

ST. STEPHEN'S COLLEGE NUMBER

# *The* **WITNESS**

CHICAGO, MAY 26, 1927



ST. STEPHEN'S COLLEGE



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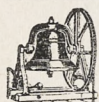
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# THE WITNESS

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## THE SERMON ON THE MOUNT

### *It's Meaning for Christians Today*

BY BISHOP JOHNSON

IN ORDER to discuss any institution properly one ought to consider the fundamental principles, the ABCs, that lie at the foundation of its structure.

There is a whole lot of chatter about the League of Nations on the part of people who know little or nothing about International Law or diplomacy.

The fact that Messrs. Wilson, Taft, Root, and Hughes favored some sort of league, more than offsets the clamor of several million who talk without knowledge.

The Christian Church as an institution was founded by One who seemed to know what was in man and needed not that anyone should tell Him.

Before establishing the organization which was to carry on the Gospel, Christ laid down the principles which were to govern those who claimed to be His disciples.

St. Matthew gathered these sayings into a compact statement which is well known as the Sermon on the Mount.

In it we find those principles upon which Christian character was to be built and for which the Church was to be extended.

It may be of interest to point out some of these principles in the bearing which they may have upon a good deal of the chatter which emanates from novelists, pamphleteers, and philosophers, in their efforts to criticize Christianity and the Christian.

The Sermon on the Mount may be divided into three sections:

I. The values which a man must seek to appropriate before he is invited by Christ to become a disciple.

II. The manner in which he is to conduct himself in that discipleship.

III. The inhibitions which he is to recognize in his practises of that discipleship.

#### I.

After all, we must appreciate values before we are willing to make the effort necessary to secure them. So the Sermon on the Mount begins with the Beatitudes. What are they? Simply a statement of the ideals which the Christian must substitute for those which the world offers.

It is very questionable how large a proportion of human society have any appreciation of the blessedness which Christ asserts.

Do men want to be poor in spirit, pure in heart, or particularly merciful?

Do they really hunger and thirst after righteousness, or is it something for which they have a very moderate appetite?

It is a question of values, for which we are to be willing to make any sacrifice, even to accepting persecution joyfully, for it is the highest value in life.

It has nothing in common with the censorious rebellion against authority and traditions as most reformers imagine, for Christ came not to destroy the law, but to fill it full of meaning and life.

It is the spirit of the law as well as the letter which must be observed. Thou shalt not kill is insufficient; one must not be angry without an adequate cause. Thou shalt not commit adultery and furthermore thou shalt not yield to lustful desire.

Except your righteousness shall exceed mere legal observance, you will not enter the Kingdom of God.

It is a Kingdom of spiritual realities rather than one of legal conventionalities.

In addition to hunger for righteousness and reverence for authority, one must have an attitude of sympathetic fellowship toward our fellow men. Even our enemies should provoke us to kindness, and even social

outcasts are to be objects of compassion.

The disciple of Christ is one who, for better or worse, has gladly accepted these attitudes of Christ, as his own desire, irrespective of the price that he must pay for his devotion. His goal is spiritual perfection, no matter how short a distance he may have travelled along the way.

The Christian life is not one in which we are to compare attainments, one with another, but in which we are to harmonize desire so that all may be in pursuit of the same ideal.

This brings us to the second group of principles in this remarkable sermon.

#### II.

There are three obstacles to spiritual progress which Christ warns us that the Christian must overcome:

First, the Christian must not live his life "to be seen of men."

In prayer, almsgiving, and fasting he is to practise privacy, not publicity; reality not pretense; fellowship with God, not public approval. He puts His gospel upon a qualitative and not a quantitative basis, and assures His disciples that God is the one whom we must please, even at the cost of man's disapproval.

Second, the Christian must not permit despondency and harassing vexation to disturb his poise, but he must trust that God will give him, each day, strength for that day's work.

Third, the Christian must not yield to censorious judgment of his fellowmen, for in doing so he will merit God's judgment on him.

It is not a popular quest which ignores the gallery, stifles self-pity and exonerates the other man from transgression.

#### III.

The last section of this sermon deals



with the inhibitions of the Christian life:

First. The inhibition against a false liberality. The way is narrow; not the person but the way. How often do we find men reversing this process. It is so easy for a narrow person to advocate a broad way;—much easier than for a liberal person to approve a narrow way. The way is so narrow, Christ says, that few will find it.

One may have difficulties in deciding which of several narrow ways to take, but one may also reject entirely the broad way as being excluded by the Master. It is so difficult to discriminate between personal breadth and indiscriminate generalizations.

Second. Religious leaders are to be judged by their fruits. You are to take heed whom ye hear and Christ has given you a sign.

Do men gather figs or thistles? It so often happens that the man who points a narrow way becomes spikey and not digestible. It is not a part of the Gospel that because the way is narrow, the wayfarer shall be prickly. Quite the contrary! He is to be nutritious.

The mere assertion of religious privilege is to be disregarded for the Lord does not hear all who claim to have His personal ear.

Third. The whole Gospel is built up as a well built house upon a solid foundation and not as a temporary shack upon the sand.

The continuity and stability of His Church, He mentions elsewhere; here He contents Himself with the assurance of its stability.

If we seek a reason for the faith that He establishes, you will find it in the statement: "If ye then bring

evil, know how to give good gifts to your children," \* \* \* "do you think that if you ask God for bread, He will give you a stone?"

When one reads the Sermon on the Mount, he need not be concerned either with the failure of Christians to demonstrate it satisfactorily or with the accusations of critics, who do not themselves attempt to appreciate the difficulties of a system, the fundamental principles of which they make no effort to understand.

The Sermon on the Mount is like a mighty mountain, which few can climb but which does not lose its charm because dwellers on the flats speak scornfully of the failure of those who climb.

Of course, the man on the flats is in no danger of falling off. He merely fails to appreciate the glory of the mountains.

