

The **WITNESS**

CHICAGO, ILL., MARCH 27, 1930

PLAY *and* PRAYER

WHAT, we want to know is: Just how much time do people need for play?

We demanded an eight-hour working day that we might have more time for play. And we have it.

We demanded daylight saving time that we might have more time to play. And we have it.

We demanded longer vacations that we might have more time to play. And we have them.

We demanded more holidays in the year that we might have more time to play. And we have them.

We demanded Saturday half-holidays that we might have more time to play. And we have them.

We demanded one day a week off from work in summer that we might have more time to play. And we have it.

We demand that we have every night in the week for pleasure, theatre going, parties, banquets, and lodges. And we take them, even to three o'clock in the morning.

Now we demand that Sunday be used only for pleasure. We cut out Church attendance and the worship of God, that we may have more time for play.

In short, work, meditation and worship are thrown in the discard and play is the vogue. True, all work and no play makes Jack a dull boy; but what does no work and all play make Jack? We think the answer is: An economic, industrial, social and spiritual nit-wit.

MESSAGE OF THE WEEK

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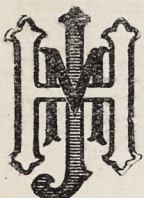
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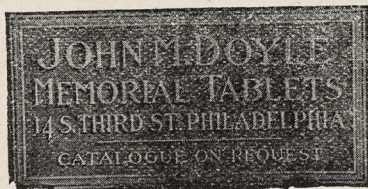
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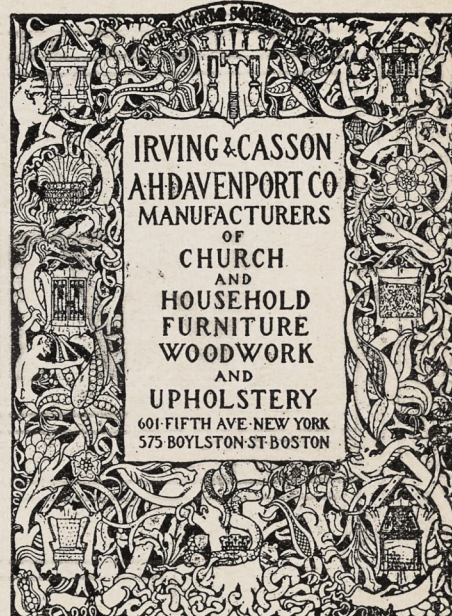
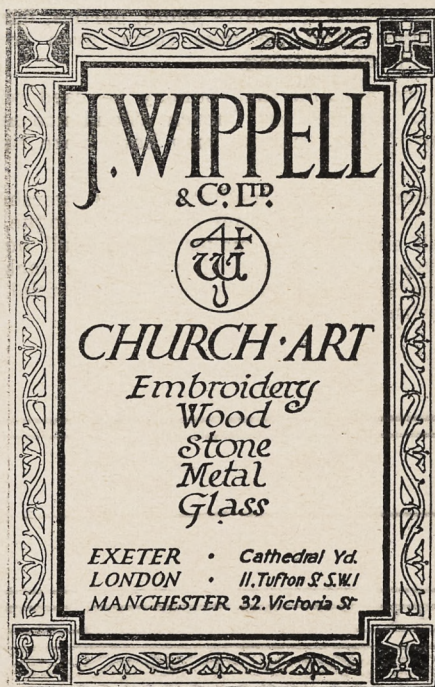
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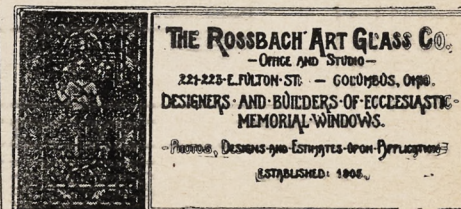
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THE COMFORT OF GOD'S GRACE

By

BISHOP JOHNSON

ON THE fourth Sunday in Lent we pray God that we may be relieved from the miseries that result from our own evil deeds by the comforts of His grace. In spite of all the finely spun theories about sin, it is evident to the most casual observer that sin and misery are intimately related to one another and that one cannot expect ultimate joy if he persists in violating the moral law. The evil results of bitterness and malice; of greed and lust; of sloth and drunkenness do not need a philosopher to discover.

Even the little child who wilfully disobeys the command of a parent encounters more misery than joy in the transaction. He indulges himself in the forbidden fruit, but when he has tasted it he realizes that he has committed an offense which disrupts the comfort of fellowship between his father and himself. Like Adam he hides behind the bushes, invents an alibi, tries to place the blame elsewhere and for the time has forfeited his Eden. Too late he realizes that he has given away his birthright for a mess of pottage; and it is not until a reconciliation has taken place and the cordial relations are restored that his happiness returns.

Through persistent disobedience the comradeship is gone and in its place there comes morbidness, bitterness, sullenness, recklessness and hate. In a family where children flout their parents' will one can detect the misery that flows out of the broken tie.

The only permanent joy that comes to families is where there are high moral standards, mutual confidences and high ideals of relationship. There are two forces that can keep families together; the one is the iron hand of law and the other is the voluntary exercise of grace. In the Epistle St. Paul says that "we are not children of the bondwoman but of the free," not of law but of grace. The law is good, as a break is valuable to an automobile, but it is not

an engine. It can prevent disaster, but it cannot propel the machine.

Christ lived to demonstrate the vital power of love, for "love is the fulfilling of the law." It fills the law full of power.

So in feeding the five thousand Christ had compassion on the multitude which had nothing to eat. It is that note of human compassion which lifts all of the miracles out of the prosaic rule of law into that of divine love. When science strives to solve a world in which human relations are a reality by leaving out the factor of love it is as though a man should strive to create a home by employing an architect, a contractor and an interior decorator. What he has when the work is done is a house, but for that house to become a home demands that the persons who move into the house practice love in their relations to one another.

In human society "thou shalt love" is not a negligible factor but the first and great commandment. It is puerile to seek the solution of the joys and comforts of a home in a laboratory or a forum. Life is not primarily a debating society, but a succession of relations which we call fellowship. So, if we are truly to live we must have something more than physical comforts.

