Mr. Keen Buyer

Don't miss our Determination Sale. We start it on Saturday, the 11th. Read our ads carefully. If you can't come send your order by mail. They get first attention. To-morrow's World will contain a list of snaps.

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LIFE HANGS BY A THREAD

Continued From Page 1.

of the sacerdotal golden jubilee. To do this he resided for a long time in Rome and saw the Pope often, the official data of the Vat can being placed at his disposal. He is much affected by the news from Rome.

"I am an old man," he said yesterday in his apartment in "the Castle" at Mount St. Vincent on the Hudson that Edwin Forrest built long ago for his home. "I am ninety years of age and the news from Rome gives me hope that I, too, will follow him soon. I was deeply grieved when I read the details of his serious illness. He was very kind always to me and I treasure up the remembrance of the days I spent in Rome and in his presence. No one could help but deeply love such a character."

Speaking specially of the Pope's career as a diplomat, Mgr. O'Reilly said that trait in his character was very notable even when he was a young man.

Career in Belgium.

"He was a diplomat naturally," he added, "always displaying exquisite tact and judgment. When he was sent to Perugia as bishop of that troubled see in the mountains of Umbria, and to another difficult post as Delegate Apostolic to Benvenuto, his suppression of brigandage and smuggling and his success over the recalcitrant Perugians was due to prudence and conciliation, his favorite weapons.

"Then in Belgium we have another instance of his success in this respect. That kingdom was only about ten years old at the time he was appointed Papal Nuncio at Brussels, and it was governed by exponents of European liberalism—a bad lot. But he triumphed here again, and by the same ideals and methods. King Leopold I. was so charmed with him and his success that he wanted him made a cardinal offhand and at once. He was never tired of spreading the fame of Mgr. Pecci throughout Europe, and I believe he thus began the general appreciation that ultimately led to his election to the Pontifical throne.

"You remember that it was after his departure from Belgium that he went to England for a short time to study the people and the country. He often spoke to me of his seeing then that great Irishman Daniel O'Connell, who was in the full flush of his triumph of Catholic emancipation. He admired 'the Liberator,' as his grateful countrymen called him, very much.

Victory Over Bismarck.

"His victory over Bismarck was gained by the same tact. He knew the man, and his good knowledge of human nature enabled him to be the victor in what the Iron Chancellor was pleased to call 'the fight for civilization.' In place of refusing Bismarck when he was asked to become arbitrator in the dispute between Germany and Spain consequent on Germany's seizure of the Caroline Islands, the Pope offered to act as mediator.

"Cardinal Simeoni, who was then Prefect of the Propaganda and had the whole library of that bureau at his finger tips, told me that all he had to do was to put the documents collected there at the Pope's disposal. He saw at once that Germany had no case, and so decided. Bismarck afterward called him 'the Prince of Peace.' That was all accomplised by tact and intimate knowledge of character.

"He was the real founder of the International Tribunal of Arbitration at The Hague, and just see how the Italian government treated him in that instance.

"He never tired of talking about America and studying American character. It was ever a theme of admiration with him. He was fond of pointing out its advantages to the people of the South American States and urging them to try and follow the example set them here. Oh, I wish I were a younger man, that I might write more of the virtues and abilities of this great Pope."

OF HUMBLE ORIGIN.

Cardinals Who Will Elect Successor to Leo Spring From Ranks.

Rome, July 8.—A most extraordinary feature of the sacred college whose members will elect a successor to Leo is its great social contrast to all previous conclaves.

Once upon a time nine-tenths of the men created cardinals by the Popes were of blue blood families only. To be of an aristocratic race was almost an essential to be a cardinal.

Men created cardinals by the present Pope, however, have been, by a large majority, men who were born of humble parents.

Cardinal Logue's father, for instance, was an Irish peasant; Cardinal Cascajares was a subaltern in the Spanish army before he entered holy orders; the great Cardinal Parrochi was the son of a village miller.

In fact, the most celebrated members of the sacred college of to-day were born among the common people.

PRAYERS IN AMERICA.

How the Passing of the Pope Will Affect the Church.

New York, July 8.—Mgr. Mooney, vicar-general of the New York archdiocese, who is presiding over the see during the absence of Archbishop Farley, said to-day:

"The entire Catholic people of America and the world will go in mourning should the Pope die. Every church, mission and chapel will be draped in the Papal colors, decked with black crepe and prayers offered.

"Immediately on the official communication from the Apostolic Legation at Washington telling of the Pontiff's death the archbishops will notify their suffragan bishops, the bishops their pastors, and the pastors their flocks.

"A day will be set apart for a memorial mass. Every church, chapel and mission in America will have this memorial service. Certain prayers will be offered daily, the service to conclude with benediction. This service will be continued every day until a new Pope is elected.

"In the monasteries, especially those of the more rigid orders, such as the Passionists, Benedictines and the Trappists, a strict fast will be observed until the new Pope shall have been elected."