## CHURCH COLLEGE WHICH MAKES MEN

### *St. Stephen's Place In Education*

BY FRANK PIERREPONT GRAVES, PH.D.,

*Commissioner of Education, State of New York and President of the University of the State of New York*

THE importance of leaders to democracy, especially at the present time, when we are struggling hard to steer clear of the Scylla and Carybdis of bolshevism and dictatorship alike, is beyond all calculation. The average individual has a serviceable part to play and can perform ordinary activities and help to conserve the achievements of society; but we must always look to his intellectual superiors for the leadership and direction that will keep us clear of confusion and oppression. If democracy is to be preserved and advanced, it must be through trained leaders. Some colleges must make this function their distinct purpose, even if demagogues accuse them of aristocracy and exclusiveness. They will be the real servants of democracy. St. Stephen's College has such a purpose as its determining principle.

The chief impression upon my mind in the matter is that St. Stephen's knows exactly where it intends to go. That would seem to be an axiomatic requirement, but, as far as external evidence goes, it appears to be rather a rare occurrence for a college to have anything like a definite goal. President Butler tells us that, out of the one hundred or more universities in this country, but five—Harvard, Columbia, Cornell, Johns Hopkins, Chicago—have ever had any real goal either at their inception or any other time, and that the rest have grown up without aim by accretions,—pretty much according to

whatsoever features have happened to appeal to various freakish benefactors. But what shall we say of the aim in the five hundred or more colleges in this country? The proportion of *them* that has ever possessed clear objectives, fundamental principles of control, and methods tending to make these principles a reality, must be considerably smaller. It seems as if their numbers might possibly be counted upon the fingers of one hand. If their graduates arrive at any distinction at all, it is largely because of happy accident and because the material composing the student body was well selected in the first place. It is assuredly an innovation for a college to hold, as St. Stephen's does, that it is of value to know just what it wishes to accomplish and to take thought as to how this most effectively may be done.

It is equally refreshing to learn that the chief principle controlling St. Stephen's is that of hard intellectual labor. This, too, seems like a novel goal for the twentieth century college, where the main objects are too frequently held to be a victorious athletic team, an ability to perform the Charleston, etc. Colleges eventually are bound to work their way out of the present confusion. It is evident, however, that St. Stephen's has pointed the way. Industry and perseverance are indispensable to real achievement in life, and, if the colleges are to allow men to form the habit of loafing, it would seem as if

they had largely lost their function. Leadership can never be attained by the indolent and weak willed.

It is also well that St. Stephen's trains its students to approach the problems of life rationally and with an open mind. It has been too much the custom of professors to cultivate the *ex cathedra* attitude in themselves and to demand the *ipse dixit* frame of mind in their students. The result is that the latter study the subject less than they do the professors. This should not be interpreted to mean that a course of study, in order to produce intellectual labor and independence, must be uninteresting to the students. The essence of good teaching is the cultivation of interest; but intrinsic interest is not to be confused with that attitude of fictitious and transient interest which some instructors manage to produce by making clowns of themselves. Real teachers have little use for such an effort to sugar-coat the pill. The only person who can challenge the real interest of his students is the professor who is on fire with enthusiasm for his subject and understands both it and the men he is teaching. He will see that they are taught to love the new field and to revel in it. Nor will he confine his efforts to formal instruction in the classroom, but will desire to bring his pupils into constant contact with the subject through informal relations on the campus, in the field, and in his own rooms. The very spirit of the tutorial system can

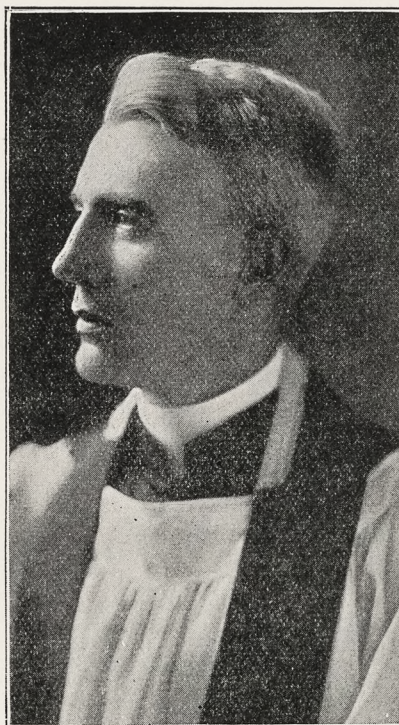


be realized at St. Stephen's for where can the opportunities for such interest and guidance be better developed than in an environment so removed from distraction and all extraneous activities as that at Annandale?

Another vital element in the St. Stephen's program is its express policy of the elimination of weak students. The most important factor in the success of any man is that with which he is endowed by the Creator. No man can compensate for the fatal error of choosing his ancestors unwisely. If a small college is to justify the large expenditures that are necessary to make it a going concern, it must frankly, though unobtrusively, sever the relations of such students as do not possess the mentality necessary for intellectual leadership. After a student has been at the college for two years and shown himself to be a person of only ordinary ability, an institution that is seeking to train leaders may well decide to suggest that it may be wisest for him to leave. He may with reason be advised either to enter some practical and respectable avenue in life not requiring intellectual superiority or else to secure a transfer to one of those larger institutions that train vast numbers of mediocre men on the wholesale plan.

Then the students that are retained, during the last two years should be permitted to specialize and to give all their time to real study in a selected subject. They may be emancipated from the restrictions of the class room and given an opportunity to pursue their work freely under the tutelage of a specialist, who shall serve as "philosopher, guide and friend." A number of colleges have now adopted such a policy, but in no other is it more fully developed or frankly avowed than at St. Stephen's. The result has been that, when these more gifted youths enter upon graduate study, it has been found that they have already completed the equivalent of a full year of post graduate work. That is to say, within the four years of undergraduate training at St. Stephen's, five years of actual work may easily be accomplished.

The training of leaders by such methods is the main mission of St. Stephen's College. It is an aspiration which may well fire the imagination. A policy of this sort, while expensive to maintain, is eminently worth while. It should attract both students and financial support. I personally have little doubt but that as educational benefactors generally come to appreciate what this adventure in educational sanity means to democracy and the common welfare, they will open their purses wide and give with generosity.



