The forty-fourth annual Convention of the Diocese of Oregon is being held in St. Stephen's Cathedral, Portland, on January 27-8. The Woman's Auxiliary held its annual meeting on the 26th in Grace Memorial Church, Portland. The Rt. Rev. Middleton S. Barnwell, Bishop of Idaho, was special preacher for the convention. Miss Florence Newbold national executive secretary, was guest speaker for the annual meeting of the G. F. S. Council on January 25th, in St. David's Parish, Portland.

* * *

The parish branches of the Woman's Auxiliary of Seattle, sponsored the presentation of the Japanese Operetta, "O Hara San," given on two days in January, by the girls of St. Peter's Mission in that city. The proceeds were devoted to the building fund of the mission.

MASSACHUSETTS CLERGY SUPPORT ARMS REDUCTION

At its January meeting, the Massachusetts Clerical Association passed the following resolution:

"Now be it resolved that the Massachusetts Clerical Association unanimously go on record as urging upon the President of the United States to instruct the American delegates to the Disarmament Conference to take a strong and insistent stand for an agreement for substantial reduction of armaments."

The resolution was drafted by a committee consisting of Prof. Francis B. Sayre, of the Harvard Law School faculty, the Rt. Rev. Samuel Babcock, and the Rev. Messrs. John M. Groton, Edmund J. Cleveland, Laurens MacLure, Henry McF. B. Ogilby, and Richard G. Preston, four of whom are ex-service men.

* * *

On January 20, the Massachusetts Church Service League held an all-day program at the Cathedral Church of St. Paul in Boston, devoted to the subject: "Christianity, the Church, and the Present Industrial Situation." The leader of the conference was Mr. Spencer Miller, consultant on industrial relations of the National Council. In addition to his address, the Rt. Rev. John T. Dallas, Bishop of New Hampshire, spoke on "The Church in the Country" and the Rt. Rev. Charles Gilbert, Suffragan Bishop of New York, on "The Church in the City." Bishops Lawrence and Sherrill were also present, the latter presiding.

* * *

The Rev. Paul Micou of St. Mark's Church, Fall River, is conducting a special school for Church School teachers of that city. The school is staffed by Mrs. L. Merrill of Trinity Church, Boston, and Mrs. W. M. Copley of the diocesan staff, for the lower grades, and by Miss Emma Blaydow of Grace Church, Salem, Miss Lola White, and Miss Lillian Boyd, also of the diocesan staff, for the upper grades.

* * *

Another interesting experiment that is being carried on in Massachusetts is one of the Rev. LeRoy Ferguson, of the City Mission. He is opening a week-day "Leisure Hour School" with classes in religious training, craft work, sewing, cooking, millinery; parents' and teachers' clubs; and a recreational center for young people, to be conducted in the Parish House and grounds of St. Cyprian's Church in Roxbury.

G. M. D.

The Rev. E. L. Wooley, St. John's, Marcellus, N. Y., has resigned his parish, effective December 31st.

ST. PAUL'S, TOKYO, RECEIVES GRANT FROM GOVERNMENT

By G. W. BROWNING

The first payment of about \$5,000 has been received, toward the sum of 250,000 yen to be given to the endowment of St. Paul's University, Tokyo, by the Japanese imperial government.

The imperial department of education announced last year that it intended making this grant of 250,000 yen for endowment, over a period of fifteen years, beginning with 10,000 yen a year. Of the total amount, the income from the first 100,000 yen is to be used for development of the library.

Students at St. Paul's increased in number from 1,000 to 2,000 in the past three years, and at present are cut down and limited to 1,500 as the highest number that can possibly be cared for with the present crowded equipment. The library is particularly cramped, as it houses the administration offices. A daily average of 157 students use the library. A special need is room for post-graduate research.

Eventually, an auditorium building is to be erected with money coming to St. Paul's from the 1923 earthquake Reconstruction Fund, as soon as St. Luke's Hospital is nearer completion. This will then allow the executive offices to move out of the library.

Meanwhile, Bishop Reifsnider has written to the Church Periodical Club about the value of their long continued and faithful contribution. The C. P. C. makes a yearly grant to the library out of the income from its own small endowment; half the grant is used to buy Japanese books. With the Club's assistance over many years, and only so, St. Paul's has been enabled to keep the library up to government requirements, and the Imperial decision to use so large a proportion of its gift for library extension is a public recognition of the fine work the library has done in the past.

