

The **WITNESS**

CHICAGO, SEPTEMBER 3, 1925



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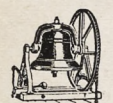
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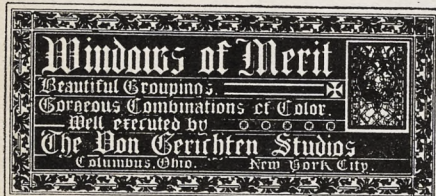
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A VENTURE OF FAITH

TABOR COLLEGE

By

RT. REV. IRVING P. JOHNSON, D. D.

MAY I present to the readers of THE WITNESS a drama in five acts, in which drama I want them to play an inconspicuous role.

This drama may end in tragedy unless we play our role, which will bring no applause for us, but which may make it easier for the chief actors to play their parts and change a tragedy into a true drama.

We do not appear until the fifth act and we can take our parts without much rehearsal.

The drama is laid in a small town in southwestern Iowa, Tabor.

It is a town of only 1,200 people, but great dramas have been enacted in small places.

ACT I

In the early fifties a group of young folks, full of the spirit of the pioneer, with the zest of life before them, left Oberlin College and settled in what was to be the town of Tabor.

There, they faced the problems of life, and there they founded a school which was to be devoted to the cause of Christian Education.

These young folks were Congregationalists and in order to preserve the college to the service of their Master, they stipulated that the majority of the trustees should be Congregationalists.

ACT II

In the sixties a Christian gentleman became the president of Tabor College and devoted thirty years of his life to the education of the young of both sexes, not only for their needs in this life, but in the hope of eternal life.

A long line of alumni, drawn mostly from the vicinity of the community, were trained to the love of God and the service of their fellow

During his life time the institution flourished and was highly respected in educational circles.

ACT III

During the first quarter of the present century, this small college had a hard struggle to maintain itself.

The Congregationalists had sponsored two collegiate institutions in Iowa, whereas, the one founded by the Episcopal Church had ceased to function.

The two were more than the Congregationalists could support and so they quite properly centered their interest on the one that seemed more promising, with the result that Tabor College became more and more involved in debt.

The burden of its maintenance fell more and more upon local members of the board, who pledged themselves generously to maintain it.

In the year 1925 matters had reached the point where it seemed that Tabor College must close its doors, although it was the only collegiate institution in a quadrant of 100 miles from the southwest corner of Iowa.

In their extremity the trustees turned to the Episcopal Church and at a meeting of certain bishops of the Sixth Province asked them to take it over.

The province had no machinery; the Diocese of Iowa was unequal to the task; other dioceses in the province had made other collegiate affiliations.

The time for opening the institution for the fall term was too near and the patient was too ill to wait upon the slow moving machinery of official methods.

Moines with the seven or eight residents of the little town of Tabor who were facing the extinction of the institution that had been the glory of their community, it seemed tragic that the lives of those Christian men who had built Tabor College should end in failure.

But, officially, there was nothing that could be done.

It occurred to some of the bishops in this meeting that they were not merely officials, but also persons, and that if anything could be done to prevent calamity it must be done by them individually and not officially.

So we promised to visit Tabor and see what could be done.

In the meantime one young lad, a candidate for Orders in this Church and a student at Tabor, started to canvas the neighborhood for students, in faith that God would provide a way for Tabor College to open this fall. He reminded me of the lad with five loaves and two small fishes.

ACT IV.

Two of these bishops visited Tabor and found there a group of buildings, well equipped and modern, costing at least \$350,000 to build, but having little or no selling value.

We found opposite the Campus a large Congregational Church in which the pastorate was vacant.

We found a community of twelve hundred people who had done their best, anxious to keep the college doors open but unable to do so longer by their own efforts.

Would the Episcopal Church take it over and make an Episcopal College thereof?

We told them that we couldn't and we wouldn't, but that we would try an experiment in Church unity and

see whether we could run it in partnership.

If they would give us five members on a Board of fifteen; elect a clergyman of the Church as President, and permit the services of the Episcopal Church to be used in the College, we would back up the enterprise and go into partnership in this business of Christian Education, permitting the Congregationalists to have a course in religion such as they had previously done.

We felt that the traditions of seventy years' preponderance of Congregationalists in the town and on the Board would be offset by the fact that the President and Dean should be members of the Episcopal Church; and that if we were going to make the efforts to attract students from the Episcopal Church, they should have the privileges of her services in the College as there is no Episcopal Church in the town.

We could see no justice in obliterating the influence which had built the institution and preferred cooperation to substitution.

It seemed to be the kind of an experiment in Church unity which would bring forth fruit in greater degree than bureaus of Church relations passing resolutions.

We secured the services of two clergymen of the Church who are willing to serve as President and Dean of the Faculty, and we have launched this venture of faith in Christian unity with the hope that it might be more constructive than merely talking about Christian unity.

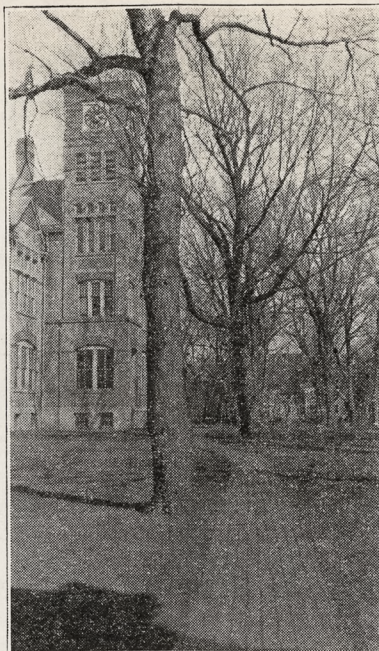
ACT V.

What about it?

In accepting this responsibility along with Bishop Longley and Bishop Shaylor, I thought of the thousands of regular readers of THE WITNESS who for several years have read what I have had to say and I hoped that they would become partners in what these three bishops have attempted to do in the interest of Church unity, and also to save the establishment, in this age, when small colleges are coming back, and when colleges with a Christian tone are so sorely needed.

So we prayed to God at the Eucharist, which was celebrated at Glenwood, Iowa, on the morning that we visited the neighboring town of Tabor, asking if He would put it in the hearts of the readers of THE WITNESS to become patrons of Tabor College, to save it for the cause of Christian Education and to provide a college in the Midwest to which such of our young folk as desire can go, having the atmosphere of the Church and contact with a faculty pledged to the cause of Christian Education.