BISHOP JUHAN  
*The Young People's Bishop*

## Let's Know

### A PSALM

By Rev. Frank E. Wilson

FOR the first seven years of his reign David made his capitol in the city of Hebron because the citadel of Jerusalem had never been taken by the Hebrews. Then the citadel fell and David prepared to move his capitol to the Holy City. It was to be the "city of the Lord of Hosts" and the Ark of the Covenant, symbol of God's presence, must be formally brought in.

It was a great event, worthy of a special psalm, and Psalm 24 was composed to grace the occasion.

As the procession bearing the Ark entered the Holy City, the people sang in chorus of the majesty of Him who was about to take possession:

*"The earth is the Lord's and all that therein is: the compass of the world and they that dwell therein.*

*"For He hath founded it upon the seas: and prepared it upon the floods."*

Then a single voice raises the question as to who is qualified to enter that holy place:

*"Who shall ascend into the hill of the Lord: or who shall rise up in His holy place?"*

Another voice states the qualifications:

*"Even he that hath clean hands, and a pure heart: and that hath not*

*lift up his mind unto vanity, nor sworn to deceive his neighbor.*

*"He shall receive the blessing from the Lord: and righteousness from the God of his salvation."*

Then the chorus sings: *"This is the generation of them that seek Him: even of them that seek thy face, O Jacob."*

The procession has now halted before the gates of the fortress itself—the gates being closed. One sings out the challenge in solo:

*"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in."*

A voice from within asks: *"Who is this King of Glory?"* And the chorus thunders back: *"It is the Lord strong and mighty, even the Lord mighty in battle."*

Again sounds the challenge: *"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in."*

And again comes the question from within: *"Who is this King of Glory?"*

Then the final exultant chorus: *"Even the Lord of Hosts, He is the King of Glory."*

The gates are opened. The procession enters. The Ark is deposited in its future resting place. And God has taken possession of the Holy City.

Psalm 24 is one of the proper psalms for Ascension Day. Our Savior has triumphantly completed His mission on earth and is returning to His place in Heaven. The heavenly hosts greet Him and He enters as the King of kings and Lord of lords. What a fine pageant it would make for Ascension-tide!

## About Books

Reviewed by the Rev. Irvine Goddard  
**FATHERS AND SONS** by Samuel S. Drury, D.D. Doran \$1.50.

There is perhaps no one better qualified to write a book on the modern family life and the right relationship that should exist between fathers and sons than Dr. Drury, the distinguished Head Master of St. Paul's School, Concord.

*Fathers and Sons* is not an academic treatise, or the pedantic utterances of a pedagogue who has gone stale on his job. It is thoroughly alive and up to date, a straight from the shoulder talk to men who have sons by a man who sympathetically understands the perplexities and problems of our modern youth, based on real knowledge. You will find here none of the cant and drivel which one usually hears at fathers and sons banquets. Out of his wealth of observation and intimate experience in handling boys, he offers to the father the sanest and most helpful suggestions that any parent



might wish or need to meet the responsibilities of his growing son. He cogently maintains that if the father's influence is to be effective with his son, there must exist a real intimacy, not a prying familiarity. There is not a page of the book that has not some penetrating observation or some wise counsel to offer. The concluding chapter is a beautiful, tender appreciation of the boy's best friend after all,—his mother. We heartily endorse this book.

\* \* \*

THE ROSALIE EVANS LETTERS FROM MEXICO. Bobbs-Merrill \$2.50.

You may or may not be interested in the political and economic affairs of Mexico, which for the past decade or more have been bordering on anarchy, but you cannot fail to be interested in the letters of Rosalie Evans, which so vividly describe these conditions.

These letters are an intimate, yet graphic and penetrating account of a futile and tragic attempt to regain the property left to her by her husband. They turn the spotlight on the internal conditions in Mexico, which are apparently utterly corrupt and seem almost beyond redemption.

Even though this book is evidently a piece of propaganda inimical to the Mexicans, nevertheless it is one that cannot be passed on lightly. Apart from all this, the letters have distinct literary value and are written with vivacity and compelling charm. They are letters of flame.

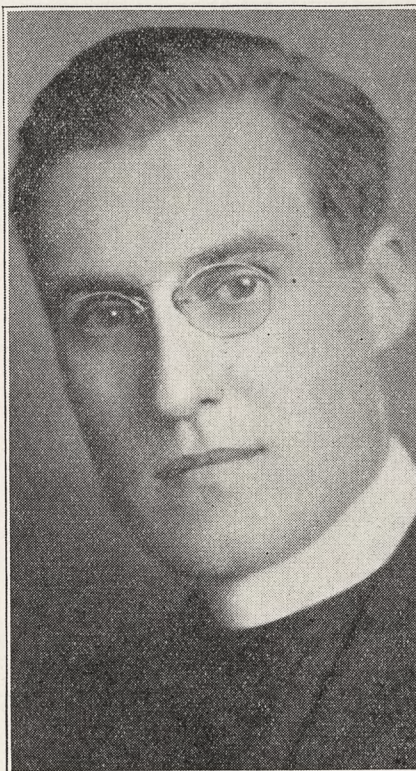
\* \* \*

MAN AND SOCIETY by George Milton James, Ph.D. Collegiate Press \$.75.

These lectures, delivered by professor James of Gambier at the Bangor Theological Seminary two years ago, are without doubt the most illuminating and stimulating lectures on what some people regard as a "dismal science" that has ever been our privilege to hear or read. Every phase of our social relationships is treated with scholarly accuracy and yet with the alluring charm of humanness.

It is amazing that in the enlightened state of Maine, (we might expect it in Tennessee) one of the clergy who listened to these lectures declared publicly that they were unhistorical, unscriptural, and anti-christian. We are grateful to this illiterate parson, because it stimulated Professor James to write a concluding chapter on Fundamentalism, which is the best exposition of that soul stultifying "ism" that we have ever read.

The students at the Virginia Seminary, through their missionary society, select their own preacher for commencement. This year the bishop of East Carolina, Bishop Darst, was honored.



