

Poetry.

THE CHRISTMAS ROSE.

A tuft of these flowers is growing under the wall of the chapel of University College, upon a mound which still contains a few grave-stones. Hence the following lines:

Flower of the snowy cup and heart of gold! So meekly to the ruthless blast unfurling, I love to mark thy coronal unfold. Its pale, pure blossoms, delicately curling.

Few footsteps on thy still, low nest intrude, Few sounds—save moaning winds above it sweeping; And, like a nun in cloister solitude, Thou seem'st a lonely vigil to be keeping.

For, save thy simple crown of stainless white, Scarce one of Flora's lovely train is cheering Our wintry garden glades with her soft light;— Thy solitary grace the more endearing.

Within this quiet nook of hallowed earth, Where, in the chapel's shade, the dead are resting, Beside their grave thy deep-sunk roots have birth, With silvery gleams their drear, dark bed investing.

And even thus, though other hearts grow cold, And no fond tear to other eyes be springing, Will gentle love, with firm enduring hold, To the dark tomb, in patient faith, be clinging.

How meekly, too, thy head thou dost bow down, Thy chalice 'neath its veil of leaves concealing,— As though the lowly beauty of thy crown Shrank from the light its loveliness revealing.

And therefore careless eyes glance lightly by, Thy unobtrusive gracefulness unheeding;— O then, thou shadowed forth, to Fancy's eye, Humility, from human gaze receding.

Nursed on the chilling lap of wintry earth, Rocked by the piercing breezes round thee blowing, Thou hast no portion in the summer's mirth— No bright companions near thy lone stem growing.

Pale child of bleakest skies and winds austere, Thy head beneath the tempest's might declining, Thou, in thy calm endurance, dost appear Emblem of wo, in patience unrequering.

Flower of the snow-white vest! thy leaves are closed, The pale, brief twilight of thy life is fading; This tranquil mound, where thou hast long reposed, Gray evening's dusky mantle is o'er-shading.

A poet's benison be on thee, Flower! For the fond fancies 'mid thy chapel dwelling Have wiled away a dreary winter hour, With gentle light the gloom around dispelling.

F. M. H. British Magazine.

MISSION OF THE AMERICAN CHURCH TO WESTERN AFRICA.—No. I. (From the Philadelphia Episcopal Recorder).

Previous to the departure of the Rev. Mr. Payne on board the Grecian, bound to the coast of Africa, he kindly consented to allow us to publish the manuscript containing the principal statements which he made in his various addresses in relation to our mission at Cape Palmas.

Mr. Payne remarks: "Six years ago, when the Church, notwithstanding the failure of previous attempts to establish a mission in Africa, still feeling the weight of her obligations, announced her readiness to send out again Missionaries to this country, the proposition was regarded as rash by most well-meaning Christians; and even of those who proposed the measure, many looked forward with fearful anxiety to its being carried into effect.

"This feeling, though inconsistent with the simple, child-like faith in Christ, which should carry forward those who would obey the Saviour's command, was perfectly natural in view of the immense sacrifice of human life which had attended all previous efforts to evangelize this ill-fated continent; except, perhaps, those made at or near the Cape of Good Hope.—Although one of the earliest fields of modern missions, and various and dissimilar points on its extensive coast had been tried, all had proved alike prejudicial and fatal to European life.

"So early as 1795, the Baptist Missionary Society of England sent out two Missionaries to Sierra Leone, with a view of operating upon the Zimmanee people in that neighbourhood; but in a very short time the ill health of one, and the misconduct of the other, caused both to leave the country. In the following year, 1797, six Missionaries, two from the Scottish, Glasgow, and London Missionary Societies, respectively, were sent to Sierra Leone. The most worthy of these, Mr. Greig, after suffering all but death in establishing himself on the Rio Pongas river, was murdered in his own house, by a travelling Foolah who was enjoying his hospitality. Of the rest, some died, and the others abandoned the country.

"The Glasgow Missionary Society, the only one of these Societies which made any further attempt in this country, sent out two other Missionaries the same year; but one became a slave-trader soon after arriving on the coast, and the other returned to Scotland and became an infidel.

have made similar sacrifices: so that of the vast number of Missionaries sent out by them, only a few months ago, only two Europeans were left here, and a few others in the Gambia.