Lust and greed and hate can nullify all the modern improvements which invention can introduce. Better a peasant's cot with love than a palace with envy, malice and all uncharitableness.

What are the comforts of God's grace? Let me name them. First, a sense of God's presence as a compensation for the sufferings which man must endure, for offences must needs come.

Second, a belief in God's goodness of purpose in delivering us, for God is essentially good.

Third, an appreciation of the love of Christ as the greatest motive power known to man.

Fourth, an acceptance of His promises based upon the integrity of His life.

Fifth, a trust in His assurance of the forgiveness of sin, the resurrection of the body and life everlasting.

Sixth, a devout use of the sacraments, which He instituted as a means of grace.

Seventh, a courageous discipline of self to enable us to be more like Him.

And it is only as we use these comforts that we grow into a realization of their value. The Christian religion is an adventure of faith. Like Columbus, we believe that our voyage will terminate in a satisfactory haven. His skeptical crew had no background on which to build their faith so they mutinied. Yet all pioneering is the result of an intelligent faith which assumes the integrity of God. It persists

through tribulation, overcomes obstacles, endures contempt, but finds in the end that God has never disappointed the man who pursues a course which tends to demonstrate that there is an ultimate purpose to be found, if the seeker bases his hypotheses upon the continuance of a legitimate trail. Such search never leads man into a blind alley.

I have always felt that one devout family loving God and neighbor is a sufficient proof that the values are there for those who are competent to appreciate them. A million hypocrites do not disprove the results which are attained by one family who practice reality in their faith.

Ultimate values in science, art and religion have their beginnings in crudities and make their progress through many failures, but those who persevere are the only ones who are competent to appreciate the values of the treasures that they seek.

JESUS THE PROPHET

His Message for the World Today--V

By

REV. G. A. STUDDERT-KENNEDY

WE HAVE seen that during Christ's Temptation in the Wilderness there came to Him two ways of winning men over to the kingdom of God. The first was to feed them—to give them the bread they cried for. But He rejected it because unearned bread is a curse. The second way was to appeal to the superstitious in them and appear to them in miraculous ways. But this, again, He rejected, for He knew that many would follow out of curiosity and for gain.

There was, however, a third way that presented itself as He sat and pondered over His plan of campaign in the wilderness, and that was the way of the sword.

THE WAY OF ARMS?

It was the way by which up to His time all kings had chosen to found and consolidate their kingdoms. It was, moreover, the way His own people would expect Him to take. They were expecting a military Messiah, and there could be no doubt that they would follow Him if He set up His standard and called for volunteers.

This way made a very strong appeal to His natural ambition. Jesus was human, and we cannot suppose that He was without ambition. He was a great Man, remember. He was a greater and more magnetic personality than Napoleon. He felt the power within Him. Great men do. He longed for a chance to work His will upon the world.

He had a vision of the kingdoms of the earth and all the glory of them. He could add to that glory. He could make it real. Why should he not take that way?

He Himself, by His own power, has made us feel

that it was impossible for Him to take it, but there was nothing to make it clear that the way of the sword was not God's way. The men of His time would have said unanimously and without hesitation that it was God's way, and that He would have been right to take it.

A GREAT TEMPTATION

Jesus was a patriot. He loved His own land and His own people with a deep and passionate love, as all fine men must do, and they were oppressed and downtrodden. The insolent, swaggering, all-conquering Romans trampled them under foot. They groaned under a crushing load of unjust taxation, and the children cried for bread. Was it not high time that someone struck a blow for freedom in his country's cause? Would not any strong man's heart burn within him and his hand instinctively feel to find his sword?

We know that the temptation came to Jesus, and by the way He tells the story we can guess that it was a fierce and fiery temptation.

His heart did burn within Him. His hand did feel instinctively to find His sword. He was a warrior by nature and came of a warrior race. He had a soldier's blood in His veins; it did not count for nothing that He was David's son. But He rejected the way of the sword more fiercely than either of the other two.

Was it because He felt Himself unable to wield it and saw only failure staring Him in the face if He tried? Was He afraid? That would contradict the whole of His life. He appears to have feared nothing and no one on earth. Fearlessness is one of His outstanding characteristics.

THE REAL ENEMY

If He had believed it was God's will I do not think He would have hesitated. What would have been the result? Who can tell? Here was one greater than Napoleon.

European history might have read differently. The armies of the Carpenter might have hurled a Roman Caesar from his throne. Whatever way He chose, we may be sure He would have made history, this solitary Jew in the wilderness, Who saw in a moment of time all the kingdoms of the earth and the glory of them.

But He deliberately rejected the way of the sword. He would not even use it as Abraham Lincoln used it, as Benito Mussolini claims to have used it, to save their countries from ruin and build a goodly state. He was a patriot, but not a sentimental patriot. He was a realist, and went to the root.

These Romans were not the real oppressors of His people. They were themselves oppressed; they were but slaves who bullied slaves. If the Jews cast off the Roman yoke they would bind another on their own necks more galling still. They would make a Jewish Caesar. Make Him one, perhaps. Dress Him up in purple and fine linen and put Him in a palace to sit upon a throne, chief slave in a world of slaves.

No! Let them pay their pence to Caesar; Jesus must win their souls to freedom and to God. And the sword was no use for that purpose.

SLAVES OF FEAR

There could be no freedom by the sword, since the sword was the sign of slavery. They that take the sword must perish by the sword, for they are the slaves of fear. He saw that two thousand years ago. We have not seen it yet. There is a dim light dawning, but it is still dark. We cannot see it because we are still afraid. The old savage terror still lurks in the secret places of our souls and keeps us in bondage. Therefore, we wave flags, sing "Rule Britannia," breed vile disease and build dreadnoughts, because our souls are full of dread.

It was the clear and unclouded perception that force and fear are but two sides of the one thing that made Jesus lay aside the sword as useless. It simply would not and could not serve His purpose. He had to go down to the roots and deliver the human soul from tyranny of fear. There was only one way of doing that, and that was to teach them the secret of love. Love alone can cast out fear. So by word and deed He set Himself to teach men the way of love.