REV. F. C. GRANT  
Teaches Michigan Parsons

## Cheerful Confidences

### ENDOWMENTS

By Rev. Geo. Parkin Atwater

FOR several years I have given much time and study to the needs for endowments for our parishes. I have been of the opinion that the people of the Church had not been sufficiently educated in the giving of large sums to perpetuate the work of the Church, or the making of bequests for the Church.

With the break-up of many old and substantial communities which supported a family church, many a parish faces an acute situation. We find we must do a large work among children and newcomers, and these do not, as a rule, bring sufficient support to the parish to permit it to maintain itself in an effective way.

I found at Grace Church, Brooklyn, a parish educated in the need of endowment. In the very most prosperous time of its career, it began to think of the future. The rectors kept the matter before the people. From 1893, when the endowment fund was inaugurated, the people were told of the need for gifts and bequests.

I was told when I came to Grace Church, that it was like many a downtown parish, about ready to expire. I did not believe this. I found a small but determined group of people carrying on a work that was admirable. They were doing charitable and so-

cial work of immense value. They had a constituency of working people that was in reality a mission within a parish. It is true that the congregations on Sunday were small, but they were dead in earnest.

The vitality of the parish had recently a test of real significance. On April 12th a vestryman offered \$20,000 to the endowment funds of Grace Church, provided \$100,000 could be raised. I started out and simply called upon one member after another and told them this story of the offer. Every one was interested and generous. The offer was made on a Tuesday evening. On Wednesday I had \$7,000 more. On Thursday \$3,000 was offered. On Saturday a gift of \$20,000 was made. On Sunday \$10,000 was offered. On Monday another \$10,000 was added to the fund. On Wednesday still another \$10,000 was given. On Thursday two gifts of \$5,000 each were made. By Friday morning, therefore, the gifts had reached \$90,000. Two gifts of \$1000 each were secured on Friday morning. At a vestry meeting on Friday afternoon the balance of \$8,000 was received. In exactly ten days the members had assured \$100,000.

It was a magnificent demonstration of loyalty and generosity. But it was possible only because of the educational work in the necessity of endowment, that had preceded the effort. I did not raise it. I merely gathered the ripened harvest of an earlier sowing.

Why not begin now to prepare your parish for a similar harvest in some year to come.

## Preacher, Pulpit and Pew

By E. P. Jots

A Sunday School teacher had been enlightening her class upon what constituted wickedness, and at the close of the lesson she addressed one of the scholars: "Rosie, do you know what wickedness is?"

"Yes, teacher," replied Rosie, "though I didn't until I came to Sunday school!"

\* \* \*

The example was recently cited, notes *The Record of Christian Work*, of the zeal of one woman who was at the forefront in all Church work, and whose tombstone bore the inscription: "This is the only stone she ever left unturned."

Hillsdale Conference, Michigan, June 26th to July 6th. On the faculty are the Rev. "Jack" Hart, chaplain of the University of Pennsylvania, and Rev. Lester Bradner, director of religious education in the diocese of Rhode Island.



# THE NEEDS OF A MODERN COLLEGE

by

Bernard Iddings Bell



IN THE spring of 1919 St. Stephen's College, Annandale-on-Hudson, after fifty-nine years of struggle had practically ceased to exist and was waiting for more or less decent interment. It had only eighteen students, a small faculty of thoroughly discouraged men, a debt greater than its endowment, an impossible academic reputation. Instead of burying it, which would have been a disgrace to the Church and a waste of a million dollars worth of Church money invested in the property, a group of men decided to refound it and make it a credit to our communion. It never had been a theological training school but its service rendered had become confined almost wholly to men who were going into the ministry later on. It was determined to make of it such a college as would prove attractive to earnest students who were going into any profession or into the business world, a college where scientific education and honest religious aspiration should become complementary things. In the group of men who determined this were such persons as Alanson Houghton, now our Ambassador to Great Britain; Haley Fiske, President of the Metropolitan Life Insurance Company; William T. Manning, now Bishop of New York; the late Walter B. James, Professor of Medicine at

Columbia; and others. I undertook its presidency.

We determined to spend the time and money necessary to make the institution efficiently functioning and honored in the collegiate world before we asked for general support. It took seven years to do this and over eight hundred thousand dollars, which sum we have raised and spent. We have erected what we deem the most efficiently equipped undergraduate laboratories in the country; added twenty-five thousand dollars worth of new books to the Library; built a gymnasium; added modern dormitory facilities for sixty men; provided three faculty dwellings and a faculty apartment house; modernized every old building. We have brought together, and this is more important, a faculty of nineteen experts, properly paid, scholars of reputation and teachers of ability. The student body, without effort on our part, has grown to one hundred and twenty-five men, all we can accommodate and half the number that we desire for an efficient college. We have gained not only the respect but the enthusiastic interest of the collegiate rating organizations, which gives us class A rank, and of the presidents of all the colleges in the East. Now the institution is worth talking about. Now we dare ask that it be supported.

To complete the equipment for two

hundred and fifty men and to provide enough endowment to balance our budget without charging fees too great for the average man, requires \$2,000,000.

Nine hundred thousand dollars of this is needed for free endowment. The budget of the college provides for an expenditure of \$183,000 a year. The \$900,000 additional endowment will simply pay the annual deficit.

The following buildings are necessary if the two hundred and fifty enrollment is to be taken care of: an additional classroom and seminar building, \$125,000; an enlargement of the Library building, \$50,000; five new dormitory sections, for 112 more men, \$390,000; three faculty houses, \$50,000; enlargement of the Chapel, \$40,000; an administrative building, \$50,000; a new dining commons, kitchens, faculty and student conference rooms, \$230,000.

It is expected that it will take five years to raise this \$2,000,000. During that time we shall have deficits amounting to \$165,000. This interim financing is our most immediate need at the moment.