* * *

Eleven Japanese students and four Japanese faculty members at St. Paul's University, Tokyo, were baptized just before Christmas by the University chaplain, the Rev. Dr. T. Takamatsu. The membership of the college chapter of the Brotherhood of St. Andrew has grown so much in the past year that it has been necessary to form four sections.

* * *

February is Endowment Month for the Church Periodical Club. Special efforts are made to increase the endowment fund, income from which is hard at work constantly, to provide useful books where they are

needed. Appropriations are made, such as the above mentioned to the library at St. Paul's, Tokyo, to Boone Library, Wuchang, China, and elsewhere. Gifts of old gold and silver objects are received and sold for the endowment fund. One woman recently sent a check for \$25 received from the sale of Christmas cards.

GETTING CHILDREN TO CHURCH

By A. A. HUGHES

Things are humming in St. John's Parish, Lancaster, where the youthful John William Mulder is rector. On January 7th, the newly-formed Men's Association held its first banquet in the parish house. The new Bishop of Harrisburg, the Right Rev. Wyatt Brown, was the principal speaker, and the men were carried away with his magnetic eloquence. Other splendid addresses were given by Professor H. M. Fry, Professor C. W. Mayser, and Dean Bomberger, of Franklin and Marshall College, and Judge Benjamin C. Atlee, of the Second Judicial District of Pennsylvania. Judge Atlee is an active member of the parish. In addition, there were present seven students from Franklin and Marshall College. This Men's Association consists of five departments, each with a vice-president of the organization in charge; Religious Department, St. John's Camp Department, Department of Recreation, Department of Education, and the Department of Social Activities. Like the vast majority of our parishes, St. John's, Lancaster, finds that parents are glad to send their children to the Church School, but do not insist on their attending any of the church services. But instead of merely discussing the problem, they are doing something definite about it in this parish. And furthermore, they are securing results. This is their schedule. Every child above the Kindergarten and Primary grades attends a Church Service every Sunday at 9:30 o'clock. The first Sunday in the month, a Children's Choral Eucharist; the second Sunday, Matins; the third Sunday, the First Office of Instruction; the fourth Sunday, the Second Office of Instruction; the fifth Sunday, the Litany. After the Church Service there is a study period of not less than forty-five minutes, except on the first Sunday in the month.

WILL VISIT EUROPE

Bishop Perry is to sail for Europe on February 27th to visit the Episcopal Churches. His visit will include attendance at the annual convocation of these churches during Easter Week at which he will preside. Bishop Perry is to be in Florence Holy Week, Good Friday and Easter in Rome. The following Sunday he is to be in Paris. He is also to visit Dresden, Nice and Munich.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

The Church has lost one of her greatest sons in the death of Bishop Charles Gore, who died on January 16th of influenza. Bishop Gore was in his 78th year. He was a leader in the Church unity movement, was the author of many notable books of theology, and was considered a radical in the realm of sociology and politics.

* * *

The General Seminary Alumni met on the 20th, the day the fine Seabury Hall was dedicated. There was a grand crowd there and they had a great day, quite apart from the ceremony of dedication. They were the guests of the Dean and faculty at luncheon and then had an address on the Ethics of Jesus from the Rev. Dr. Easton.

* * *

Ellen-Louise Wallen was a little girl from Greenwich, Connecticut, who was attending school in Munich. She was devoted to the American Church of the Ascension, in Munich, where the Rev. Dr. Frederick M. Kirkus is in charge. Ellen-Louise said that as soon as she was old enough she was going to earn money to build a little chapel for the church. Instead, she was taken seriously ill in the spring of 1930, and just after her mother reached her, her death occurred following an operation for appendicitis. She took her mother to see the church before she would go to the hospital. She was a girl of high spirits, full of fun and charm, and just fifteen when she died.

In her name, her parents, Mr. and Mrs. George S. Wallen, have established a memorial fund of \$50,000 to aid the church in Munich and the library connected with it. A chapel, library and living quarters will eventually be erected in Munich, in her memory, or the memorial will take some other similar form.

* * *

The clergy of the diocese of Springfield are to hold a retreat February 3-5 at the Chapel of St. John the Divine, University of Illinois. It is to be conducted by Dean J. A. Schaad of Quincy. Clergy from outside the diocese are invited to attend. The men will live in Newman Hall, dormitory of the Roman Catholic foundation at the University.