"The climate in the neighbourhood of Cape Coast Castle, had proved equally fatal to English Missionaries. Many had gone to this place apparently only to die; and at the time of the Rev. Dr. Savage's visit at the close of last year, he found only one European Missionary and his wife.

"Nor had the Missionary efforts of American Christians in Africa, up to the time of the commencement of our mission, been less disastrous. Between the year 1822, when a colony was planted at Cape Mesurado, to 1836, about twenty-five whites, nearly all who had been sent out, had found an untimely grave in Monrovia.

"Cape Palmas, the site of our projected mission, was represented to be much more healthy than any of the points before named; but when the temptation to the friends of new enterprises, to make statements too favourable, was duly weighed, in connection with their information of the death of two of the four Missionaries, who had preceded us, which reached America about this time, there was much to excite the fears and apprehensions, which were entertained by the friends of missions in regard to the result of the enterprise.

"God, however, has been better than all the fears of his people. He has been pleased mercifully to regard their prayers for the African mission; and to honour and reward, beyond their utmost expectations, the simple faith with which he enabled his servants to trust their lives in his hands, and in view of all the risk to obey their Saviour's command! Of the eleven white labourers engaged in the mission, God has honoured only one by a removal to himself, and her place is supplied, numerically at least, by a sweet little boy eighteen months old, the child of Mr. and Mrs. Perkins, whom I left at Mount Vaughan. All the four who established the mission have been permitted successively to revisit their country, and two of them to return with recruited health, and more help to the scene of their labours. All, when I left, were enjoying a reasonable share of health, and were happy and blessed in their work. Surely then, as I remarked in the beginning, even these facts are sufficient to affect with the liveliest gratitude, all who desire the salvation of Africa.

"But the measure of success which God has been pleased to grant already to this mission, affords still greater cause for thankfulness and encouragement.—This cannot be appreciated properly without a reference to the circumstances under which the mission was commenced.

"The Missionaries landed at Cape Palmas on Dec. 25th, 1836, and July 4th, 1837. They found on the high point of land, so called, a small colonist town containing about 100 inhabitants, and within 200 yards of it a native one, the oldest in the Grebo tribe, numbering above 3,000 souls. Other colonists were located on farms, towards the interior, said at this time to number about 200. On the then farthest border of these farms, towards the interior, or as the natives expressed it in the bush, and three miles from the cape, was the beautiful hill selected by the Governor and Mr. Thompson for the site of the Episcopal Mission. It was called by the natives 'Gue-pia Luh,' or the *Cunning man's hill*, in consequence of its having once been the residence of one of their doctors.

"When Dr. Savage arrived, it was covered with forest trees and thick jungle, Mr. T. having cleared only a small space at the foot of it, and erected a thatched house for the few soldiers whom he had been able to collect. Dr. Savage was consequently obliged to pass through the acclimating fever in a small sized room on the Cape, and when this was over, in consequence of being deprived of the assistance of Mr. Thompson, nearly all his available strength was given to going through swamps, selecting and getting together his timber to erect the first mission house. How he lived through all the toil and care and sickness incident to his situation, has ever been a matter of astonishment to me since I have learned by experience the nature of his trials, and I can only attribute it to the merciful interposition of Him whose servant he was.

"At the time of our arrival in July, the building was so far advanced as to afford us shelter, by placing curtains between three apartments. But a palace could not have furnished so grateful, so happy a home. We found, I think, ten native boys and three girls on the hill. These we dared not teach regularly, until we had passed through the acclimating fever. We therefore divided them into three classes, and each Missionary gave them oral instruction at evening and other time as we were able.