St. Stephen's College has every confidence that the Church public will appreciate what has been done; will rejoice that to the large number of Church colleges which have

(Continued on page 15)



# PICKING THE NEXT ARCHBISHOP

## *News Paragraphs from England*

*Reported by*

REV. A. MANBY LLOYD

THERE are lots of things to write about; the Gloomy Dean on votes for Flappers; the "Church war" over the Prayer Book; and the more important war on labor being waged in the House of Commons. Before me are two pictures, one of the Rev. Francis Bacon, vicar of All Saints, Stepney, where knots of people have been walking out in protest, and the other of some Protestant agitators holding a prayer meeting outside. I know nothing of the disputants but judging from their faces and the way they pray my sympathies are with the vicar. Somehow I have a prejudice against people who pray standing up, with one hand covering one eye while the other is glued on their neighbor.

But I have not seen a paper for some days, and a newssheet like THE WITNESS should be up-to-date. So I have decided to go into the game business along with Brother Bill, my neighbor on the next page. I will give him one (and you) that is not too easy. Who is to be the next Archbishop? Canterbury, of course. Hm! Ha! Now we've got you in a cleft stick. The game should be as exciting as a baseball game or picking the winner of the Derby. That's where I came in. The Sporting Prophet, or the Lord High Grand Tipster. Fix on your gas-mask.

\* \* \*

T'other day a bunch of parsons sat by the River Wye, under the shade of Hereford Cathedral and discussed this very question. Was it true that Dr. Randall Davidson was about to resign? "Not till the Prayer Book Measure is through," said minor Canon Mustard, who wears a yellow wig and is related to a famous general. "And before a Labor government comes in," added young Cocksure, who has just been through his deacon's exams and will be Gospeller at the ordination. The rest of us looked at Canon Creedo, whose monogram on "Q and the Synoptic Problem" has been translated into thirty languages, including Arabic and Scoali. The worthy Canon stroked his bushy beard and smiled sardonically. He has had the ear of more than one Prime Minister and is not unknown in the family circle of Stanley Baldwin. But he was as silent as the Sphinx.

\* \* \*

Apparently it is a question of politics and expediency. Prime Ministers do not inquire after the sanctity or

orthodoxy of nominees for the chair of St. Augustine. If a Conservative government is in, he must be something of a courtier, a diplomat, a leader of men. A Labor government will look for a man of ideas, a democrat, a champion of reform. I cannot give the whole debate, but boiled down, it comes to this. In the lifetime of the present government, with Stanley Baldwin at its head, the possibilities are:

1. Rt. Rev. St. Clair G. A. Donaldson, Bishop of Salisbury, formerly Bishop of Brisbane.

2. Rt. Rev. F. S. Guy Warman, Bishop of Chelmsford, formerly Bishop of Truro.

3. Rt. Rev. F. T. Woods, Bishop of Winchester, formerly of Peterborough.

4. Rt. Rev. T. B. Strong, Bishop of Oxford, formerly Bishop of Ripon.

In the event of a Labor government being in office, the choice would be between:

1. Rt. Rev. J. A. Kempthorne, Bishop of Lichfield, formerly of Hull.

2. Rt. Rev. W. H. Frere, Bishop of Truro, formerly of the Community of the Resurrection, the champion of "Jack" Bucknell, the Bolshie parson.

\* \* \*

Other possibilities were discussed but Mr. Baldwin will take care that Dr. Hensley Henson does not get the office, and the nomination of Dr. Barnes would raise such a storm in all parties that few M. P.'s would risk that experiment. But he is a possible Labor choice. Everybody loves the Bishop of Woolwich, Dr. Hough, but he is well on in years. On the other hand, Dr. Temple, otherwise an obvious choice, is too young.

\* \* \*

Remarkable scenes were witnessed at Queen's Hall when the Archbishop of Canterbury rose to address a crowded hall on the occasion of the 128th annual meeting of the Religious Tract Society. His Grace had just begun his address when a man in the gallery called out: "Before you start may I submit a resolution calling upon the Government to reject the Popish Prayer Book?" The Archbishop asked him to keep quiet; the man would not and was therefore led out by bobbies. No sooner had he gone than a second man shouted, "I want to second the motion"; then several women yelled, "Stop this Popish Prayer Book." A hymn was

sung in order to quiet matters, after which the Archbishop was allowed to go on, amid cheers.

\* \* \*

Everybody did not go to the Cup Final on Saturday afternoon. Two or three hundred people in Southwark remembered that it was also Shakespeare's birthday, and went to Southwark Cathedral to hear the Rev. T. P. Stevens speak in celebration of the event.

The crowd streamed out into the narrow by-ways of Bankside after Mr. Stevens had spoken, and followed him to the various points of interest, until at last they came to the brewery which is one of the twin disputed sites of the old Globe Theatre.

Here the stage was all in readiness—a lorry with a patient horse, well accustomed to his annual appearance as extra hand. And here the Ghost Scene from "Hamlet" was performed, with the youth of Southwark sitting on the backs of the actors, and a crowd half highbrow and half horny-handed applauding vigorously.

The Ghost's beard got in the way of his elocution, but he did his best in difficult circumstances.

Later on, the stage and the audience adjourned to the yard of the old George Inn to hear Mr. Darvill, whose front name is also George, give his idea of how Falstaff should be played.

Mr. Darvill is a metal-worker by trade, and a keen Shakespearian. Others in the cast included a civil servant, a woman cook from the Borough Polytechnic, and a short-hand-typist.

In the middle of the proceedings a party of leek-laden Welshmen who had been unable to find seats at Wembley arrived, attracted by what they thought was a promising fist-fight.

\* \* \*

Charlie Cochran is going to run the Albert Hall, that monster mistake of the Victorian era. Pachmann at the piano and Kreisler fiddling are quite lost there. But the great showman, Cochran, counts music among his hobbies and is planning a Wagnerian festival. But the hall is really only suited to boxing. As Cochran slyly points out, the hall was originally known as the Albert Hall of Science and Art, "and what more noble science than pugilism."





## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

MR. E. A. HARRIMAN, president of the National Federation of Church Clubs, in his address at the annual conference held May 5th-7th, declared that standardization of human activities is dangerous and "much of the lawlessness of the times is due to an attempt to standardize human beings and human organizations by law beyond the limit to which it can be carried without rebellion." Wider cultivation of friendships among members of the church was urged. Other speakers were Mr. E. Osborne Chote of Philadelphia, who spoke on the work in the parish; Mr. R. M. Everett of Boston, who discussed the work of church clubs in a diocese; while Dr. John W. Wood, secretary of missions, spoke on the work in the nation. Co-operation among organizations of laymen was discussed by Mr. Floyd E. Waite of Cleveland. Various organizations of the church were represented, the Brotherhood by Mr. Douglass Smith; lay-readers by Mr. Edmund R. Beckwith; the Bishops' Crusade by Mr. Samuel Thorne and Toc H by Mr. Robert B. Wolf.

Bishop Ingram of London has ar-

rived home after a trip around the world. "Nothing to indicate that the world is going to the dogs," he said to reporters. In speaking of the United States he said: "I was feted and almost lionized. Even the queen of Roumania, who was starring there at the same time, did not outshine me. Her reception was a great success, but she did not get what I got—a degree of doctor of divinity. One of my greatest impressions was gained through preaching to 10,000 people in the Cathedral of St. John the Divine in New York. That is a magnificent edifice and a proud monument to Christianity. I was quite proud of my American game of tennis with Miss Helen Wills."

THE WITNESS has not had time to receive a reply to a letter sent to California for the score of the game, and we never allow ourselves to waste money on telegrams. However, a good New York authority states that Bishop Ingram won two of the fourteen games played with Miss Wills, but thinks it only fair to add that she was playing left hand at the time.

Thirty clergymen of the diocese of

Michigan recently completed a week of intensive study under the direction of the Rev. F. C. Grant, professor of the Berkeley Divinity School. The general subject was Science and Religion. All of the clergy had been given assigned reading a couple of months before the conference. It was arranged under the Extension Plan of Berkeley, and was so successful that the Michigan clergy have asked to have it again next year.

Three hundred attended the golden jubilee dinner of the diocese of Springfield held May 10th. It was a great occasion for bishops, with eight of them present.

The picture on this page is of buildings at St. Stephen's College.

The schools of Alabama gave over four thousand in their Lenten offering—a new record. The per capita banner went to Trinity, Mobile, with Christ Church, Mobile, a close second.

Bishop Sterrett, Bethlehem, preached the baccalaureate sermon at the General Seminary on May



23rd. The Rev. Stanley Brown-Serman read the alumni essay and the commencement address was made by Dr. Walter Hullihen, president of the University of Delaware.

The convention of the diocese of Long Island was held at the Cathedral, Garden City, last week. Bishop Stires in his address urged more intensive work among the foreign born. He said that the diocese, second in point of numbers in the church, needed more than one bishop, and would soon need more than two. The presence of Mr. J. P. Mor-

gan as a delegate was the chief matter of interest to the daily newspapers.

Bishop Lines, who has been guiding affairs in the diocese of Newark for twenty-five years, announced in his convention address that he was turning over to Bishop Stearly the bulk of the affairs of the diocese. The convention passed a ringing resolution of gratitude for his services. Much new construction within the diocese was reported. The convention was held at Trinity Cathedral, Newark.

in determining the policy of the United States toward his country than a whole procession of bishops.

Delegates for the young people's group of every parish and mission in the Diocese of Michigan convened at St. John's Church, Detroit, May 13th, 14th and 15th.

The diocese of Rhode Island, at their recent convention, took under

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3. When were the "Articles of Religion" established in the Protestant Episcopal Church?
4. How many Articles of Religion are there?
5. What service is printed twice in the Prayer Book?
6. How many Psalms are there?
7. What did Ananias and Sapphira do, and what happened to them as a result?
8. Name the dioceses in New England.
9. Who was president of the House of Deputies at the last General Convention?
10. What American Bishop is to preach at the 1300th celebration of York Minster?

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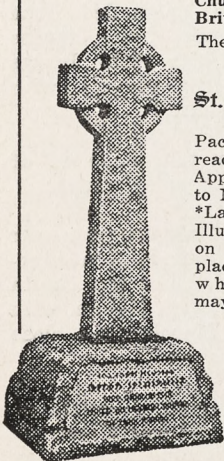
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I heard a Chinese student over the radio the other evening speaking on China's contribution to America. "The Chinese have contributed three things, laundries, chop suey and students. Through the Standard Oil Company you gave light to my country. For this light we returned cleanliness, which is a good exchange. For the tobacco which you sent us through the American Tobacco Company, we returned chop suey. Some of you may not think well of its food value, but at that I believe it is a fair exchange for tobacco. As for the students, it is not possible for me to say much except that they are generally found at the heads of their classes in your American universities." This Chinese gentleman paid a high tribute to the missionaries, but he didn't speak so well of American commercial interests in China, which goes to prove that he was lacking in diplomacy since one business man has more say

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consideration the proposal of a diocesan pension fund, the sum to be added to what the widows of clergymen receive from the Church Pension Fund, or to give them a larger amount on retiring.

\* \* \*

The Rev. James Cook, rector of St. Paul's, Greenville, N. C., had to give up in the middle of a week's mission in Whiteville, N. C., on account of illness. Upon advice of his physician he has been obliged to cancel his engagements, sixty-one in number, in addition to his regular appointments.

\* \* \*

Forty communicants of the Incarnation, New York, recently motored to the Incarnation Home, Lake Mohogan, New York, the occasion being the housewarming and dedication of the new DuBose Cottage, a recent addition to the Home, the gift of Miss Ethel DuBose in memory of her aunt, Miss Katharine DuBose, for many years an active and devoted communicant of the parish. The Incarnation Home is one of the finest pieces of social service work being done in the church, providing as it does an ideal place for the convalescents who are received from the Chapel of the Incarnation and from the social service departments of various hospitals. Brooks Cottage shelters 25 physically handicapped children, while the Home itself shelters 24 adults. With the opening of DuBose Cottage it will be possible to take care of many more. The Rev. H. Percy Silver is the rector and conducted the service of dedication.

\* \* \*

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\* \* \*

Convocation of Salina, Kansas, May 10-11, in addition to the routine business, held valuable conferences on Laymen's Work and Rural Work.