* * *

The joint commission to consider the status of the Negro in the Church, and the means whereby a full measure of leadership may be developed, held a meeting in Washington, January 14th and 15th. This promises to be one of the most lively de-

bated matters to come before the next General Convention. Bishop Penick of North Carolina is the leader of the group desiring to give them their own missionary districts and bishops, ignoring present diocesan lines. Bishop Reese of Georgia on the other hand is convinced that the Negro work of the Church must not be separated from the white work.

* * *

In a vast rural parish in the Southwest where one man is in charge of widely scattered centers, he planned last summer to take no real holiday but instead to pack a tent and cooking apparatus into his car and go off on a month's tour, holding services and Bible schools in a number of places which were otherwise without religious care. A cut in appropriations left him without money for gasoline and he had no choice but to stay home. Between two churches, forty-six miles apart, not a single service was held—for lack of the price of gasoline.

* * *

A very significant document which we are printing in this issue is the "Declaration of an American Citizen" which is being produced this month in religious journals throughout the country. Those of you who followed the debates at General Convention will recall that the question as to whether the will of God or the will of the state should claim our first loyalty gave the Convention some of its most lively sessions. Senator Cutting of New Mexico is now offering to Congress an amendment to the naturalization law which while less than all a Christian should desire, is a great improvement on the present law. We believe many Episcopalians will sign this declaration eagerly. Signatures may be sent to THE WITNESS, 931 Tribune Building, New York, or to any of the religious journals that are, this month, producing the declaration cooperatively. They will then be compiled and dispatched to Washington. The declaration is a joint product of editors of religious journals of many denominations, and has been passed upon by Mr. John W. Davis, Churchman, lawyer and former presidential candidate. If you care to sign it merely tear out the page containing the line for your signature and mail to us.

* * *

The Rev. George F. Taylor, recently of St. James, New York, and formerly rector of St. George's, Flushing, Long Island, has been made the associate rector of the Ascension, New York.

* * *

The upper house of the convocation of Canterbury took what the Archbishop described as an "historical step" last Wednesday by adopting unanimously a resolution proposing intercommunion between



DR. REINHEIMER
Leads Chicago Conference

the Church of England and the "Old Catholic" Churches of Europe.

The action taken by the Canterbury convocation began in 1930 at the Lambeth conference. As an outgrowth of that conference there was a meeting at Bonn, Germany, last July between representatives of the Anglican Communion and the "Old Catholic" churches, the Bishop of Gloucester presiding. Subsequently, the "Old Catholic" Congress at Vienna resolved that intercommunion should be permitted between members of the "Old Catholic" churches and of the Anglican Communion.

* * *

Seabury Hall, General Theological Seminary's first new building to be constructed in thirty years, was dedicated last Wednesday by Bishop Matthews of New Jersey. The building is a memorial to the Rev. Charles Seabury and his son, the Rev. William Jones Seabury, once a member of the faculty. Judge Samuel Seabury, who is doing so much to destroy the credit of Tammany Hall, is a son of the professor and they are all descendants of Bishop Seabury.

* * *

The semi-annual meeting of the Central New York Woman's Auxiliary was held in St. Paul's Church, Syracuse, N. Y., January 15th. Diocesan programs to be considered for the coming year were presented by Archdeacon Jaynes. A pledge of \$56,000 with \$7,500 for special interests to church work this year was made. Report of the diocesan officers showed that the total amount contributed for supply work inside and outside the diocese was \$10,650.01; United Thank Offering \$36,191.47, and total pledges for special

and corporate gifts for the year amounted to \$9,665.69. The annual conference of diocesan and district officers will take place May 25th and 26th in Watertown.

* * *

Here is news; at the annual meeting of St. John's, Elmira, N. Y., the treasurer reported that the receipts of the parish had doubled in the past five years. How about 1932 over 1931? Double there and it would be worth a big headline.

* * *

St. Paul's, Chattanooga, shares with a number of charitable institutions a fund of \$18,000 according to the will of Mrs. Frank Neiland, recently probated. St. Paul's is to receive a trust fund of \$10,000.