"Meantime regular services were held on the Sabbath for our family and a few colonists who attended; and an opportunity was afforded of becoming acquainted with native character. This we found bad enough.—We were overwhelmed with visitors, all most lavish in the praises of our character, object, &c. &c. His majesty king Freeman or Pe Nymah of Cape Palmas, was peculiarly attentive, avowing his interest in our welfare, and promising his whole influence to further our plans. We soon learned, however, that his whole object was to procure a *dash*; and this received, his visits were soon at an end. Many presents were also brought to us; but, as we were soon given to understand, with the expectation of getting double their value in return. Attempts were now made to increase the school. But on application to parents for their children, most expressed the belief that 'black man no fit to sabba book, he be white man part: greegree be black man part.' Others, more cunning, would permit their children to enter the school, telling them to run home as soon as possible; and others, after giving their children, would make a number of visits expecting to receive presents: and in failure of doing so the child soon disappeared. Girls it was next to impossible to procure, inasmuch as in addition to the almost universal opposition to a woman's learning book, there was the further difficulty that nearly all girls over eight years of age were sold as wives.

"When we visited the villages to preach, the congregations were at first large, and very attentive; but when ascertained that their attention was not to be rewarded by presents, their interest uniformly declined. Here too we found the most debased of all idolatry; at the entrance of every town was a greegree house, or a depository of calabashes, bee-hives, and rams' horns, which, after certain preparation by their doctors, were supposed to possess the power of keeping from the town witches, disease and war. Before every man's house of any standing, or in it, were a number of greegrees of similar appearance: but none in the shape of man, beast or reptile. Each of these possessed a peculiar property,—one brings strangers,—another keeps off disease,—a third causes a good crop of rice,—another brings trading vessels, or whatever virtue the doctor gives them. These doctors were found to be the most revolting and melancholy specimens of human beings; not washing often for three years, having only enough grass around them to cover their nakedness, bedaubed with mud and filth, they seemed to have arrived at the lowest point of human degradation.—And yet these wretched looking objects were the people's oracles. They were thought to have constant intercourse with the devil, and from him to know the necessary remedies for all diseases, the means of keeping off all evil and securing all temporal good. A journey must not be undertaken, a rice farm cut, without consulting one of these devotees of the father of lies; but no answer was ever obtained by the anxious inquirer until he had placed in the hands of the wily doctor a sufficient reward. God (Grisuah), the creator of heaven and earth, was indeed known to them, and believed to possess supreme authority over men and devils; but ordinarily he was not supposed to interfere in the affairs of mortals; therefore, except on extraordinary occasions, his interposition was not invoked. Prayers and offerings are made uniformly to greegrees and the enemy of God and man. The authority of God not being recognised, and nothing known of a judgment to come, lying was universal, cheating and stealing, without detection, were regarded a virtue, and vices of which it is a shame even to speak every where practised.

"Such were some of the obstacles which the growing knowledge of the Missionaries showed opposed the spread of the gospel. But they were such as had been anticipated, in kind at least; and if they were greater in degree and extent than had been expected, still the record of God remeasures that the 'Gospel was the power of God unto salvation to every one that beleveth;' and as 'faith cometh by hearing, and hearing by the word of God,' they commenced at once, as soon as health and circumstances allowed, to 'preach the word' to the few and the many—the attentive and inattentive—to hosts and guests, and in all the villages and towns which they visited. They continued to their applications for boys and girls for the schools, and pursued and brought them back when they ran off again and again.

"But to detail all the cares, labours, difficulties, disappointments and encouragements of the Missionaries, would be only to repeat what most of you have already been made acquainted with, through the official Missionary organ of the Church. It will be more interesting to you to know the actual state of the mission at the time I left it, April 13th, 1841."

LENT. (From Bishop Fleetwood.) Under the sense of their hazardous estate, many good Christians did of old forsake the world, deny themselves a great many lawful pleasures and conveniences of life; took themselves to solitude and close confinement, gave themselves up to assiduous prayer, laborious watchings, and underwent a great many painful austerities, in macerating fasts, and other mortifications. They made to themselves houses of mourning, and dwelt much in them; as well to bewail their past offences, as to secure their innocence and virtue for the future. They did, in a word, inuena hereby to make their hearts better, and wise to salvation. And if they placed no merit in these things, but only took them up, as means which they thought useful to the attaining their great end, without imposing them on others, they ought to meet with neither blame nor censure. Every one is presumed to study and to understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much needs be left for every body to determine for themselves; and therefore they who spend more time, and take more pains to subdue their desires, and keep them in good order, than others do, are not rashly to accuse those others of neglect or breach of duty; nor should those others, for any such reason, be rashly condemned: for each may do what they find necessary for themselves, in order to the same good end.