\* \* \*

This letter is from the Rev. Philip Davidson, rector at Greenville, Miss.: "Greenville, a city of fifteen thousand, was in the direct path of the first rush of water, April 21st, from the break of the levee at Stop's Landing. It was completely inundated and within a few hours fifty-five thousand industrious and self-sustaining inhabitants of the delta fled from their homes, saving little more than life itself from the deluge. A million dollars will not replace the clothing, household goods and other property destroyed in this city alone. In the suburbs many houses were swept away. More than two-thirds of the live stock, necessary to the tilling of the soil, has perished. There has been loss of life. Hundreds of families in this vicinity have not only lost their possessions but their means of support. The American Red Cross is performing a mighty task in aiding

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our unfortunate people, but it cannot attempt the rehabilitation of those who need actual cash assistance to take up daily life with some hope of success. Very many of these people turn to our clergy and church organizations for help. They need not only funds but bedding and clothing for men, women and children. Rt. Rev. William Mercer Green, Coadjutor Bishop of Mississippi, Meridian, Miss., will have charge of receiving and disbursing funds in this diocese. Checks for this purpose should be sent to him. Clothing and other supplies for the sufferers may

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\* \* \*

The convention of the diocese of Harrisburg was held at Sunbury, Pa., May 10th and 11th, in conjunction with the celebration of the 100th anniversary of St. Matthew's Parish. The day before a conference was held on Rural Work. ("Rural Work" like "Young People" is now, I notice, always given capitals by correspondents, due no doubt to the fine work done by the Rev. Mr. Goodwin of Virginia, who served for a time as secretary of Rural Work for the National Council.) General C. M. Clement, senior warden of the parish, was toastmaster at the dinner for churchmen, which was attended by 350. He reviewed the history of the parish.

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He was followed by Bishop Darlington, who spoke on the growth of the diocese. The guest of honor was the Presiding Bishop of the Church, Bishop Murray, who spoke on the work of the National Council.

\* \* \*

Commencement at the Berkeley Divinity School, June 7th and 8th. The sermon is to be preached by the Bishop of Milwaukee, the Rt. Rev. William Walter Webb; the commencement address will be given by Mr. Henry Goddard Leach, editor of *The Forum*. The speaker at the Berkeley dinner is to be Dean Robins of New York.

\* \* \*

Summer conference is to be held at St. Mary's Hall, Burlington, N. J., July 5th-16th. The bishop of the diocese, Rt. Rev. Paul Matthews is to be the pastor, Canon C. S. Lewis is the dean. A faculty of prominent leaders has been secured, including Miss Grace Lindley and Mr. Lewis B. Franklin of the National Council.

\* \* \*

A significant report on the relation of white people and Negroes has been released by the department of religious education of the Province of Sewanee. The Rev. George Lay, Beaufort, N. C., was chairman of the commission, the other members being the Rev. Edgar H. Goold, head of St. Augustine's School, Raleigh, and the Rev. E. L. Baskerville, colored. The report deplores the lack of advantages that the colored church worker has, particularly in being cut off from contact with the white leaders of the church. The report makes definite recommendations, including the recommendation that colored represen-

tatives be given places on diocesan and provincial committees dealing with colored work, whenever feasible.

\* \* \*

A young graduate of Syracuse University, Miss Marion Flagg, is bringing out an American oratorio—"Muhlenberg"—in which she portrays, musically, the life of the Pennsylvania Dutchman, Rev. William Augustus Muhlenberg, who founded Saint Luke's Hospital, New York, the main plant of which will soon be located in Greenwich, Conn. The hospital is about opening the first unit of its Country Convalescent Hospital in Greenwich, with accommodations for ninety-six patients. It has available for its second unit \$1,400,000 from the estate of Miss Catherine Stuyvesant, for a memorial to Miss Stuyvesant's brother, Van Horne Stuyvesant. The architect will be Ernest Flagg, architect of the United States Naval Academy, the Singer Building, New York, and other buildings of note.

In Greenwich Saint Luke's will try to carry on Christian Social Service work on a scale broader than heretofore. Already twelve trained workers are on hand to find jobs for all who need them, see that every one leaving has a week's board, a week's room rent, and at least two dollars in cash.

Plans are under way for a large theater on the grounds, an Episcopal Church, baseball and football fields, swimming pools, amusement hall, tennis courts, and miles of flower beds.

The church to be erected on the grounds will be in memory of Rev. Mr. Muhlenberg, who migrated from Lancaster, Pa., to serve in New York as rector of the Church of the Holy Communion, and while thus serving founded Saint Luke's Hospital. The Saint Luke's work assumed such pro-

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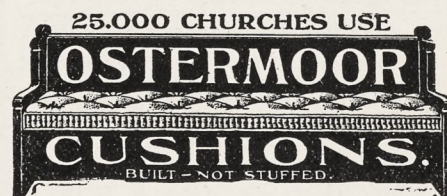
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portions that he soon had to devote his entire time to it. After serving as chaplain and superintendent for a few years, he died in the very hospital which he founded.

\* \* \*

The Rev. Guy H. Madara, rector of Christ Church, New Bern, N. C., contributes the following account of a recent interesting experience:

An unusual instance of co-operation came in my ministry this year. One Sunday a car drove up to the rectory with two representatives of the Free Will Baptist Church of Cove City. Out there was a man that had never been baptized; he was 86 years of age; and desired to confess Christ before men and receive the Sacrament of Baptism before his present sickness would carry him off. But he desired baptism in the Episcopal Church. So I went out and found about a hundred people gathered at the lonely farm house, all deeply interested.

It was just at dusk; the only light was the flame in the fire-place, and its rays shone on the silvery hair of the old man and his faithful wife; the silver baptismal font gleamed red in the light; and the people standing crowded all around the walls of the room. It was a scene and experience not to be soon forgotten.