* * *

Secretaries, executives and vice-presidents, from 281 Fourth Avenue met in Chicago earlier in the month with a flock of officers from dioceses throughout the country. They discussed the Church Program and what is to be done about it. Whether they arrived at an answer I have not been told. The Rev. Dr. Reinheimer, head of the Field Department, was the boss of the conference. Speeches were made by Dr. Louis B. Franklin, the Rev. G. Warfield Hobbs, Dr. Reinheimer, the Rev. Charles H. Collett and probably a lot of other people.

* * *

The Presiding Bishop called in every one of the scores of people who work at the Church Missions House the other day and asked them what their ideas were on the subject of salary cuts. Of course one doesn't get a tremendous amount of enthusiasm at such a meeting and from reports I have picked up here and there, I gather feelings were rather mixed at this one. You can't get away from the fact that most of us figure that the other fellow is getting too much and that we are, if anything, underpaid. However, after it was all over a cut in pay right down the line was on the books, subject of course to the action of the Council at the meeting next week. The boss asking you to vote yes or no on a pay cut which you know to be inevitable is a good deal like asking the drafted man if he will go to war. But even at that it is nice to be asked—or is it?

* * *

The fact is affairs are in a bad way at the Church Missions House. We shall know all about it I presume as soon as the Council meets next week. You read the advertisement which appeared last week setting forth the results of our shortcomings when translated into work in the field. It now appears that things are much worse than anyone had supposed. Not only is the Church hundreds of thousands of dollars short of the budget

January 28, 1932

for 1932, set by the last General Convention, but it is also a long way from having received the sum promised for 1931. Maybe it will come in before the meeting of the Council next week. If it doesn't the gentlemen who make up the Council are going to have to work overtime to cut the garment to the cloth that has been provided.

* * *

If you have a college in your town, with a band, you may be interested in what they did in Canyon, Texas, a few weeks ago. All the Sunday school children in town, of all sorts, had a parade one Sunday morning. The parade was led by the college band.

Canyon is in the missionary district of North Texas. The Episcopal Church has no Church school and no resident priest there, but there is a church building and also a student center, widely known as the Little House of Fellowship, presided over by Mrs. E. F. Page. Church and student center were on the parade's line of march, so Mrs. Page opened the church and planted the little processional cross in the doorway, where everyone saluted it.

The whole town of Canyon celebrated its twenty-fifth anniversary last year. The student center and the Episcopal Church, which was the first brick church built there, were commended in the public program of the celebration.

* * *

The drug store is the place where a men's Bible class is meeting, in a small town where there is no church. A Church Army man started the class with the owner of the store, the cashier of the bank, and three others, and soon there were twelve.

* * *

Among the students of the Negro schools, Fisk University and Meharry Medical College, Nashville, Tennessee, there are about sixty Episcopal Church communicants. The vicar of Holy Trinity Mission has a monthly celebration of the Holy Communion for them, in one of the university buildings. This clergyman is the Rev. A. M. Cochran, a musician, who a few years ago composed a beautiful choral setting for the service, based on some of the more solemn Negro spirituals.

* * *

The Chinese Government's Minister to Mexico, formerly Chinese consul general in New York City, is the son of a former priest of True Sunshine Mission in San Francisco. He is a keen Churchman, a member of Christ Church Cathedral, Mexico City, where official representatives of several other non-Mexican nationalities are among the congregation.

* * *

In Spur, missionary district of

THE WITNESS Religion **MACMILLAN** Philosophy

Page Eleven

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ENDORSEMENT

The series of articles to appear in THE WITNESS during Lent, dealing with the present international and economic situations, announced in last week's issue, has been endorsed by the Social Service Department of the National Council. They have recently sent out word commending the series and urging the formation of discussion groups in parishes. Also Heywood Broun says; "Practically all of the good speeches delivered in this country during the last four years have been made by Nicholas Murray Butler." Dr. Butler is the lead-off man for this WITNESS series. We urge you to hurry with your order, since it must be received the first week of February to enable us to send you the first Lenten Number.

North Texas, the temporary chapel where Bishop Seaman holds occasional services is located in the bank.

* * *

Mrs. Gertrude S. Hasbrouck is delivering a series of lectures on sex character education in Providence, sponsored by the Women's Church Societies of Rhode Island.

* * *

Bishop Strider of West Virginia is conducting a mission this week at Christ Church, Roanoke. There are all sorts of meetings; young people, children, and of course any number of services for the older folks. Bishop Strider, so I am told, is one of the best missionaries in the Church.