If God wills to answer that prayer



THE BELL TOWER

A Scene On Tabor Campus

He will put it into the hearts of each and every reader of this article to put their shoulder to the enterprise and help this drama in Church unity, so impossible as to need great faith and yet so practical as to produce the hope that love can prevail.

Your part in the play is just this: to join with us in your prayers that this experiment in Church unity may be successful, and to send a sum of money proportionate to your ability from \$1.00 to \$1000 to help pay the debts and finance the enterprise.

The Rev. F. W. Clayton, lately rector of Princess Anne, Md., has visited Tabor, faced the difficulty and been elected by the College as its President, which office he has accepted.

The Rev. Leroy Weeks of Emmetsburg, Iowa, with long experience in education has agreed to act as Dean of the Faculty.

These two men have offered themselves because they believe in the venture, and they have been elected by the local Congregational Church to act as pulpit supplies for the coming year.

I ask you to be their partners and to send something at this time as God has blessed you to enable us to keep our share of the venture.

If our readers will each do something (besides talk) in the cause of Church unity, I am confident these two men will work out the problem of unity in this institution and save a venerable college to the cause of Christ.

Send something now as a thank offering for your summer pleasures.

even though it be small and accept your part in bringing this drama to a joyful ending.

If you will make some response, each of you, I will feel repaid for all the gratuitous advice and teaching that I have given you in the past few years.

Make your checks payable to me, and send them as your contribution to

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Do it now if you wish to help us greatly. If many will help a little, all will help effectively.

A Message from the College President

By Rev. F. W. Clayton

WHEN I first saw Tabor College in company with Bishop Johnson and Bishop Longley, there came into my mind these few lines of Ruskin: "The whole nation is, in fact, bound together as men are by ropes on a glacier, if one falls the rest must either lift him or drag him along with them as dead weight not without increase of danger to themselves." Surely, I thought, there are enough people in this country who would be willing to hang on to a rope long enough and strong enough to pull this College into the safety zone.

Tabor College is worth the best effort that can be put forward. It has good traditions; it has served a great purpose, and it still hopes to serve an even greater purpose. This is what it offers: Spiritual values in College life; leadership; Clear thinking, and a high type of Physical Education.

This Christian College offers to the student a full life, because that life will have as a foundation a religious conception of education. Religious, because religion is neither apart from life, not a part of life, but life, at its highest and best.

The Bishops of Colorado, Nebraska and Iowa are putting their best endeavor into the future of Tabor College. As the first President under the new regime I am asking the readers of THE WITNESS, and indeed the members of this great Church at large, to come in with us in this great missionary adventure.

Hooker School, in Mexico, is badly in need of a woman of thorough training to become the head of the domestic science department. Any who feel themselves to be qualified that are interested in the position should write to Deaconess Newell, Hooker School, Calle Colon, Mexico.

Chairman of Trustees Tells of Tabor

By Charles E. Howard

TABOR COLLEGE has nearly seventy years of most remarkable history to her credit. It was founded in prayer and sacrifice and service.

One of the early founders gave all he had and started again. A poor woman who supported herself and family by taking in washings brought one dozen of eggs to the first president and asked if he would accept them for the college.

Time and space forbid speaking of Gaston and Todd, Adams and Brooks, and a long list of men and women who have given their best that Tabor might be a beacon light to guide people and help them get the right vision of life.

Seven graduated in the class of '91: three went into the ministry, two into law, one into medicine, and one, the flower of the class, into teaching. For twenty-two years she builded her life into the very walls of the institution. The atmosphere about the faculty and students and townspeople was purer because of her.

Susian Jewell, a pupil, fired by her zeal, gave herself to her alma mater for twelve years, taught and lived the high ideals she herself caught from her teacher, Mattie Morrison. Another pupil saw a glimpse of the higher life and gave eight years of the most strenuous work to the young people in Tabor College.

Margaret Lawrence, Susian Jewell, Mattie Morrison, what a trio. Those who knew them said they had been with Jesus and learned of Him.

The history of Tabor College fairly teems with the noble, the true and high minded.

Fifty-six of her sons and daughters have gone into the home and foreign mission field.

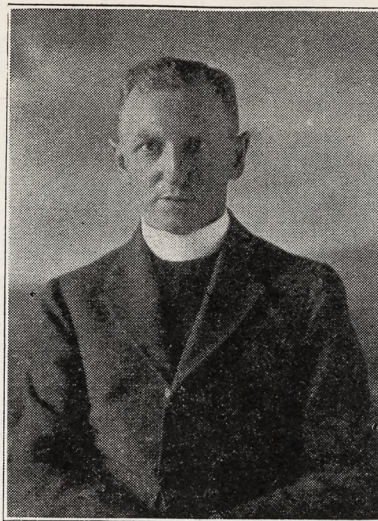
A long list of men have chosen the ministry. Some there are in the law profession who rank with Charles Evans Hughes and William Howard Taft.

A few years ago Congregational Iowa was looking for a leader. She came to Tabor and found her man. Nebraska came here and found Congressman and Senators

Oklahoma found here a man to fill her largest pulpit.

Pomona College sought a man to accept the Chair of Christian Education; out of Tabor he came.

In every walk of life throughout the land lives and homes are better



REV. F. W. CLAYTON
President of Tabor College

and richer far because of the little college in Tabor.

Now Congregationalists need help to carry on the work so nobly begun. The Episcopalians have heard our Macedonian call to come over and help us.

The trustees are unanimous in asking them to co-operate in this, the greatest work that can be—of helping the boys and girls to make the right start in life.

We extend a most urgent appeal to Congregationalists and Episcopalians alike to support this most needy work.

In that most remarkable eleventh chapter of Hebrews, Paul enumerates a host of worthies who have obtained by faith. He closes with this marvelous thought that they without us have not been made perfect.

Isn't it true that the men and women who have been so faithful in laboring for Tabor—that they without us should not be made perfect.

Let's Know

By Rev. Frank E. Wilson

NO GUILE

WE WISH we might know more about St. Bartholomew. Our scanty information is rather tantalizing because it indicates a very fine character, worthy of closer acquaintance.