But lest our fondness and self-love, together with that listlessness to enter upon any thing we apprehend uneasy, which most of us bear about us, should hinder or delay too long our undertaking that most necessary work of consideration, recollection and repentance, our Church itself hath set apart and consecrated a time and season necessary for them up, as means which they thought useful to the attaining their great end, without imposing them on others, they ought to meet with neither blame nor censure. Every one is presumed to study and to understand his own temper, constitution and necessities, best; to know where they are feeblest, and in what points they stand confirmed and strong; and therefore much needs be left for every body to determine for themselves; and therefore they who spend more time, and take more pains to subdue their desires, and keep them in good order, than others do, are not rashly to accuse those others of neglect or breach of duty; nor should those others, for any such reason, be rashly condemned: for each may do what they find necessary for themselves, in order to the same good end.

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temporal penalties and punishments, as well as by a determined carrying of it out in their pastoral instructions, we see erected the standard of Puritan doctrine in the great thorough of the public mind.—we hear the divinity of the Saviour contemned—and in the highest seats of theology, the folly of transcendentalism publicly avowed and defended.

It will be perceived that what we have here written has had relation to schism as a separation from the Church Catholic, but with more immediate allusion to it as a breach of unity with our own branch of that Church. At this point comes in the objection of the Romanist, that in declining against schism, we are self-condemned, having ourselves committed that crime by departing from communion with the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise; and it is contended by many, with no trifling force, that the gospel was first planted there by St. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Austin, or the time when the Roman power was introduced. This being the case, we inquire whether the mission of Austin and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not an *ex parte* act of schism—a *trespass* on the order, discipline, and prescriptive of a Church, to meddle with which they had no shadow of right, under the circumstances of the case? What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome? This would have been a parallel case; but its condemnation as an act of schism, would have been instant and certain. We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries; but when it is considered that Austin invaded an ecclesiastical territory having at least seven lawful Bishops,—that these Bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to the Pope of Rome, that they owed no other obedience to the Pope of Rome, than they did to every goodly Christian, &c., and that "they were under the government of the Bishop of Caer-Leon upon Uske, who was their overseer under God;"—when we learn that this independence had been maintained for 600 years before, and that it was only broken up by force, and long continued contests—we say, considering these things, the introduction of Romanism into England was manifestly a *schismatical intrusion*; and which the British Church had a legal right to resist, and which she so soon as a fit opportunity offered, she did resist. Pursuing the history of the English Church, it will be seen that she always regarded the power of the popes as an usurpation on her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. Where then lay the charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till, by the Providence of God, she was strengthened to expel it, and assert her lawful rights?

SCHISM. (From the Rev. W. Staunton's Dictionary of the Church.)

The Church as originally established was unquestionably one body, and only one; and is so described in every part of the New Testament. There was "one Lord, one Faith, one Baptism;"—all were to "speak the same thing," and to be "perfectly joined together, in the same mind, and in the same judgment." 1 Cor. i. 9, 10. There were, consequently, to be "no divisions" among the brethren,— "no schism" was to be seen in the body; but all were to "have the same care one for another." 1 Cor. xii. 25. It seems, however, that in the Church of Corinth, during the Apostle's absence, a disposition the reverse of this was shown; and an attempt made to get up religious denominations, not exactly resembling those of the present day, but each party sought to rally around an *Apostle* or lawful ecclesiastical, instead of separating altogether from the Church, and erecting a new ministry; and yet, even under these restraining circumstances, the Apostle rebukes them sharply, inquiring,—"Is Christ divided?—was Paul crucified for you?—or were ye baptized in the name of Paul?" "Why, then," we might suppose him to add, "are ye already daring to rend that sacred body of which ye are members, the health of which is in its unity; and, taking pattern from the sects of heathen philosophers and their opposing schools, are contending that ye are of Paul, or of Apollus, or of Cephas, while but one faithful band adhere to Christ? Truly, ye are yet following those carnal affections from which I trusted that the Spirit of Christ had delivered you. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another of Apollus; do ye not walk as heathen men rather than Christian converts? What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" After this, the Apostle proceeds, in the latter part of the Epistle, (1 Cor.) to lay down the Constitution of the Church in terms so strong, and so demonstrative of its oneness or unity, that all apology even for their imperfect schism is destroyed at once, while the Apostle's principles apply a *fortiori* to future dissensions of a more absolute form.