* * *

Here is the first Lenten Service Announcement that we have received, though I suppose they will be pouring in from now on. This is for Trinity, Elmira, where they are to have noon-day services each Wednesday with the following preachers; Bishop Fiske, Rev. Don Frank Fenn, Rev. Robert E. Gribbin of Winston-Salem, Rev. C. Rankin Barnes, social service secretary, Rev. F. R. Godolphin of New York, Rev. H. W. B. Donegan of Baltimore and Rev. Gerald A. Cunningham of Stamford, Connecticut. Fine set-up.

* * *

After a careful survey of St. Stephen's College, which resulted in a most complimentary report of the status of the college as an educational institution, the trustees of Columbia University have issued an appeal for an endowment of one million dollars. At the moment the college has an annual deficit of \$50,000. Columbia agrees to be responsible for half of this moderate amount for the year 1932-33, and is to cooperate in securing the other \$25,000 needed for the

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* * *

The Rev. Arthur Verne Wiggins has just returned to his home in Story City, Iowa, after three years of work in Liberia. It is probable that he will give part of his time to assisting in the student work at Ames, in charge of the Rev. LeRoy Burroughs. Mr. Wiggins is a graduate of Ames.

* * *

They are producing "The Chocolate Soldier" at the Church of the Heavenly Rest, New York, this evening for the benefit of the unemployed of the parish. The operetta is being produced by the Young People's Society of the parish.

* * *

The Rev. W. T. Crocker, seventy year old rector of the Epiphany, New York, has resigned in order to retire from the active ministry.

* * *

The Rev. Lyman E. Satee was ordained to the priesthood by Bishop Howden on December 31st at Gallup, New Mexico. Mr. Satee, formerly in Arizona, has been placed in charge of a number of missions.

* * *

The Rev. L. P. Spencer goes to Lawrence and Speed, Edgecombe County, North Carolina. His former field in Vance County will be cared for by the rectors of Henderson and Warrenton.

* * *

The Catholic Club of Chicago plans to hold a series of missions throughout the diocese during Lent. The general subject will be the Eucharist.

* * *

The Rev. Howard R. Brinker thinks that the Psalms help drive away the effect of the depression. Anyhow he is preaching a series of sermons on "The Psalms as Dispellers of Depression" at his parish, St. Bartholomew's, Chicago.

* * *

"A good man who believed in God and lived accordingly," is the comment of a friend on the late George M. McCandless, a business man of Pittsburgh, Pa. He has bequeathed

about one-tenth of his estate to Trinity Cathedral, Pittsburgh, and nearly another tenth to Episcopal Church parishes and institutions.

* * *

When Bishop Hulse of Cuba visited the town of Florida this winter six young people were confirmed and the service was crowded although as yet the mission has no church building. Seventeen were confirmed at Cespedes, eight at Sibanicu, and four in the newly completed Church of St. Paul, Camaguey.

* * *

Episcopal Church Hospitals in the United States render an annual free service worth over \$2,500,000. There are seventy-eight such hospitals, with

eight thousand beds. Three quarters of a million people are treated by these hospitals annually.

These figures, gathered by the National Council's Social Service Department, do not include St. Luke's Hospital, Manila, St. Luke's, Ponce, Porto Rico, Hudson Stuck Hospital, Fort Yukon, Alaska, the smaller medical work in Hawaii, and certain dispensary work in all these outlying parts of the United States, all of which would largely increase the totals.

* * *

Commemoration of the life of George Washington, particularly in his adherence to the teachings of Christianity and his activities as a

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Churchman, will form the keynote of a series of special services at Washington Cathedral with distinguished men and women speakers during the coming celebration of the 200th anniversary of his birth.

Among the distinguished persons who have accepted the invitation of Bishop Freeman to deliver addresses at these services are Representative Ruth Bryan Owen of Florida; Representative James M. Beck of Pennsylvania; former Senator George Wharton Pepper of Pennsylvania; the Reverend Joseph Fort Newton of Philadelphia; the Reverend S. Parkes Cadman of New York and Mrs. William Adams Brown of New York, chairman of the National Women's Committee of the Cathedral. Other speakers for the special services will be announced at a later date.

The purpose of the program at the Cathedral is to emphasize not only the spiritual background of Washington, but also to direct attention to the importance of religion in the life of the nation and to provide the appropriate religious element in the bicentennial celebration in the National Capitol. The program has been formulated by a committee under the direction of Canon Anson Phelps Stokes of the Cathedral.