From his name he was obviously of Hebrew stock. Bartholomew means Bar-Talmi, or the Son of Talmi. It may well have been his surname just as St. John might have been called John Bar-Zebdee. For a

great many circumstantial reasons most scholars identify him with Nathanael, so that we may feel safe in speaking of him as Nathanael Bartholomew.

He was one of the twelve apostles—merely mentioned in the Synoptic Gospels, but the subject of that beautiful story told in the first chapter of St. John. Philip had found our Lord and with the true missionary spirit had promptly hunted out his neighbor to share with him the blessing of this new friendship. As the two prospective apostles came to Jesus, our Saviour made His penetrating statement—"Behold, an Israelite indeed, in whom is no guile." And the interview closes with Nathanael's announcement of personal faith—"Rabbi, Thou art the son of God; Thou art the King of Israel."

Certainly it tells us that Nathanael was a man of true piety. He companied with the apostles during our Lord's ministry and was one of those fishing in the Sea of Galilee when He came to them after His resurrection. From that time there is nothing but legend. Three centuries later Eusebius writes that



TABOR STUDENTS
At Work In Laboratory

Pantaenus, a teacher of Alexandria (180 A. D.) went to preach the Gospel in the east and travelled as far as India. There he is said to have found Christians who were already acquainted with the Gospel of St. Matthew which they told him had been brought to them by this same Bartholomew. It reminds one of that other tradition which assigns St. Thomas as the first apostle to India. Possibly they both went there and established that colony of Christians on the Malabar Coast who still preserve some of their primitive Christian customs. He is said to have carried his work into other eastern countries as well and to have met his death in Armenia where he was flayed alive. So Michelangelo in his great painting of the Last Judgment shows Bartholomew flayed and holding his own skin in his hand.

His day in the Church calendar came on August 24, a day which was sadly reddened with the blood of other Christians many centuries after the martyrdom of the apostle.

The Reformation movement in France was carried on by the Huguenots under the leadership of Admiral de Coligny. All sorts of political complications entered into the movement, causing three religious wars in a few years. Catherine de Medici, mother of the king, was the inveterate enemy of Coligny and was probably the principal factor in the effort to rid France of its reformers by means of a general massacre. It was on St. Bartholomew's Day, 1572, that the plan was put into execution. Coligny was first assassinated, followed by a large number of the

Huguenots of Paris. During the ensuing week the massacre was carried into the outlying provinces of France until the total number of dead reached an enormous figure. Estimates of the number range all the way from 10,000 to 100,000—the true figure being very likely somewhere near 30,000 men, women, and children. When the news reached Rome, Pope Gregory XIII ordered a solemn "Te Deum" to be sung by way of thanksgiving. It was a sorry profanation of the day dedicated to the apostle "in whom is no guile."

THE CANON ON DEACONESSSES

A GENERAL CONVENTION TOPIC

Two Statements

By Rev. George L. Richardson, D.D.

AT DETROIT in 1919 the General Convention voted to have a Commission on Adapting the Office of Deaconess to the Present Tasks of the Church and such a Commission was appointed with Bishop Rhineland as chairman. The Commission put in a great deal of hard work and study on the problem and presented a report at Portland in 1922, but it never got beyond the House of Bishops where the Committee on Canons reported adversely and the whole matter was referred back to the Commission for further consideration. The objections on which this action was based seem to have been chiefly (1) that the new Canon said nothing about the effect that marriage would have upon the status of the Deaconess and (2) in spite of an emphatic statement to the contrary in the report, the fear that the Commission was trying to assimilate the position of the Deaconess to that of the male Deacon. The Commission has now prepared and is sending to the members-elect of the General Convention, which is to meet in October, a second report with a new draft of a canon, to take the place of the present Canon 24, and a proposed Office for the making of the Deaconesses which they will move to have adopted and authorized by the Convention,—an action which was contemplated when the present Canon was originally passed. (See Section 7.)

The principal changes are in the direction of raising the standard for admission to the order. The Commission proposes a two years' period of candidacy and an examination on subjects prescribed in the Canon, namely: Holy Scripture, Church History, Christian Missions, Doctrine, Ministration, Religious Education, and Social Service. The

Canon provides that "a woman of devout character and approved fitness, unmarried or widowed, may be made a Deaconess by any Bishop having a jurisdiction in this Church." It omits the last sentence of Section 1 in the present Canon, "Such appointment shall be vacated by marriage." This is not because the Commission is in favor of married Deaconesses but because it has come to definite agreement with the position of the Lambeth Report that "the Deaconess dedicates herself to a life-long service, but that no vow or implied promise of celibacy should be required as necessary for admission to the Order."

The Commission is firmly persuaded that "the Church needs a ministry of women not to duplicate or parallel the ministry of men but to bring to the service of the Church those feminine qualities and gifts which are and ought to be woman's unique contribution and without which the Ministry of the Gospel of our Lord cannot be completely realized." This is a much more urgent matter than many of our people understand and should have very careful and impartial consideration.

By Miss Mary Van Kleeck

I believe that the words "unmarried or widowed" should be omitted from the canon, leaving the first sentence to read, "A woman of devout character and approved fitness may be made a Deaconess by any Bishop having jurisdiction in this Church." The ninth section of the canon provides for express authority from the Bishop of the Diocese and the Rector of the Parish before a Deaconess accepts any work. This makes it possible to consider the particular circumstances bearing upon the possible usefulness of a Deaconess at any particular time. If a married

woman can so adjust the demands of her home and her family as to make possible successful service as a Deaconess in any parish, the Church should not be deprived of her services, and she should have the opportunity to exercise her office. If the office of Deaconess is to harmonize with the highest social ideals of women, the canon must be so framed as to give scope for changing circumstances.

The modern woman believes that she must make her contribution to the life of her time through a definite vocation so serious in purpose, so challenging in opportunity, as to be a life work. She recognizes that the circumstances of human relationships, particularly the demands of a home, may make it necessary for her to vary the amount of actual time given to her vocation at different periods of her life. If she marries and has children, two decades may be given to their care, but there may still remain an equal right of fruitful years in which ripened experience, added to her purposeful attitude toward her vocation as a permanent calling, may yield a rich harvest of service to society.