But this was not the only case in which the Apostle Paul, under the guidance of the Holy Ghost, declared himself on the subjects of unity and schism. The Corinthian Church was not alone in its tendency to insubordination, for the craft and subtlety both of men and of worse beings were to be apprehended and guarded against in every portion of the Church. Schism, like inflammation, is a disease incident to all climates. The Apostles, both saw this, and accordingly threw into their epistles, both preventives and antidotes. With them, unity was all-essential, not only for the outward peace of the Church, but for its spiritual health; and more than all, it was due to the spiritual health of God himself. In mankind by the sovereign authority of God himself. In mankind by the sovereign authority of God himself. In mankind by the sovereign authority of God himself.

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YORK MINSTER. (From the New York Churchman.)

I paused with delight before the great western entrance, to examine the elaborate sculpture decorating the porch—its multitude of figures, and florid enrichments. In the mean time the sexton opened a portion of the door, and invited me to enter. I drew back in astonishment, and grandeur of the interior—the receding line of vaulted columns—the immense height of the Gothic dome—the mellow light streaming into the nave of the Cathedral through the multifarious compartments of the painted windows—all, conspired to fill my mind with awe and reverence. It was some moments before I could look calmly around me; all was so visionary, so dream-like. After a time, I could examine leisurely the several portions composing this vast edifice, and admire in detail each aisle, transept, and monument. For with each little examination fully to understand and appreciate. It is no moment's glance that can fully satisfy the visitor with York Minster. Noon-day shall guide the visitor and evening deepen into twilight, ere half the traveller's curiosity will be satisfied, and then he will desire to return again and again to pace its tessellated pavements, and muse within its long-drawn aisles and sculpture-decked transepts. It is, indeed, in such places that the "echoes of our footsteps strike the ear"—that the mysterious voices of the past seem to speak to us—that bright shapings, not of earth, but of an unseen and unknown world, address themselves to our waking minds, making us almost "leap the life to come," as we dwell upon the solemn themes so constantly reiterated within the walls of these old fimes—

themes which will be repeated and dwell upon until the end of time. It is here;—within these dim-rich piles, that the imagination is carried into aspirations and prayers, its morning and evening orbit toward that "temple not made with hands—eternal in the heavens!"

The all-hallowing spirit of holiness which seems to pre- side over, or breathe around and within these venerable Minsters, as the heart offers up its involuntary tribute, imparts likewise a solemn dignity to the edifice, as well as to the mind. The prayer uttered or unexpressed beneath the fretted dome, or sumptuous aisle, like the soft breathings of spiritual music, elevates the thoughts with converse, rouses the inert soul, and gently calls upon it to converse with words above—and thus, wooing to a pious reflection, and holy meditations, to utter any sentiment save that of devotion in temples so well calculated to inspire the least susceptible mind with religious contemplations: where no heart can beat without a thrill of serious rapture. We cannot well enter a holy fane like this with irreverent feelings; if we do, they will quickly depart. This is surely no haunt for turbulent footsteps; its consecrated courts must impress the most giddy and thoughtless with at least one moment's peaceful calm—it must force upon the memory a passage from holy writ, or the very walls will seem to preach to us—"put off thy shoes from off thy feet; for the place where thou standest is holy ground."