* * *

A diocesan clergy conference met at Tallahassee, Florida, January 20th and 21st, led by Bishop Penick of North Carolina, who is also the chairman of the provincial field department. Bishop Juhan also was present.

* * *

The Rev. Frank D. Dean has accepted a call to St. Timothy's, Wilson, N. C. He has been in charge of mission work around Wilmington for many years.

* * *

The Hon. Alanson B. Houghton is the new treasurer of the continuation committee of the World Conference on Faith and Order, elected at a meeting of the American continuation committee held in New York City on January 14. At the same meeting the American members organized as the American group, with the following officers: chairman, the Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary; vice-chairman, the Rev. Dr. Robert Bagnell, pastor of Grace Methodist Episcopal Church, Harrisburg, Pa.; secretary, Rev. Floyd Tomkins, Jr., assistant rector, Holy Trinity Church, Philadelphia.

There are thus at least three groups which should be distinguished. There is our General Convention joint commission on the World Conference of Faith and Order, first appointed in 1910. Of this, Bishop Manning is president, Bishop Perry is chairman of the executive committee, and the Rev. Floyd Tomkins, Jr., is secretary.

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Then there is the great international continuation committee, appointed after the World Conference in Lausanne, in 1927. The Archbishop of York is chairman of this, and six or eight of the joint commissions are members. Our joint commission is one of many similar commissions in many lands and in many communions cooperating with this Continuation Committee.

It is now hoped and intended that a second World Conference may take place in 1937.

* * *

The Rev. H. Percy Silver of New York, who, as you may have heard, occasionally tells a story, is responsible for this one which will be appreciated at least by parish treasurers and rectors. It seems that a parish elected a new treasurer. He was a very enterprising gentleman. He sent a letter to all members of the parish, soon followed by a second to all those who did not respond to the first. These were soon followed by still a third. One day the rector met one of the parishioners on the street—a man not particularly famous for his generosity. "Well" said the parishioner, "I see you have a new treasurer. He is right on the job too apparently. Already I have had three letters from him. I have only one objection to him—his spelling is terrible."

"Is that so", replied the rector. "I am glad you told me. I shall call his attention to it."

"Yes," came back the parishioner, "in his third letter he had skunk spelt with a 'c,' and had two 's's' in lousy."

* * *

How the Reformation Happened is the subject of a series of lectures to be given by the Rev. L. C. Lewis of St. James Church, Philadelphia, before the Churchwomen's Club of that city. This club has a membership of over 1200.

* * *

The Rev. Charles F. Blaisdell, Memphis, is holding a mission January 31st and February 1st and 2nd, at Christ Church, Mobile, Alabama. It is a part of the Teaching Mission on the Great Commission that is being held throughout the province of Sewanee.

* * *

The National Council is to meet this coming week in New York and there seems to be little question but that they will have to tackle the

difficult job of cutting down on the national work of the Church to bring it within the pledges that have come in from dioceses and missionary districts. Some money will undoubtedly be saved by cutting down on the overhead expenses but from present indication any such saving will be quite inadequate. There is a grave possibility that missionary work will have to be abandoned and crippled, vacancies left unfilled, volunteers to the mission fields turned back and salaries reduced all along the line.

It is said on good authority that those parishes where the every mem-

ber canvass was carefully planned and the directions of the National Field Department followed, have not suffered this year, in comparison with previous years. On the other hand a great many parishes, going along with the times, have thrown up their hands, decided before hand that it was impossible for them to meet their quotas, with the crippling of their own work and the work of the National Church as the result.

There is a possibility of course that sufficient pledges will yet come in before the meeting of the Council to cover the budget.

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A.M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

Little Church Around the Corner Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communion, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 8, 9:30, 11 and 7:45.
Wed., Thurs., and Holy Days.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

OBITUARY

Died, at Montgomery, Alabama, January 5, 1932, Mrs. Mary Cameron Beckwith, widow of the late Bishop Beckwith. She was born in Memphis, Tennessee, June 12, 1869, the daughter of John Cameron, Captain in the Confederate Army, and Mary Myers Cameron; and was married at Galveston, Texas, May 11, 1897, while her husband was rector of Trinity Church there. She is survived by relatives in Alabama, Tennessee and Virginia, and by her step-son, Edmund R. Beckwith of New York City.

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