In a simpler social order than our own, women found their work as well as their human relationships within the four walls of home. Now that women's work is no longer limited to the home, a way must be found to fulfill the demands of human relationships in the family without depriving women of the right to fulfill the other primary responsibility of every human being,—to carry on work which utilizes and increases her particular talents, dedicating them to the service of the community. Surely, no one believes that the problem is solved. But it is on the way toward a solution, and the work of the Commission on Deaconesses should recognize as a fact the present thought of women themselves on this subject, and the changing circumstances through which an adjustment is being sought.

If the intention were to make the Office of Deaconess a celibate order, then the canon should frankly recognize this purpose. Some members of the Commission, at least, do not believe that this would provide for the most effective development of the diaconate. If, lacking this intention, the canon provides, as now proposed, for the exclusion of married women from the Office of Deaconess or, by implication, from its exercise, then the Church in fact is inviting women to accept this vocation as a calling which does not preclude marriage but requires the abandonment of the work during marriage. This belittles the calling in comparison with other vocations which women are

choosing as their life work.

Because of these facts, it seems clear that the canon should contain nothing which is not essential as a matter of principle, leaving to the task of administering the canon those decisions which will apply its general principles wisely both for the sake of the Church and for the sake of the Deaconesses. Not under all circumstances could a Deaconess combine a home and family relationships with the duties of her office.

QUESTIONS THAT I HAVE BEEN ASKED

By
BISHOP JOHNSON

WHY LISTEN TO POOR PREACHERS

WHY should a layman go to church to hear a dull sermon? What profit is there in it?

The average American overworks his commercial instincts.

He goes forth to play golf. It is not enough to enjoy the game, he must play for a stake, and then debar those who make money at golf from all amateur contests. Curious attitude!

He sits down to play bridge and there must be a money consideration.

The nation is at war and he sits down to figure what financial advantage may accrue to him. He will give generously to the Red Cross out of his war profits. He goes to church and puts a "tip" on the plate which he would hesitate to give to a head waiter, and then wants to receive the combined products of an actor, a lecturer and a symphony orchestra.

The Lord calls him to be a soldier and unconsciously he becomes a grafter. When he goes to church I am afraid he is of the world, even though temporarily he may not be in it.

In other words, I fear that he has unconsciously transferred his instincts for personal profit from the market to the Church.

Let me explain this more particularly. As a pagan, one goes to the Church on a Sunday to see if it has anything to give him.

This is perfectly natural and right as that's carrying out this pagan instinct. He is like a lad who might go to see a military review. It is a matter of curiosity and possible interest in the affair.

Then he is captivated by the spectacle and enlists in the army.

At once his point of view is changed. If he were merely an observer, he could seek shelter if it rained or leave the parade ground if he were no longer interested. But now he has enlisted, he may not leave

The possibility should be decided by her and by the Rector and the Bishop in whose jurisdiction her work would be done. The fundamental statement of qualifications contained in the canon should be broad enough to harmonize with the changing aspects of women's life work, if it is to make an appeal to women who can measure up to the demands of the office both in trained intelligence and in purposeful devotion to their vocation.

the ranks, nor absent himself from review because he is uncomfortable or because it is no longer profitable or interesting to him.

From the very beginning the Church has been a militant organization.

On entering it you undertake certain obligations as a soldier of Jesus Christ. He does not force upon you this obligation, but you undertake it of your own free will.

You become just as much of a soldier at your Baptism and Confirmation as the minister became an officer at his ordination.

After one has taken the vows of Christian service, he becomes not a hearer, but a doer of those things which Christ through His organization bids him to do.

Among these obligations is the duty to attend divine worship, especially the particular act of worship which He commanded us to observe, namely, the Holy Eucharist.

This is no longer merely a matter of personal comfort or profit, but a matter of obligation based upon his plighted vow to Christ.

He is no longer a pagan, satisfying his curiosity, but a Christian soldier under orders which supersede his personal comfort.

A man is worth just as much as his word is worth; no more and no less. I believe God looks at us in the same way, and I do not believe that He excuses us from our obligation to bear witness to Christ by attendance at divine worship just because it is not interesting.

The Church is carrying so many profiteers today that it is difficult for it to maintain its position, let alone making an aggressive advance.

Every layman who looks at his obligations as matters of personal profit is a drag on the Church's morale; he is not a potential power in carrying out the Master's will.

Cheerful Confidences

By George Parkin Atwater

STIRRING UP THE LAYMEN

WE HAVE in the National Church a Commission on Increased Lay Activities. It recently made its public report. I have seen only excerpts which have appeared in the newspapers.

It has this powerful paragraph.

"No Church, not even though it were the admitted repository of the pure faith once delivered to the Saints, can perpetuate itself beyond a single generation except by the accession of new members. No liturgy, no matter how satisfying in expression and no matter how compelling its appeal, can purify the minds and lift the hearts of those who never hear its words.

"No discipline, no matter how sound it be in psychology nor how powerful it may be in practice, can mold the lives and strengthen the souls of those who do not come under its influence.

"Without the enlistment of the active enthusiasm, without the release of the spiritual zeal and without the employment of the missionary impulses of the laity, the Church must inexorably live a maimed and halting life."

This introduces the large question as to how to keep the laymen constantly enlisted in the Church's work.

The answer to that question is simple in statement but difficult in application.

I believe that the answer is "Give each layman something to do."

This is a hard program. It requires ingenuity and persistence, and organization. It is too large a subject to consider in this short article. But I do wish to call attention to one phase of this subject. I refer to the practise of a parochial canvass.

One of the direct results of a canvass is that many of the people who receive visits get the impression that the active direction of the parish is in the hands of a group represented by the committee that waits upon them. The committee is on the inside, directing the affairs, while they are on the outside, and are merely expected to contribute.

This is an unfortunate impression and it may result in the relaxation of interest in the ones visited. When a canvasser calls on me for money and for money only, after he has gone I have a feeling of remoteness from the project, and that I have been dismissed from any further responsibility for it. It is in the hands of the central group.

That is all wrong. A canvass should be conducted in quite a different way.

(Continued on page 14)

New Church College Opens in the West

Tabor College, Formerly Congregational, to Open Under Direction of Episcopalians

SUPPORT NEEDED

As Bishop Johnson announces on the editorial page of this issue, the Church is to have another college. Tabor College in Iowa is to open this month with a clergyman of the Church as president, with another clergyman as dean, and with five members of the board of trustees who are Episcopalians. That the move is to receive the strong backing of prominent men may be indicated by these two statements, the first by the Rt. Rev. Harry S. Longley, Coadjutor Bishop of Iowa, and the other by Dr. George Mogridge, a physician living in Glenwood, a nearby town.