He bade men fling themselves on life with courage and with confidence, trusting God and trusting one another, consecrating all their energy to the coming of the Kingdom, and He assured them that if they did that all their real wants would be provided for.

COMMON SENSE

Much of His teaching still sounds absurdly impractical and over-optimistic to us, because we still are afraid of one another and of life. "Seek first the kingdom of God and His just and honest order of society and you'll get food, drink, and clothes in plenty."

Yet there is nothing absurd about it. It may not be "common sense," but the more common such sense becomes the better it will be for the human race.

There is not a doubt if all the energy of body and mind which is now wasted and frittered away on futile efforts to protect ourselves against our neighbours and secure our selfish interests, to uphold our prestige and credit and what we are pleased to call "honour," were redirected to the single and clear-sighted purpose of constructing a just and honest order of society, we could satisfy the reasonable wants of every man, woman, and child in the world, and have a bit over to play with.

AND SHALLOW NONSENSE

For bed-rock sanity I'll back this economic teaching of Jesus Christ against what millions would call common sense. They would, and do, turn Jesus' teaching topsy-turvy. They say: "Seek ye first what ye shall eat and what ye shall drink and wherewithal ye shall be clothed. In other words, make it your first objective to improve your standard of life—and the kingdom of God will be added unto you." That is what men call common sense; but it is fat-headed, shallow nonsense. It does not and never will work.

QUESTIONS FOR CLASS DISCUSSION

1. What sort of a Messiah did the people of Jesus' day expect? What grounds have you for this opinion?
2. What reason had the people of Judea for being rebellious?
3. Do you think the author is correct in saying that Fear is behind the use of force? Discuss.
4. What is the antidote for Fear?
5. If any member of the class has read "Fear" by John Rathbone Oliver have him prepare a paper based upon that book and present it to the class.
6. Have a member of the class prepare a paper on the cost to our government, and other governments also, for armament.
7. What selfish interests do we hope to be able to protect by our armaments?
8. Just how far should our government go in disarmament? Discuss the question in class.
9. Discuss thoroughly in class the last paragraph of the section of the article under the sub-heading "Common Sense."

These articles are reprinted by arrangement from the TORCH, organ of the Industrial Christian Fellowship of the Church of England.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

A REAL "CHURCH" SCHOOL

IN RESPONSE to my request for suggestions of pastoral methods, I have received a letter from the Rev. Herbert C. Benjamin of Pueblo, Colorado. I am reproducing for the benefit of the clergy, the essential paragraphs of Mr. Benjamin's letter.

"I have just seen another item in this week's WITNESS which brings forth my approval. I refer to the article at the bottom of Page 10, column 2, of the number of March 6th, referring to Sunday Schools.

"Several years ago I discovered that when Sunday School was at an early hour, say 9:30, the parents who brought their children and then called to take them home, did not get back to Church. So I evolved this plan.

"The children come with their parents at 11 o'clock. They sit with their parents in Church. Those who

come alone sit in front with a teacher. They all take part in morning worship and the children can be heard in the responses above the adults.

"At the time of announcements I give a five minute talk to the children on the Church Year, or any other subject suitable for the day. I ask questions and get answers. The children are perfectly natural in Church. In reality, I am talking to the parents through the children. Then, at the hymn before the sermon the children fall in line from their various pews and march to their classrooms for lessons. Parents meet their children at side door after service is over. The benefits of this system are so many I would never consider going back to the old way. Many a parent has said (confidentially) that they learned more about the Church from the five minute talks to the children, than when they took Confirmation instructions.

"The children learn the art of worship by actual practice rather than by theory from a book. Many, many parents come to Church who never came under the old system.

"I use the Christian Crusader pins for merit awards and call the children to the chancel steps to receive their awards. The mite-box contest is on now and I have their chart in Church. Parents get interested and join enthusiastically in helping them.

"Of course, this all takes time, but I find it more profitable than adding that time to an already lengthy sermon. A little child can do more leading than many sermons. The only bad feature is that teachers occasionally say they miss the sermons, but they are convinced that the system has so much merit they are willing to sacrifice.

"The plan is very elastic and can be changed to fit the physical equipment of each parish, but the common hour for children and parents is a life-saver to my parish. Last year I announced we might go back to the old plan, but I received such a storm of protest that I dropped it, (gladly) at once.

"If any of the clergy feel the way the writer of THE WITNESS article, Dr. Osgood does, I hope they will try this method. I feel sure they can adapt it to their needs."

Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the American Church Army

WHEN in the Synagogue at Nazareth, Lk. 4.20, Jesus "closed the Book." He did so because He is ever greater than the Book. The Book was the shadow; He was the reality. The Book was the forecast; He was the fulfilment. We have the Book with us. It is a greater Book now—far greater. It is a holier Book; but still He is greater than the Book. His closing of the Book was not a final act. It was a beginning. "He closed the Book" that He might open it. He read in it and then He closed it and made

them all look at Him and listen to Him. "This day is the Scripture fulfilled in your ears."

If the Book were a treatise on the physical world, geology would have discredited it; if it were the literal history of a people, the historian would impugn it; if it were written in the interest of any set of dogmas, the theologians would have pulverised it by this time. But it is a Book with one object, to reveal HIM. If the Book fails to do that, we have not made real use of it.

The religion of Mahomet is a book religion, but not so Christianity. Christianity is a *life religion*. To be a Christian is to follow Jesus. The Christian's experience is not merely the ending of an estrangement. It is the opening of an amazing friendship. It is to start an acquaintance with Him and to be with Him until He can say to us, "Henceforth I call you not servants, but friends." It is not acquaintance with devotional literature, nor even knowledge of the Bible that is the main thing. It is knowledge of *Him*. When we come to the final judgment we shall be examined, not on what we know of the Book, but on what we know of Him, and on what our attitude has been towards Him, and His enterprises amongst the sons of men.