A few weeks later another messenger came with word that the old veteran of the War between the

States had answered roll call above. Again I journeyed out, and again found the whole neighborhood gathered together. The neighbors had dug the grave, and made all arrangements; and the funeral was conducted with just as much competence and decorum as in a city. Nothing for the comfort of the aged widow had been left undone; the neighbors had anticipated every need. The service was read, and upon its completion many expressions of interest in the vestments, and other marks of the service, strange to them, were made. Many of them had never before seen vestments.

Through this whole incident runs a strain of brotherly thought, with the Free Will Baptists just as vitally interested and active as if the services had been for the admission of one into their own church, with their interest as keen in the spiritual re-

generation of this dear old man as it was in the affectionate ministry to the widow in her grief.

\* \* \*

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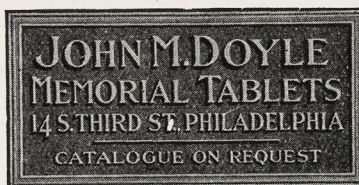
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## Services

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

### Grace and St. Peter's, Baltimore.

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

### Grace Church, Chicago.

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

### St. Paul's, Chicago.

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

### The Atonement, Chicago.

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

### St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.  
1424 N. Dearborn Parkway  
Sunday, 8, 9:30; 11 and 4:30.  
Tuesday, 10; Thursday, 8 P. M.

### St. Luke's, Evanston.

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

### Trinity Church, Boston.

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

### The Ascension, Atlantic City.

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

### Christ Church, Cincinnati.

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

### St. Matthew's Cathedral, Dallas.

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

### St. Luke's, Atlanta.

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

There is space here for two

## NOTICES OF CHURCH SERVICES

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its white congregation served at Easter by an Indian priest. The priest-in-charge, the Rev. George I. Baldwin, had to leave his charge on Easter Even by train in order to get to New York in time to meet the engagements made for him by the Department of Publicity. Roads were impassable, so using a motor was out of the question. For this same reason the Rev. Thomas J. Rouillard, of our Dakota clergy, could not reach one of the isolated Indian chapels. But it is an ill wind that blows no good, and this year on Easter Day the communicants at Dupree had a real Resurrection Day service. Mr. Baldwin has been with them for four years, but the first year he was still a deacon, and the past three years he has fallen ill during the latter part of Lent. Mr. Rouillard celebrated the Holy Eucharist and preached. The congregation was small, due to the condition of the roads, but the townspeople reaped a rich spiritual gain gathered there in the little chapel before its new white altar adorned with the flowering house plants of the devoted little band. Writing to her Bishop, one of the faithful members writes, "Our small vested choir of girls sang beautifully. We don't believe that there were probably any other white congregations in the United States presided over by an Indian priest on this Easter morning and we are very happy and proud of the distinction."

\* \* \*

Sewanee Summer Training School for Church Workers will be held at Sewanee, Tennessee, from July 26th to August 24th, the first two weeks to be given to the Young People's Division, and the last two to the Adult Division and the School of the Prophets.

Bishop Juhan of Florida, known as the "Young People's Bishop," will be in charge of the Young People's Division, with the Rev. Melville Johnson and Mrs. W. J. Cranston as chief

## Clerical Changes

BAILEY, Rev. Lewis, of Menominee, Michigan, has accepted appointment as the chaplain of Kenyon College.

EDDY, Rev. Condit N., student chaplain at Princeton has resigned to accept the rectorship of St. Paul's, Watertown, New York.

HARDY, Rev. S. S., rector of St. George's, Goderich, Ontario, has accepted the rectorship of St. Paul's, Marion, Ohio.

HEWLETT, Rev. George R., has resigned as rector of Christ Church, Newton, New Jersey, to become the rector of Trinity, West Pittston, Pa.

HINKS, Rev. Edwin S., has resigned from Grace Church, Elkridge, Md., to accept the rectorship of Cedar Run parish, Casanova, Virginia.

KOPP, Rev. Clarence, resigns as rector of Christ Church, Kalispell, Montana, to accept the rectorship of Grace Church, Ellensburg, Washington.

STEARLY, Rev. J. R., has resigned as assistant at St. Stephen's, Jersey City, to accept appointment on the staff of Calvary, New York.

## Services

### Cathedral of St. John the Divine, New York.

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

### The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.  
Madison Ave. at 35th St.  
Sundays, 8, 10, 11, and 4.

### Trinity Church, New York.

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

### The Heavenly Rest and Beloved Disciple, New York.

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

### St. James, New York.

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

### Grace Church, New York.

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

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sunday, 8, 9:30, 11, and 8.  
Daily, 8 and Noon. Holy Days and Thursdays, 11.

### Gethsemane, Minneapolis.

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

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee.

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

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
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### St. James', Philadelphia.

Rev. John Mockridge  
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(Continued from page 7)  
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## Answers

1. The Rev. John Keble.
2. "Abide With Me."
3. At the General Convention of 1801.
4. Thirty-nine.
5. The Holy Communion Service.
6. One hundred and fifty.
7. They held back part of the purchase money on the sale of a property. When St. Peter called it to the attention of Ananias he fell dead. Later Sapphira did likewise when similarly charged.
8. Maine, New Hampshire, Vermont, Massachusetts, western Massachusetts, Rhode Island and Connecticut.
9. Rev. Ernest M. Stires, now the Bishop of Long Island.
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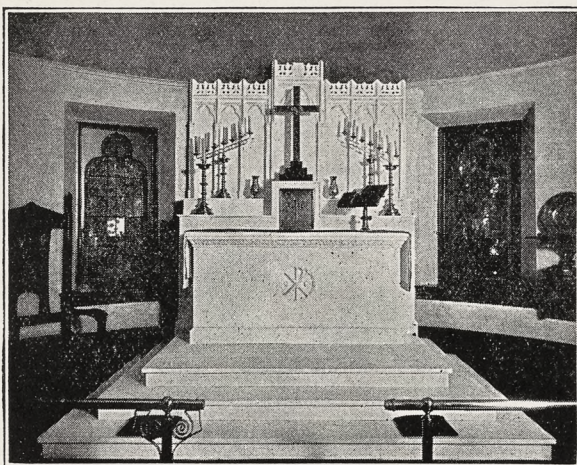
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