"There is not a College where our boys and girls can be brought under the Church's influence between Ohio and the Pacific. Here in this middle west country the Church is weak. The Christian bodies of other names are strong. The latter are strong, because they are holding their boys and girls by keeping in touch with them through their Christian educational institutions, and keeping in touch with them during that period of life when they are most apt to wander away from their Church affiliations. The Methodist Church in Iowa has five Colleges.

Saving Tabor College will not only give us one more Christian school, which is so much needed in this day, but it will also be an instrument for missionary work, not only in southwest Iowa, but for the whole Province of the Northwest and to some extent for the Province of the Southwest.

"I am going with my brothers, who are co-operating in this matter, on a great adventure. It takes money to run a College. Some may think that we are on the potential wild goose chase, but with the help of our friends, we may catch the goose or bag even much more, which will help to strengthen the cause of Christian education in this part of the country and leaven the community with some of the treasures the Church holds in her keeping.

"Come over and help us."

HARRY S. LONGLEY,

"It is with a peculiar delight that I respond to the invitation to say a few words to the readers of the WITNESS regarding a recent great undertaking in the Church.

"In assuming the active management of Tabor College, Tabor, Iowa,



BISHOP LONGLEY
Trustee of Tabor College

I believe the Church is taking a very wise and much needed step. More and more we men of secular profession, as well as the men of the priesthood, are realizing the vital need of co-educational Colleges within the Church.

"Personally, I feel, and I know the feeling is shared by a great many others, that the great weakness of the Church has been in losing the best of its young men and women by sending them to our great state Universities and the denominational Colleges, as soon as they have finished their High School course. Not necessarily lost to the denominations, but in most cases lost entirely to the service of their Master.

"There is no reason why the Church of our Fathers should not have great strong parishes throughout this whole middle west,—the field is fertile,—will the people of the Church respond in this emergency?

"Here is our chance to turn the tide, let us not permit the opportunity to pass. I appeal to you as a layman, to all lend a hand and see the great adventure through, an enterprise which I assure you is very dear to the hearts of our Bishops and leaders, and worthily so.

"Even small contributions from the thousands of readers of the WITNESS will assure the success of this Missionary endeavor.

"Trusting that there will be a great and heroic response on the part of the laity of our Church, to this appeal of our leaders, I am,

"Most cordially,

"GEO. MOGRIDGE, M.D.

Money Matters Have The Right of Way

Most Important Matter Before Convention at New Orleans Is the Making of Budget

FRANK DISCUSSION

By Rev. H. P. Almon Abbott

Here is an extract from a statement by Mr. Arthur Boehm, one of the most careful and painstaking of diocesan treasurers: "About one-half of the dioceses, and many of them the largest, have paid less than fifty per cent of their share of the budget expenses of the National Church for each year of the Nation Wide Campaign. The reason for this failure was not inability to pay, but greater interest in parochial and diocesan advancement than in the general missionary work of the Church. This is amply proved by the following illustration of the operations of 1923.

"The total contributions from all sources in all churches of the United States in 1923 amounted to \$36,750,000.

"From these total contributions the sum given the National Church to carry on the entire missionary work of the Church was only \$2,750,000.

"And, again, from these contributions the sum given for the support of the various dioceses was \$2,250,000.

"Leaving a balance by the parishes of the Nation for their own use amounting to \$31,750,000."

These are startling figures, alarming contrasts. They suggest, and forcibly, that the dioceses and parishes, especially parishes, are inoculated with the virus of unbecoming and un-Christianlike selfishness. Evidently, our people as a whole are short on missionary enthusiasm and understanding. Surely, the aim and ideal of any parish of considerable revenue should be to expend at least as much on "others" as it expends upon itself. The parish cannot live the abundant life by keeping itself to itself. The result of it all is that despite the United Thank Offering of the Woman's Auxiliary amounting to \$907,920, and the use of the undesignated legacies given the National Church, amounting to \$1,099,700, and used to pay running expenses, the National Council today is confronted with a debt of \$1,043,158! This is altogether appalling. The solution, if solution there be, will be discovered in a full and frank discussion of the whole matter at New Orleans and a policy determined

(Continued on page 14)

Unity Much Discussed By Church in England

Dean Inge Has Things to Say About
Americans and the Trial in
Tennessee

CHURCH UNITY MATTERS

By Rev. A. Manby Lloyd

At the invitation of the Bishop of Winchester a round-table conference will meet at Farnham Castle from October 23 to 27 for the discussion of the theological basis of the Reservation of the Holy Sacrament, particularly in regard to its use apart from Communion. The following have accepted invitations to be present: The Bishops of Chelmsford, Chichester, Gloucester, Manchester, Ripon (Dr. Strong), Thuro, Bishop Talbot, Dr. Armitage Robinson, Principal Tait (Ridley Hall), Canons Quick, Guy Rogers, Darwell Stone, Streeter, Professor Goudge and others.

* * *

Father Woodlock, S. J., has been giving Anglo-Catholic a piece of his mind, and warning us not to put any trust in Cardinals at Malines or in any "conversations." Canon Lacey reminds him he is only trotting out the old theory of St. Cyprian, who was anxious to find an excuse for unchurching the Novationists. "We do not know how he adjusted this theory to the circumstances of his last two years, when Stephen of Rome excommunicated him."

Father Woodlock had pointed out that our Eastern Orthodox visitors, who have been much feted at the advanced churches, were careful not to communicate with us and to reverence the cross but not the Reserved Sacrament. Mr. Athelston Riley replies:

"The Easterns did not communicate with us. Of course they did not; unity of communion presupposes unity of faith. To rush bodies long separated into premature formal communion is not to hasten, but to delay, true Christian unity; and to patch up unity by ambiguous phrases is a great temptation. But it is perfectly futile. The Archbishop of Kiev did not venerate the Sacrament at Clewer, but the cross. This is extremely probable; I have never seen an Eastern bishop pay outward worship to the Reserved Sacrament, even in his own Church. We are grateful to the Archbishop of Kiev for his deliverance at Holborn on the subject of Anglican orders. How far does he recognize Father Woodlock's orders?"