Our devotion to the Master of *Hearts* will compel our *Spades*. Our Church Worship will be more frequent and more real. Our money-help will be larger, and the outcome of a high experience. (Paul put his collection on the crest of the wave of his life in the risen Christ. Read the close of One Corinthians fifteen and opening words of chapter 16—disregarding the chapter division). Our service to the Unchurched will be more enthusiastically entered into. An expansive Evangelism will be ours.

"If ever the Episcopal Church wakes up—Look out!"

We are writing a Gospel, a chapter each day, by deeds that we do, by words we say. Men read what we write, whether faithless or true; Say, *what is the Gospel according to—YOU?*

A Book Review

A LIVING FAITH. By Albert Melville Farr; Gorham.

In modern books, one often comes across a rather melancholy but slightly contemptuous assumption, such as is made in Lippmann's "Preface to Morals," that Christian experience and conviction are obsolete. So it is reassuring to find a welcome, yes a hungry welcome, awaiting books of the pure spiritual devotion which comes from the depths of definite Christian experience. Such were the still cherished books of E. Herman; such are the meditations "Mount Zion," just issued, by Von Hugel's niece, Mrs. Greene; and such is this beautiful little book by Mr. Farr. "Here is a book which many people have been waiting for," says Bishop Stearly in his brief Foreword; and we may hope he is right. More than apologetics, more than religious history or biography, men crave the revelation of what Christian living really can mean to mind, soul, and imagination; and when as here, such revela-

tion includes harmoniously a wide culture and a sense of humour, a real gift is given.

"Every man can be his own mystic," says Mr. Farr more than once; and these essays,—are they essays or meditations?—convince us that he is right. The reader gives swift sympathy to the wise and lovely things said by the author, on Joy, on Awe, on Simplicity, and the rest. One chief value of the book is that it puts us in the presence of so great a cloud of witnesses. For the writer gleans from the far fields of his reading, rich sheaves of grain and blossom. Sometimes the sheaves are perhaps too tightly packed. It is bewildering to find citations from Hafiz, Angela of Foligno, St. Hilary, Professor Hocking, and Shakespeare, all on one small page; or again on the very next page, from Keats, Aaron Burr, Henry Churchill King, St. Augustine and Jowett! Mr. Farr overworks the mosaic effect. Yet all the same, there is significance in the unity of vision and message coming from sources so diverse; and one is refreshed by the authentic evidence from human experience of those spiritual values, mystical if you will, which exist now as they have always existed, no matter how airily clever critics discredit them. As to Mr. Farr's own thinking, one recognizes that he is of the initiates; his mind moves to the same rhythms as the minds of the great masters of the inner life. What finer tribute can one bring the book than that it helps the reader to become an initiate too? "No one could read this book without refreshment and betterment of spirit," says Bishop Stearly.

Vida D. Scudder.

Let's Know

By

BISHOP WILSON

LAMPS

DARKNESS is one of the things man has had to struggle with. He is a day-light creature and both for his safety and comfort he has had to devise ways of counteracting the perils and discomforts of darkness. Naturally he came to associate happiness with brightness and unhappiness with gloom, life with light and death with shadows, God with illumination and evil with darkness. Man was always struggling to create light. No doubt that is the reason archaeologists, in their excavations, are constantly digging up lamps.

In Old Testament days lamps were the instruments in common use for purposes of illumination. The general type was a shallow saucer, pinched together at one side in the rim so that a wick could be passed thru. Variations of this came into use, modifying the shape, adding handles, and providing a small opening in the bottom of the saucer for the admission of the oil which was burned. In the Old Testament we read of candles and candle-sticks but these were really not candles at all. They were lamps and lamp-stands. In Exodus 25:31 and following, we read a detailed description of the candle-sticks prepared for

the tabernacle—"Thou shalt make a candle-stick of pure gold....and in the candle-stick shall be four bowls made like unto almonds, with their knops and their flowers," etc. These bowls were the shallow saucers fastened upon standards. In Leviticus 24:2 we read—"Command the children of Israel that they bring unto thee pure olive oil beaten for the light, to cause the lamps to burn continually."

Thus every Jewish home had its lamp for illumination which was kept continually burning, both night and day. The Jew liked to have a lamp burning in his house while he slept. It was a symbol of life. This is doubtless the significance of the remark of Biddad the Shuhite in Job 18:5—"the light of the wicked shall be put out."

In our Lord's parable of the Wise and Foolish Virgins, He refers to this kind of lamp—a hollow cup fastened by a sharp point into a long wooden pole to be carried aloft. There were ten virgins bearing lamps in the parable because, according to regulations, it was necessary that at least ten persons should be present at any office or ceremony like that of the benedictions at a marriage. The oil supply in such lamps was very limited and if the lamp was to be used for any length of time, extra oil was carried in a separate vessel or perhaps in a hollow receptacle in which the lamp itself stood. The Wise Virgins carried such an extra supply. The Foolish Virgins apparently assumed that they could replenish their lamps from a common stock in the house where the ceremonies were to be conducted. It was not so much forgetfulness on their part as wilful neglect. The lamps represent our formal Christian privileges, Church-profession, which must be kept filled with the oil of personal devotion.

All of this enters into the symbolism of the candles on our Christian altars today. Christ is the light of the world; His presence dispels the darkness of sin and evil; it assures us of the brightness of eternal life even thru the shadows of death; the candles speak of warmth to the soul, the living flame of spiritual devotion. When you look at them, think of something more than the mere fact that they are pretty.

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

EVERY ten years the Bishops of the Anglican Communion in all parts of the world, representing twenty million communicants, are invited to the Lambeth Conference, there to discuss in executive sessions matters of importance to the Church. The conference meets this year from July 5th to August 9th, and because of pressing problems, is considered by many to be the most important conference ever held. Foremost of the matters to be considered is the South India plan for unity, which proposes a unifying of the ministries of Episcopal and non-Episcopal churches, inter-communion and a new form of worship. The entire proposal has been referred to the Lambeth Conference, and is sure to take up a good share of the time of the Conference.