THE ROMAN CATHOLIC IRISH PEASANTRY. (From the Quarterly Review.) The Irish peasantry are a kind, affectionate, grateful race—most anxious to read their Bible, most desirous to obtain instruction, willing to have their minds enlightened, contented to hear their errors pointed out, wonderfully quick in discerning and abandoning them; naturally full, until their minds are poisoned, of confidence in their Protestant landlords and Protestant clergy; convinced of the superiority of Protestants; dissatisfied with the darkness, coldness, and fearfulness of their own creed of Purgatory, and penances, and prayers in an unknown tongue, and the "opus operatum" of unction and confession, without any spiritual communion of the heart; disgusted with the curses of their priest, wearied with his extortions, smarting under his horsewhip and his fist, irritated by his vexing and interfering interference between the tenant and the landlord, and ready to cast off the yoke, if they dared to risk certainly their livelihood, perhaps their life. This is the condition of the Irish peasantry at this moment, when left to themselves. But, partly, to use the proverb of the country, "the priest's curse is on them"—partly they have been filled by their priests with the most false alarms and jealousies of Protestants, and the Sassenach, and the tyranny and hatred of Englishmen, against which their native good sense, notwithstanding their experience of the contrary, finds it hard to struggle—and partly from the same mouths they have been taught from their childhood to believe of the Church of England as follows: We are speaking deliberately, and from evidence.—They are taught that its religion is the "religion of the devil;" that the clergy of that Church are "devils" and "priests of the devil;" that our Bible is the "devil's manual;" that there is "not a word of truth in it;" (we are quoting words from the mouths of priests); that it was "invented by Luther with the assistance of the devil;" "that it is bad luck to have it in the house;" that it is not safe to touch it, without making the sign of the cross to drive away evil spirits; and that, rather than read it, it is better to burn it, or take it out with a pair of tongs, as Dr. Doyle recommended, and bury it in a hole; that our creed is

temporal penalties and punishments, as well as by a determined carrying of it out in their pastoral instructions, we see erected the standard of Puritan doctrine in the great thorough of the public mind.—we hear the divinity of the Saviour contemned—and in the highest seats of theology, the folly of transcendentalism publicly avowed and defended.

It will be perceived that what we have here written has had relation to schism as a separation from the Church Catholic, but with more immediate allusion to it as a breach of unity with our own branch of that Church. At this point comes in the objection of the Romanist, that in declining against schism, we are self-condemned, having ourselves committed that crime by departing from communion with the Church of Rome, she had already the Christian religion, with the apostolic ministry in full exercise; and it is contended by many, with no trifling force, that the gospel was first planted there by St. Paul himself. Not to insist on this, the fact is clear that the Church was in existence in England before the mission of Austin, or the time when the Roman power was introduced. This being the case, we inquire whether the mission of Austin and his forty monks, and their interference with the existing ecclesiastical jurisdiction, was not an *ex parte* act of schism—a *trespass* on the order, discipline, and prescriptive of a Church, to meddle with which they had no shadow of right, under the circumstances of the case? What if the matter had been reversed, and a British mission had been intruded into the diocese of Rome? This would have been a parallel case; but its condemnation as an act of schism, would have been instant and certain. We are willing, nay desirous, to give all credit to the pious motives of Gregory and his missionaries; but when it is considered that Austin invaded an ecclesiastical territory having at least seven lawful Bishops,—that these Bishops had heretofore been independent, acknowledging no foreign superior,—that they explicitly made known to the Pope of Rome, that they owed no other obedience to the Pope of Rome, than they did to every goodly Christian, &c., and that "they were under the government of the Bishop of Caer-Leon upon Uske, who was their overseer under God;"—when we learn that this independence had been maintained for 600 years before, and that it was only broken up by force, and long continued contests—we say, considering these things, the introduction of Romanism into England was manifestly a *schismatical intrusion*; and which the British Church had a legal right to resist, and which she so soon as a fit opportunity offered, she did resist. Pursuing the history of the English Church, it will be seen that she always regarded the power of the popes as an usurpation on her rights, and century after century did she struggle to shake off the manacles which bound her. At the Reformation this was effectually accomplished; and after a bondage of 900 years, the original independence of the Church of England was restored. Where then lay the charge of schism? On the British Church, or on a foreign power which trampled on her jurisdiction, till, by the Providence of God, she was strengthened to expel it, and assert her lawful rights?

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