The visit of the Eastern patriarch



BISHOP SHAYLER
Trustee of Tabor College

and prelates, he says, is of very far-reaching importance and he has lived to see events which, even in his most optimistic days, he never thought possible in his time. We have knit Orthodoxy and Anglicanism in the bonds of intimate friendship. It is a great achievement and the rest will follow in God's good time. (Athelston Riley was an expert on Eastern questions when most of us were in our cradles, or unborn.)

* * *

Dean Inge, writing for the *Morning Post*, has this to say of the trial in Tennessee:

"The particular doctrine which seems to have offended the American farmers is the Darwinian doctrine of the descent of man. This doctrine has been modified since Darwin's time. No competent biologist now supposes that our ancestors were ever at all like gorillas or chimpanzees. 'Homo sapiens' is much older than was formerly supposed. He was entitled to a vote on any enlightened democracy at least half a million years ago. Old books of heraldry give Adam a coat of arms; but Adam was a parvenu compared with the Piltown man.

Why should we be so squeamish . . . every one of us has 'risen,' personally, from very much lower forms of life than monkeys. . . . Why should we be so snobbish about our cousinhood with the so-called lower animals? I have seen very few men who do not compare unfavorably, in point of morals, with a

News Paragraphs of The American Church

One of the Joys of Running a Church
Paper Is Dealing With the
Post Office Department

AN APOLOGY

By Rev. W. B. Spofford

Readers of the issue of August 20th of this paper will quite naturally be wondering what in the world happened to it. The explanation is very simple. I alone am responsible for the makeup of the paper. This should not be, but I am afraid it cannot be otherwise with the treasury in the present condition. THE WITNESS is trying to be a self-sustaining Church paper. . . the only one, I believe, in existence. To accomplish this requires cutting expenses to the bone. The result is that I have no one in the office with whom I can share responsibility. I am not complaining of this. . . I am merely explaining it so that you will be generous in judging me for the mistakes.

Once a year I like to get to New Hampshire to see my father and mother for a week. When I do so part of THE WITNESS office goes with me. The following letter, which I have just written to the Postmaster General, will explain the rest. I am sorry. Mistakes of this sort should not happen. But I see no remedy for it unless someone provides THE WITNESS with a bit of money (which I personally refuse to beg), or unless I break one of the Ten Commandments by completely ignoring my father and mother. As it is I am not so sure that I am not guilty of that sin, for I have been with them but three days in the past two years. However, God will deal with me for that; meanwhile I shall deal with the Postmaster General. Postmaster General, Washington, D. C. My dear Sir:

On Saturday, August 8th, I mailed by first class postage, special delivery, a large envelope containing copy for THE WITNESS from the postoffice at Burkehaven, Lake Sunapee, New Hampshire. It was properly addressed to our office in Chicago.

I have just received word (I am at present at Sewanee Conference, in Tennessee) that this copy has not been delivered on Monday, August 17th.

I think you can imagine what this means to us. The leading articles for the issue of August 20th were in that envelope.

Mistakes are unavoidable, of course, but I fail to understand how

special delivery, could be lost for such a long period of time.

We shall appreciate an investigation, and a report, from the postoffice department.

Yours very truly,

W. B. Spofford,
Managing Editor.

* * *

Now I shall tell you what the result of that letter will be. First of all, if we are lucky, the lost envelope will be delivered to us in about another week. Then two months will pass to give everyone concerned plenty of time to completely forget the incident. It will then be quite safe for the efficient postoffice department, which has raised our rates for postage on numerous occasions, to tell us that the matter has been thoroughly investigated, but that they are very sorry to say that they cannot quite understand what happened, but they assure us that it will not happen again. Just such a report, signed by the postmaster of Chicago . . . rather stamped with his signature . . . is before me as I write this, in answer to a complaint we made sometime ago about the remarkably slow delivery of a bundle of papers going to a clergyman in Providence, Rhode Island.

It is all beyond me. Hardly a mail comes to my desk that does not contain a letter of complain from some subscriber about the slow delivery of his paper. I can do nothing but pass the complaints to the postoffice officials, who, realizing that our political influence is nil, ignore them. THE WITNESS is in the mails on the Monday previous to the date of issue, week in and week out. The paper should reach every single subscriber, no matter where located, that week. If it fails to arrive "kick" to me. I shall in turn continue to "kick" to the postoffice. Also "kick" to your local postmaster. Perhaps if enough of us set up a howl we can do a little something toward remedying the situation. If it can't be improved then I am afraid there is one Church weekly doomed for sudden death.

* * *

I have thought out something which I am sure will be of great value to the Church. This matter of financing, nation wide campaigning, budgeting, and all the rest of it, is a troublesome business. It surely is to me, for I have to read great gobs of articles on the subject written by learned men . . . of course there is nothing more difficult than reading articles by learned men.

Tithing is the Biblical solution to the whole business, and, if I remember correctly, we printed an article



CONSERVATORY OF MUSIC

not long since, advocating that. But I rather suspect that in spite of the earnestness of the writer of that article, the national treasurer is still having difficulties. It is asking too much, this tithing. American Episcopalians simply cannot afford to give one tenth of their incomes. So I propose another solution. Let each and every Episcopalian set aside for the Church each week one tenth of the amount that it costs him to operate his motor-car . . . or motor-cars probably is more accurate. I have gone into the matter thoroughly, finding that the government has carefully compiled the figures. It may surprise many to learn that if this plan of mine can be adopted that it will be possible for each rector to have a salary of \$5,000 a year and rectory, heated; that the Church institutions can all be endowed, and that the National Council can be given \$12,567,492.83.

* * *

By the will of the late Mrs. Mary A. Tolman, widow of the Rev. M. A. Tolman, for many years rector of St. Mark's, Mauch Chunk, Pa., many Church institutions receive bequests. The Philadelphia Divinity School receives \$5,000, the income from which is to help needy students; \$1,000 goes to the chapel of the same school as a trust fund; \$4,000 to Leonard Hall to be added to the endowment fund; \$3,000 to the Nurses School of St. Luke's Hospital, Bethlehem; \$2,000 to St. Mark's, Mauch Chunk, \$1,000 to each of the following, St. Paul's, White Haven; St. Alban's, Roxborough; the Altar Guild, Trinity Church, Asbury Park, N. J.; to the children of the Orphan's Home at Jonestown. There were smaller

gifts to various organizations of these same churches; \$400 to Rev. Hiram Bennett of Williamsport, Pa.; the same amount to the archdeacon of Bethlehem, and \$500 to Rev. Guy H. Madara and Miss Mary Lyon.