There will also be lively discussion of theological problems, the youth movement, marriage and divorce, the ordination of women, and the relationship of the Church to social and economic movements.

Between sixty and seventy American Bishops plan to attend, including, we are glad to say, both Bishop Johnson and Bishop Wilson who will report the Conference for THE WITNESS.

* * *

It is nice to be able to report that the Rev. Dr. Burgess of the Foreign Born Americans division of the National Council was one of five speakers who protested against the registration of aliens bills now before Congress, about which there was a word or two here last week. Among those speaking in favor of the bills was a regent of the Daughters of the American Revolution who presented herself also as a member of the Episcopal Church. She objected strongly to everything that Dr. Burgess said and insisted that he had no right to represent the Episcopal Church. But if a secretary of one of the departments of the National Council has no right to speak for the Episcopal Church, who has?

* * *

Lenten Noon-Day Services are being held in Detroit in St. John's Church. The services were opened on Ash Wednesday by Bishop Page, who spoke throughout the week. Other speakers include: Rev. Charles H. Young, Rev. W. R. Kinder, Rev. Eric M. Tasman, Very Rev. Charles E. Jackson, Rev. Warner L. Forsyth, Rev. H. B. Ashby, Rev. T. G. Wal-

AN ANSWER

WE ARE glad to be able to announce that over five hundred parishes are now receiving a Bundle each week. Since in some instances the Bundle is ordered just for the season of Lent many rectors have appointed representatives, either a church school class, a parish organization or an individual, to take annual subscriptions so that all who have enjoyed the paper during Lent may continue to receive it at their homes throughout the year. Many rectors have asked if we allow a commission to those thus taking subscriptions. We take this means of informing all who may care to know that 50c is to be deducted from each yearly subscription by those appointed to take subscriptions by the rectors of parishes. The remaining \$1.50 should be sent to the Chicago office of THE WITNESS with the name and address of the person to whom the paper is to be sent for a year. We hope that those rectors who are not planning to continue the Bundle after Easter will appoint someone in the parish to take subscriptions during Lent.

lace, Rev. Kirk B. O'Ferrall, Rev. Bates G. Burt, Rev. R. E. Charles, Rev. Francis B. Creamer, Rev. John Dysart, and the Rev. R. W. Woodroffe, rector of the parish.

* * *

The Rev. Sydney Dixon, rector of St. Andrew's, Brooklyn, recently held a formal public admission of choristers of the junior choir or the Church School. After an "office of admission" twenty-five children were each given vestments and a service book and then went in procession around the church singing "Stand up, stand up for Jesus." The rector made an address on the joy of service to Christ in the days of youth.

* * *

A new basement parish house and kitchen is being constructed at Trinity Church, Independence, Missouri.

* * *

By the time you read these notes your daily paper will have informed you who is to be the next Presiding Bishop of the Church. If your daily does not then we will, a week hence. Whoever he may be, he apparently has a job cut out for him-

self. Everyone it seems is not as enthusiastic about the reorganization of the National Council as was generally supposed. One hears of secretaries of long standing being "fired" in an arbitrary, and some even say uncanonical, fashion; there are Churchmen of distinction and standing who are willing to say that the commission reported before investigating affairs thoroughly; there are departments who are unhappy over slices made in their budgets. The new Presiding Bishop, if he is to be the head of the Church and of the National Council as he is elected to be, has a task or two before him. All power to him.

* * *

The Rev. Robert Gooden, rector of Harvard School, Los Angeles, was elected Bishop Suffragan of the diocese of Los Angeles. We congratulate him; we congratulate even more the diocese.

* * *

The Rev. Charles Clingman, rector of the Advent, Birmingham, Ala., was elected Bishop of the diocese of Louisiana. Congratulations here also, both to Dr. Clingman and to the diocese.

* * *

And if you are interested in future events perhaps it is not out of place for me to pass on the results of a job done by an energetic Boston reporter. He canvassed the clergy rather thoroughly and reports that nobody is mentioned for Bishop of Massachusetts except the Rev. Henry Sherrill of Trinity, Boston.

* * *

The Rev. Charles Townsend, who has accepted a call to St. Stephen's, Providence, R. I., has an enviable record at the Good Shepherd, Rosemont, Penna., where he has served for eighteen years. Coming to the parish when it was heavily in debt and with a small communicant list he so thoroughly revived the parish that today it is one of the outstanding parishes of the country. There are at present more than 800 communicants, and a thoroughly modern and exceedingly valuable plant. The parish appropriation for the past five years has been \$5,700 annually, yet each year, because of systematic giving and with no sensational drives, \$10,000 has been raised for extra-parochial work.

Dr. Townsend is to leave Rosemont immediately after Easter. Until a new rector is called the parish will be in charge of the Rev. Mr.

Colony, curate, whose work as a teacher is familiar to all within the diocese of Pennsylvania. He introduced the project method of teaching in the Church school whereby the children act little Church dramas before the movie camera. Mr. Colony is a Lithuanian by birth who came to this country immediately after the war. He worked in the Chicago stock-yards while attending school; worked his way through the University of Pennsylvania; taught at the Episcopal Academy and later at Haverford School, meanwhile preparing himself for ordination. He was ordained three years ago by Bishop Matthews of New Jersey.

* * *

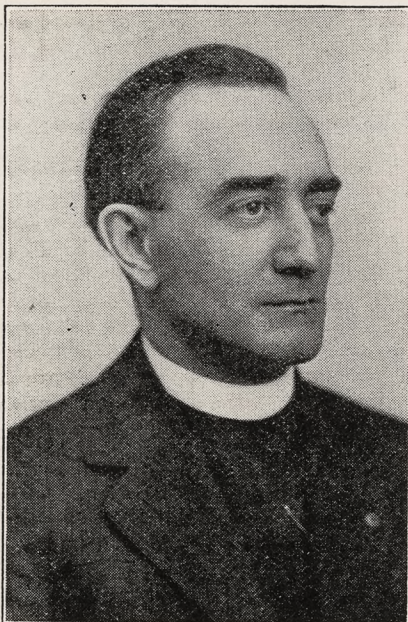
The 100th anniversary of St. Paul's Greensboro, Alabama, was celebrated on March 16th. The sermon at the morning service was preached by Dean Raimundo de Ovies. In the afternoon there was an historic session, with addresses by several people, including the Rev. R. A. Kirchhoffer, representing the clergy of the diocese, and Mr. L. J. Lawson, mayor of the city and a member of the parish. The first Bishop of Alabama, Dr. N. H. Cobbs was rector of the parish for fifty years and was elected Bishop in St. Paul's. The present senior warden, Mr. A. I. Selden, is a grandson of a member of the first vestry; the clerk, Mr. W. C. Pickens, likewise is a grandson of a member of the first vestry, and the same goes for the treasurer, Mr. J. B. Stickney. As for the present vestry four of them are grandsons of first vestrymen and one member of the vestry is a great grandson of two first vestrymen.

* * *

The religious orders are well represented on the list of Lenten preachers at the Transfiguration, New York; Rev. J. O. S. Huntington and Rev. Shirley C. Hughson of the Order of the Holy Cross; the Rev. Spence Burton and the Rev. W. M. V. Hoffman of the Cowley Fathers. Others to preach there during Lent are Rev. Frank Vernon of Philadelphia and Bishop Fiske of Central New York.

* * *

The church in Southern Illinois, diocese of Springfield, has been hit rather hard by the shutting down of coal mines. A number of missions are composed entirely of the men and women of these mining communities. However in other localities the work is progressing. A new building has been given to the church at Marion, Illinois, and a new church is soon to be erected at Zeigler, where the general missionary, the Rev. T. G. C. McCalla, has been doing fine work for the past few months. The work at Havana and



BISHOP WILSON
To Report Lambeth Conference

Petersburg, under the Rev. J. Morgan Williams who recently took charge, is also showing decided signs of life.

* * *

The Rev. Juan Bautista Mancebo celebrated his 25th anniversary as pastor of the work at Santiago, Cuba, on March 8th and 9th. There is a thrilling story there; the persecutions that this Negro priest had to stand at the beginning of his ministry; of the winning of the people gradually by his devotion to their

welfare; of the building of schools and missions throughout the territory under his charge until now the influence of the Church and this beloved pastor is felt throughout the country. The Rev. J. H. Townsend of Guantanamo preached at the anniversary celebration. Later in the day Bishop Hulse confirmed, preached in Spanish, and baptized the grand daughter of the first Cuban member of the mission. The first couple to be married by Mr. Mancebo were also present. Mrs. Mancebo, an American from Charleston, S. C., is a teacher in the normal school and a devoted Church worker.

* * *

A gift of \$7,500 was presented recently to St. Mary's Cathedral, Memphis, Tennessee, to correct the acoustics.

* * *

Austin Theological Seminary, Austin, Texas, is the first seminary to dignify the church paper with a lectureship covering its problems and possibilities. The Chicago Seminary has a chair devoted to the general field of religious literature in which the church papers come in for considerable attention.

* * *

The Rev. Bernard N. Lovgren, St. Philip's, Joplin, Missouri, has accepted a call to become associate rector of Emmanuel, Boston.

* * *

The older boys of Detroit gathered at St. Joseph's Church just before Lent for a fifteen minute service, followed by a dinner at

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which Bishop Page, Rev. F. B. Creamer and Mr. Irwin C. Johnson, director of boys' work in the diocese were the speakers. The purpose was to prepare the boys for the Lenten season.

* * *

The Rev. James M. Horton, St. John's, Alma, Michigan, has accepted the rectorship of Trinity, Marshall, Michigan.

* * *

The Rev. John G. Banks, Society of the Nazarene, held a mission at St. John's, Savannah, Ga., from March 9 though the 13th.

* * *

The objective of \$42,000 for a memorial to the late Lydia Paige Monteagle in Grace Cathedral, San Francisco, has been exceeded. The memorial is to be the portal of the south transept now under construction.

* * *

Bishop Mitchell of Arizona addressed large congregations in Kansas City, Missouri, on March 16th on the work of his district.

* * *

The children of St. James Church, New York, have their own Lenten services on Monday afternoons, with children's choir, young boys for ushers. The sermon is a brief one by the rector, Rev. Frank W. Crowder.

* * *

A Young Peoples forum has been organized at the Church of the Heavenly Rest, New York. There is supper in the parish house, the forum on some topic of interest to young folks, and a service following in the church.

* * *

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* * *

On the advice of his physician Bishop Griswold of Chicago has laid aside all work, the Standing Committee acting as the ecclesiastical authority until such time as he is able to resume his duties.

* * *

The Rev. Granville M. Williams conducted a quiet day recently for laymen at St. Luke's Cathedral, Port-

land, Maine, with forty or more attending.

* * *

Interdenominational services are held each noonday during Lent at

Holy Trinity, Brooklyn. Among the preachers are the following Episcopalians: Bishop Stires, Rev. S. M. Dorrance, Rev. Karl Reiland, Rev. William N. Guthrie, Rev. W. Russell

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Bowie, Rev. George Parkin Atwater and Rev. J. Howard Melish. Others who are well known include Rev. S. Parkes Cadman, Rev. John Haynes Holmes, Bishop McConnell, and Rev. Henry Sloane Coffin.

* * *

A special convention for the purpose of electing a Bishop Coadjutor is to be held in Chicago on May 13.

* * *

A Pre-Lenten quiet day for the clergy of the diocese of Maine was conducted at the Cathedral, Portland, by Bishop Brewster.

* * *

St. Alban's School, Sycamore, Illinois, Rev. Charles L. Street, headmaster, has had notable visitors recently. President Pierce of Kenyon College told the men of the advantages of a small college. The Rev. F. H. Sill, headmaster of Kent School, with Mr. Titus, the business manager, and Mr. McCandless, a Chicago alumnus, visited St. Alban's, held a conference with the faculty and also addressed the boys, telling them of the early days of Kent School. Later in the day he met with the trustees of St. Alban's. Another visitor was Mr. Irwin Johnson, director of boys' work in the diocese of Michigan. He talked to the boys about their life work and spent a full day having conferences with individuals.