* * *

A meeting of the convocation of Sutherland, diocese of Mississippi, has been called for September 22-24. The following names appear on the program: Bishop Green, Rev. W. B. Allen, Rev. W. H. Saunders, Rev. R. E. Grubb, Rev. C. E. Woodson, Rev. E. L. Malone, Rev. B. B. Ramage, Rev. H. W. Wells, Rev. V. H. Sessions, dean of the convocation, Rev. Joseph Kuehnle and Bishop Bratton.

* * *

The summer conferences are getting to be scary places. At Sewanee a thoroughly Christian professor by the name of Bailey set the crowd on their ears by a course on psychology. After a couple of lectures on this business of psycho-analysis I became so frightened that I hardly dared enter into ordinary conversation for fear of revealing my sins. Then Dr. Mercer P. Logan came alone and told us that a person's face really shows what sort of a man he is, so that there seems to be nothing left to do but run away and hide. Incidentally let me add that if any of the summer schools are looking for a top-notch for another year they can't do better than grab onto this man Bailey. He knows his stuff.

* * *

Canon Chase is up and at 'em in New York. He goes after the movies as the teachers of vice, crime and immorality. Then he attacks political corruption in a way that those who read or listen to be accurate,

will understand, and then winds up by stating that the criminal is a person to be redeemed instead of punished, and states that it is the Church's job to get at the whole business.

* * *

Bishop Rowe sends in a horrible picture of the results of the flu epidemic in Alaska. The Church is doing heroic work, but they are up against it for lack of proper equipment, sufficient food and medicines. Bishop Rowe is himself nearly down with the flu but is fighting it off as best he can simply because he feels that he must be in service instead of a bed.

* * *

Bishop Paul Jones, preaching recently in New York, according to press reports, stated that Christ was a radical, and that many of the internationally recognized leaders in the world today were likewise radicals. Nevertheless Bishop Jones attacked radicals as a group.

"The tendency," he said, "is to take up pacifism, or some new thought, then espouse psychoanalysis, socialism, then birth control, communism, vegetarianism, and a lot of other isms, without knowing what these are all about or making any definite attempt to live them out. Such people are always looking for something new, not even staying long enough with one thing to make an impression on it.

"There are those who espouse pacifism, for example. They are strongly against war, but they still insist upon their rights, ready to retaliate or resent any injuries. Also, there are those who espouse socialism, who declare themselves for the co-operative commonwealth, yet draw dividends, take rents, etc.—are radicals intellectually, but nothing more."

* * *

Miss Mary Brooks Cole, formerly in charge of religious education in Grace Church, Grand Rapids, has accepted a similar position at St.

Stephen's, Wilkes-Barre, Pa., Rev. Dr. Flinchbaugh, rector.

* * *

Mr. William Green, president of the American Federation of Labor, is to give the address at a Labor Day service at St. John's Cathedral, New York.

* * *

Bishop Mann of Pittsburgh, in a sermon preached in St. Thomas', New York, stated that we could hope for no successful reforms that did not start with the individual.

* * *

New church being build for St. John's, Providence, Pa. It is to cost about \$25,000. The Rev. Oliver Kingman is rector.

* * *

The Rev. J. S. Schroter has resigned the rectorship of St. James', Marietta, Ga., to accept the rectorship of Christ Church, Mobile, Alabama.

* * *

The Bishop of Washington invited those traveling to the General Convention by way of Washington to stop off a train or two in order to visit the Cathedral, now in process of construction.

* * *

A retreat for the clergy is to be held at Adelynrood, South Byfield, Mass., September 14-27. It is to be conducted by the Rev. G. M. Williams.

* * *

Bishop Graves sailed from Shanghai on August 5th to attend the General Convention.

* * *

A retreat for deaconesses and lay women is to be conducted by the Rev. Harwood Sturtevant, at Taylor Hall, Racine, Wisconsin, from October 25th through the 27th. Write Mrs. George Biller, Taylor Hall.

* * *

Rev. John C. Goodman was advanced to the priesthood on August

23rd at Grace Church, St. Francisville, La., by Bishop Sessums.

* * *

Hope you parsons will take some notice of the ad on the back page. We feel that we have a good thing for you and would like a real response.

* * *

Trinity Church, New Orleans, is being repaired, gallery enlarged, chancel tinted, and the rectory overhauled. The United Thank Offering Service is to be held in Trinity in a month or so.

* * *

The Rev. J. A. Glasier, who a year ago resigned the rectorship of Trinity Church, Bethlehem, Pa., has informed his bishop that he wished to again enter into church work. "Alright," says the bishop, "go to St. Paul's, White Haven." Mr. Glasier arrives there next week. That's the stuff. Now stick.

* * *

The following communication has been sent to us by Bishop Charles Lewis Slattery of Massachusetts. He will now mind me adding that what he so aptly says of Massachusetts colleges applies also to institutions throughout the country. The pastors in college communities are listed in the LIVING CHURCH ANNUAL

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them, I shall be grateful to be told something about each student. If this information can reach me before the first of October we shall be able to use it when friendship and kindness are most needed."

* * *

Six hundred forty-two people, more or less, have written for copies of the issue of the Witness containing the articles on the word OBEY in the marriage service. Sorry, but we can't afford to run that many extra copies each week, for we can never tell when there is to be a demand for a special issue. It just happens that during the past month the Associated Press has sent to their papers throughout the country three long stories based on articles in the Witness. To boast a bit,

rather an indication that we are getting live stuff. Better urge your friend to be a regular subscriber.

* * *

In regard to that word OBEY, my father has written me trash giving his idea on the subject. But it does contain one sentence that may bring a smile: "Us fellows all know by experience that it is sometimes easier to obey our wives than it is to explain that we do not want to do so."

* * *

An ancient query was that which asked, "Is Saul also among the prophets?" But no one seemed astonished that the prophets kept company with Saul. On the same principle, Bishop Fiske of Central New York has not feared to be found in the company of the iconoclastic group of young writers who fill the pages of the American Mercury. His article in the August number on "Bringing in the Millennium" is a witty criticism of "the pernicious activity of the paid uplifter" which has been quoted and commented upon extensively in many more serious and solemn journals.