* * *

Here is a new one: at the Church of the Messiah, Rhinebeck, N. Y., they are keeping a record of the attendance at the morning service of the parents of the Church school pupils. The class having the best record of parental attendance during Lent is to receive special recognition. Sunday morning in Rhinebeck it is no longer, "Hurry up John or you'll be late for Sunday School" but "No golf this morning Dad; you have to go to church or my class won't win." The interesting part of the experiment, I think, will be the

church attendance record of the parents of the winning class for, say, the ten weeks following Easter. It is barely possible that having won a prize for their righteousness they will take a holiday.

* * *

The Girls' Friendly Society is seeking to enlist sustaining members in order that their work may be maintained at its present effectiveness, now that the National Council is gradually cutting the appropriation to the society. This year they hope to raise \$25,000, or one-third of their budget, in this way.

* * *

Bishop Brewster of Maine is the chairman of the Portland World Court committee, being associated with forty prominent citizens who are promoting public opinion favoring adherence of the United States to the Permanent Court of International Justice. A mass meeting was held on March 11th addressed by General John F. O'Ryan of New York.

* * *

The Rev. G. Irvine Hiller, rector of All Saints, Lakeland, Florida, has accepted a call to Emmanuel, Athens, Georgia. Athens is the seat of the state university and Mr. Hiller will do work among the students.

* * *

The parishes of Scranton, Ill., have a rather unique plan for mid-week Lenten services. Instead of having

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the services at their own churches they unite in pilgrimages to nearby towns, carrying with them their choirs and special preachers. The preachers this year for these unusual services are the Rev. C. E. Snowden, executive secretary of the field department; Rev. Franklin J. Clark, a secretary at "281"; Rev. Frank Lambert, student pastor at Cornell; Rev. F. C. Lauderburn of the General Seminary and the Rev. G. Warfield Hobbs, executive secretary of the department of publicity of the Council.

The Church Army, led by Captain Mountford, is to conduct inspirational meetings in New Orleans during Passion week.

The guild at Trinity, Demopolis, Alabama, made a profit of \$120 last year by operating a swimming pool. As the diocesan paper remarked: "nobody can say that that's not a clean way for a church to make money."

The field department of the diocese of Alabama is to hold a clergy conference in May.

The noonday Lenten preachers at St. Stephen's, Wilkes-Barre, Pa.: Bishop McConnell, Methodist; Rev. Elwood Worcester; Bishop Rogers; Rev. Ralph W. Sockman, Methodist; Rev. Karl Reiland; Bishop Sterrett; Rev. John Baillie, author of distinction of Toronto.

The young people of Trinity, Boston, last Sunday, discussed "God or Humanism." Their leader was Duncan Mann of the Cambridge Seminary.

The churches of Brattleboro, Vermont, are uniting for Lenten Sunday evening services. The preacher last Sunday was Bishop Booth.

Laymen are the noonday preachers at St. Paul's Cathedral, Boston, on Saturdays of Lent. This year: Dr.

Arthur H. Ruggles, psychiatrist; Dr. Richard Cabot of Harvard; Professor William Lyon Phelps of Yale; President Sills of Bowdoin; Professor Hocking of Harvard.

The Rev. Herbert L. Johnson, formerly of St. Paul's, Detroit, has accepted a call to be rector of St. John's, Haverill, Massachusetts.

The church of Our Saviour, Hongkew, China, has sent a gift of \$200 toward the rebuilding of the Church of Our Saviour, Montpelier, Virginia. The Rev. Robert Nelson, missionary, was the rector of the church in China. Being compelled to rest for a time he settled in Virginia and organized this parish in Montpelier which he named after his Chinese parish. Hence the gift.

Dean D. Wilmot Gateson of Bethlehem, Pa., conducted a five day preaching mission, March 17-21, at Emmanuel, Brook Hill, Virginia.

Bishop Rowe of Alaska, outstanding of modern missionaries, was the preacher last Sunday afternoon at the Cathedral of St. John the Divine. The preacher in the morning was the Rev. E. S. Travers of St. Louis.

The Rev. Elwood Worcester, former rector of Emmanuel Church, Boston, said last Sunday that the miracles are the very foundation of the Gospel story. He was preaching at St. George's, New York.

"Jesus appeared in two capacities—as a spiritual leader and as a physician of the souls and bodies of men," he continued. "The people of the time did not expect such ministry from their religious teachers. The Apostles had only a lukewarm faith in the healing powers of Christ. He

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was ignored by a skeptical world and His personality began to withdraw more and more from human circles. Yet Jesus was never nearer to the world than at the present time.

"How often are we deceived by despair!" he concluded. "When the sea reaches its ebb—then the tide begins to rise again. It is at the hour of great need that man, if he would only throw himself in the arms of God, would find relief. Jesus first said: 'Thy sins shall be forgiven'; then He commanded: 'Stand up and walk!'"

* * *

Inevitably the church in America will face the same test which the church in Russia failed to pass, that of ability to see the truth and in its light act with courage, the Rev. Dr. W. Russell Bowie declared last Sunday.

Dr. Bowie said that "Communism may be, and for most of us, it is, a thing from which our instincts revolt," it was idle to be framing protests against the suppression of religion in Russia "if we are indifferent to the fact that every day the things about which we are really interested are suppressing religion in ourselves."

"The Church in Russia was vulnerable to its death wound because it ceased to be a servant of human life," he asserted. "For generations every form of human degradation and oppression had existed in Russia. The Church knew these things but the Church did not speak. Its interests were too closely tied to the existing order for its speaking to seem safe."

"Sooner or later the church in America will face that same test. Two forces struggle within the church for possession of its soul: One is the reaction force of conservation and fear, which would keep the Church forever dealing with abstractions and hold it apart from the problems with which our ordinary human life is wrestling. The other influence is the true one, which knows that if the Church is to hold the hearts of the multitude it must understand and sympathize with the lot of the poor and must blaze the ways of justice and mercy."

* * *

The Cathedral in Zanzibar, south-east Africa, is built on the site of the old slave market, and the high altar stands where the whipping-post used to be.

* * *

A field department was organized at the Council of the diocese of Harrisburg, which met on March 13th. The day previous to the Council there was thorough discussion of financial matters, the experts meeting as the Executive Committee of

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Rogation Days Across the Years

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the diocese. At the Council meeting the feature was the address by Mr. Louis B. Franklin on the relationship of the diocese to the national work of the Church.

* * *

A father recently drew up a list of questions and presented them to twelve of his business associates, all of whom were fathers and Churchmen. Results showed, among other things, that eight did not know the names of their children's Church school teachers, and eleven of the twelve never assisted their children in any way in preparing the Sunday lessons.

* * *

A recent gift to the Cathedral in Newfoundland is a mace in the form of a little fishing dory in silver, mounted on a black staff, the dory symbolizing both the main industry of Newfoundland and the call of the clergy to be fishers of men.

Newfoundland is one of the cathedrals where during the month all the parishes and missions and clergy of the diocese are prayed for by name in turn. Perhaps this has become a common custom now in most cathedrals. At Canterbury and in Jerusalem they pray for us all in turn, every Anglican diocese throughout the world.

* * *

Spirit of Missions has had a letter from a lady just past her ninetieth birthday. She was renewing her subscription.

* * *

Two million unemployed men and women are now watching two million children at work in factories.

* * *

An urgent suggestion comes from England that all Church people offer regular and frequent prayer, in public services and in their private devotions, for the Lambeth Conference meeting next July, for its bishops, its deliberations, its contribution to the great questions before the Church and before the world.

* * *

The little Chinese girl, Emma Quong, eleven years old, who won the second place in the Illinois State spelling contest, is a member of St. Barnabas' Church School, Havana, Ill. She is much liked by all who know her, regarded not as a foreigner but quite as "one of us," and she hopes to go to college and become a teacher.

* * *

The cornerstone of the first unit of the new St. Luke's Hospital, Tokyo, is to be laid on March 28.

* * *

A large motion picture theatre in a residential district outside Philadelphia appeared on Ash Wednesday with its billboards stripped bare,

ST. STEPHEN'S COLLEGE (Columbia University)

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The College, founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

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and in the space where the feature is usually advertised were the words, CLOSED FOR THE LENT-EN SEASON.

* * *

Over 4,000 boys under 21 years of age convicted of crime in twenty-three years, before Judge Fawcett of New York, and among these 4,000 only three were members of any Sunday School. The New York Bible Society quotes Judge Fawcett's letter by permission. The Judge says also that out of 1,902 cases paroled by him to minister, priest or rabbi, only 62 were brought back for breaking parole.

* * *

Idaho is among the states where branches of the League of Nations Association have recently been formed. Bishop Barnwell is one of the state committee of three.

The first prizes in each of the Association's annual high school examination on the League of Nations have been won by boys from states west of the Mississippi.

* * *

The old ladies of the Long Island diocesan Home for the Aged have an Amateur Dramatic Society. One of their plays was recently repeated by request for an audience of over five hundred persons.

* * *

The Girls' Friendly of St. Paul's Church, Paterson, N. J., has had \$1,000 bequeathed to it in the will

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For Catalogue and View Book address

A. W. Tucker, Business Manager

of a member of the parish who died recently. The money was left to the rector in trust to be used for the benefit of the G. F. S., at his direction.

* * *

New work for the rector's wife. In an eastern suburban town of

about 9,000 she is managing editor of the town newspaper. The paper is owned by the women's club, and managed and edited entirely by women.

* * *

Since the new Prayer Book was published last October, a million and a half copies have been sold, accord-

Services of Leading Churches

Cathedral of St. John the Divine New York

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

The Incarnation

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

Trinity Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

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

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

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

St. James, Philadelphia

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

Trinity Cathedral, Cleveland

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
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. Luke's, Evanston

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

The Ascension, Atlantic City

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

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sundays: 8, 9:30, 11:00 and 7:45.
Week Days: 7 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Clarke County, Virginia

Sunday Services
11:00 A. M., Christ Church, Millwood.
8:00 P. M., Emmanuel Chapel, Boyce.
Rural Churches on the Highway
between North and South

ing to figures gathered by the National Association of Book Publishers.

* * *

On Monday, March 1, 1880, the Rev. John McKim landed in Japan, just fifty years ago. He has been bishop since 1893, and of the Bishops now active in office only Bishop Leonard is his senior in order of consecration. Bishop Graves of Shanghai was consecrated the same day.

* * *

The House of Bishops of the Japanese Church is to meet in Tokyo on March 27. This means the bishops of the two Japanese, four English, one Canadian and three American dioceses.

* * *

Volunteer workers are not always appreciated, nor do they often make such a record as Mrs. Arthur Goudge has made in southern California. For more than twenty-two years she has assisted in sending out the diocesan paper, writing in that time nearly 300,000 addresses on the wrapper. The paper itself is a record among diocesan publications having now appeared for thirtythree years without missing an issue, and all under one editor, the Rev. J. D. H. Browne.

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The Archbishop of Canterbury, expressing his sympathy for the death of Bishop Anderson, writes: "I shall always remember the share which he took in preparing for the World Conference on Faith and Order, and his personal kindness to me, and I lament the loss of his help at the forthcoming Lambeth Conference. I pray that the Church may be guided aright in the choice of a successor to him as Presiding Bishop."

* * *

Those who have not been keeping in close touch with developments in the South will be surprised to learn that no fewer than sixty colleges

are now giving courses on race relations, either by that name or in connection with the work in the social sciences. The Commission on Interracial Cooperation, with headquarters in Atlanta, which is responsible for these figures, is a body of white and Negro leaders who are jointly seeking to secure a better understanding between the races and larger opportunities for the Negro. In addition to the regular curriculum courses, there are also frequent speakers in many institutions on race relations, some of whom have addressed as many as ten thousand students in a single year.

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