* * *

St. James' Church, Long Beach, New Jersey, in which six presidents of the United States are reported to have worshipped, was about to be sold at auction because the city assessment for taxes had not been paid. It was saved by the gift of the amount, \$600, by Mr. Ernest Levy, a Jew, who said the sale of the church would be a sacrifice. Mem-

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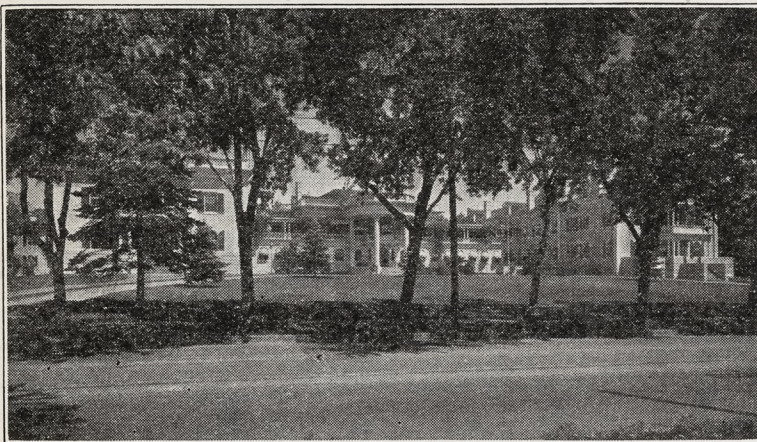
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Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

Church of the Heavenly Rest and Chapel Beloved Disciple

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 4:30 P. M.

Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8, 9:30 and 11 A. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M., and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. C. Russell Moody, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays: 8 and 10:45 A. M. and 7:45 P. M.

Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street

Rev. F. D. Butler, B. D., Rector

SUNDAY SERVICES

8:00 A. M. Holy Communion.

11:00 A. M. Morning Prayer and Sermon. (First Sunday in each month Holy Communion).

ALL WELCOME

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Gethsemane

4th Avenue South, at 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.

Wednesdays, Thursdays and Holy

Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-

song, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

Rev. Jonathan Watson, D. D., Assistant.

Sunday Services: 7:30, 11:00 A. M.,

7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

Saints' Days and Tuesdays, 9:30 a. m.

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Hackett Ave. and Bellevue Place.

Rev. E. Reginald Williams, Rector.

Sundays 8:00, 9:30, 11:00 and 7:00.

Gamma Kappa Delta Club 6:00 p. m.

Sheldon B. Foote, Mus. Bac., F.A.G.O.,

Choirmaster.

Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

The Church attended by summer visitors

within a radius of 50 miles.

bers of the Koo Koo Klan please clip this item and pin it in the top of your hat.

The Rev. Dr. W. O. Waters, the rector of Grace Church, Chicago, one of the veterans among the Chicago clergy, died suddenly of heart failure on August 20. He was stricken while driving an automobile on his vacation in Massachusetts.

Mishawaka has been selected by Bishop Gray as the see city for the diocese of northern Indiana.

Rev. Floyd Van Keuren has resigned as rector of Trinity Church, Columbus, Ohio, to accept the rectorship of Christ Church, Indianapolis.

Zion Church, New York, is to celebrate the 100th anniversary of its founding from the 17th to the 20th of this month. The Rev. E. H. Carhart is the present rector.

Plans for a normal training school in Cuba are being made by Episcopal missionaries in that country, headed by the Venerable Juan McCarthy, archdeacon of Camaguey. A woman in Camaguey province has offered a thirty-three acre tract two and a half miles from La Gloria, a seacoast town in that province, which is in southeastern Cuba, and thirty Cuban young women have expressed a desire to enroll if a school can be founded. Mr. McCarthy is asking friends in this country to donate some \$20,000 to erect and equip a building. He states that Episcopalians in Cuba need a normal school to train native teachers, since American teachers with a missionary spirit are not available.

St. Mark's Church, Augusta, Maine, has accepted a very gracious gift from Mrs. Ellen W. Kling to install a set of chimes in the tower of their church. Mrs. Kling has for months contemplated the gift and a letter was recently received by the vestry containing this generous offer

and was accepted by a rising vote. At the time of the building, the belfry tower was laid on solid foundations in the faith that some day a chime of bells would be installed. Mr. Charles P. Kling, Mrs. Kling's son, has offered to make all the necessary contracts and payments and asked to have associated with him an authorized representative of the vestry. Acting on the latter suggestion, the vestry elected the Rev. Stuart B. Purves, D.D., their rector, as such representative. It is hoped to have the chimes installed for Christmas Eve.

DR. ABBOTT'S ARTICLE

(Continued from Page 8)

upon issuing from such full and frank consideration. The Missionary Work of the Church, and, so, the Church itself, is in peril. We must shelve the Prayer Book for a day or days, for a week or more if needs be, that this subject of vital and imminent importance may have the right of way. And the glibness of the financial experts must not be permitted to choke the utterance of the humblest priest or layman present in the House of Deputies!

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CHEERFUL CONFIDENCES

(Continued from Page 7)

ferent fashion. When Mr. B. receives a committee from the Church, he should not be asked for money only, but he should be invited into the movement and made one of a committee to see the next person. If he shares in only one approach he will nevertheless feel involved in the movement. If a canvass could be so arranged that every person should be enlisted as a canvasser, his own interest in the project would be increased.

I leave it to some genius for organization to present to us a plan by which each person in the parish is enlisted as a part of the acting group. It can be done. Thus a canvass will not be an act of a few, with the many on the outside, but a progressive enlistment of all in the central project.

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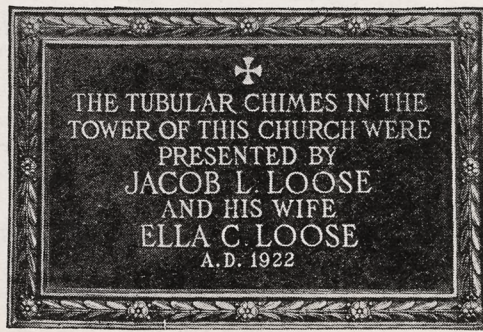
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