ONLY THREE CARDINALS

Represent the English Speaking Races and There is Discontent.

Altho the English-speaking races surpass in numbers, in power, and in empire every other people on the face of the globe, yet at the present moment they are represented by only three cardinals in the Sacred College at Rome, and of these three it is extremely doubtful whether two of them would be able to reach Rome in time for the conclave following the demise of Leo XIII., which may occur at any moment.

The senior of these three cardinals—namely: Cardinal Moran of Sydney, Australia, is now engaged in a canonical visitation to the South Sea Islands. The second is Cardinal Gibbons of Baltimore, who cannot reach the Eternal City under ten days or a fortnight, while the third is Cardinal Logue of Armagh, Ireland, who alone, if his health permitted, might get to Rome in time to take part in the conclave.

This condition of affairs is exciting a good deal of discussion, and in view of the immense number of Roman Catholics in this country and in the British empire, and of their wealth and influence, it is felt that they are entitled to a more extensive representation in the Sacred College than they now enjoy when the time comes for the election of a new Pope.

It is probable that the next English-speaking cardinal will be an Englishman, and that he will succeed to the vacancy left by the death of Cardinal Vaughan. The latter's coadjutor as Archbishop of Westminster has been mentioned in this connection. He is Bishop Stanley, a brother of Lord Stanley of Alderley, who is a professed Mohammedan.

Adrian IV. was the only Englishman ever elected Pope. He had a most singular name—Nicholas Brakespeare. He is said to have left England as a beggar, and to have become a servant or lay brother in a monastery near Avignon, in France, where he studied with such diligence that in 1137, at the age of 37, he was elected abbot. Pope Eugenius III., that brilliant ascetic, soon discovered his merits and made him a cardinal bishop. In 1154 he was elected Pope against his own inclination, and received the formal congratulations of Henry II. It was Adrian IV. who forced Frederick I. of Germany to hold his stirrup while he mounted his horse, tho it took two days to make the Emperor yield the desired homage. It is said that Frederick prostrated himself before the Pope, kissed his foot, held his stirrup and led the white palfrey on which he rode.

There have been 258 Roman pontiffs. Some remarkable names are to be found among them. Leo XIII. was Gioacchino (Joachim) Pecci. Pius II. was Aeneas Silvius Piccolomini. Innocent X was John Baptist Panfili; Innocent XII, Antonio Pignatelli; Clement XII, Charles Rezzonico, a Venetian; Leo XII, Annibale della Genga; Pius IX, Giovanni (John) Maria (Mary) Mastai-Ferretti; Gregory XIV, Strondrate; Clement V, Bertrand de Got; Eugenius IV, Gabriel Condolmera; Calixtus III, Alfonso Borgia; Julius II, Julian della Rovore; Julius III, Giovanni M. Giocchi; Paul IV, John Peter Caraffa; Clement VIII, Hippolito Aldobrandini; Paul V, Camille Borghese; Pius VI, Barnabo Ciaramonti; Pius VIII, Francis Xavier Castiglioni.

The Vatican consists of a collection of buildings erected at various times and for different purposes, the whole constituting the papal residence, a library and a museum. The length of the palace is 1151 feet, nearly five of our city blocks. Its breadth is 767 feet. It has eight grand staircases, twenty courts and over 11,000 apartments of different sizes. The quarters inhabited by the Pope are never seen except by those who are admitted to a special audience. The library is the oldest and most celebrated in Europe, containing 40,000 books and 25,000 manuscripts. Neither books nor manuscripts are to be seen; they are inclosed in sealed cabinets. The museum contains 10,000 pieces of statuary, yet so ample are its proportions that there is no crowding. Here are several of the noblest paintings of the old masters, among them "The Jewel of the Vatican," the first picture in the world. It is "The Transfiguration," by Raphael. Mr. Morgan would give $5,000,000 for it.

EFFECT OF A CHANGE.

Two Parties in the Church With Different Ends in View.

Rome, July 8.—Altho Pope Leo is one of the best loved of the Popes, the situation in the church now is that while there is one party who would do anything possible to have him live longer, there is another party who think a change in the papacy would further their interests, as well as those of the church. The former party is composed of all the friends of those who are now in power and who have secured the best posts, both with regard to honors and positions, as well as financially. These understand that a change may mean practical oblivion for them.

The other party is composed of all those who have been kept in the background, and whose only hope is in a new administration. It must be considered that a new Pope generally brings a change in all the great appointments, including the papal secretary of state and vicar of Rome, the representative of the Pontiff in spiritual affairs; the vice-chancellor, who has charge of issuing the papal bulls, the grand penitentiary, who presides at the tribunal of penitentiaries, granting absolution under certain circumstances, and the librarian of the Holy Church, besides all other positions more or less important connected with or depending on these great dignitaries.

There is only one man who holds such a position as to be sure to profit by the election of a new Poope, if the usual custom is observed. This is the secretary of the consistorial congregation, who during the conclave acts as secretary of state. It is his duty, when a Pope is elected to advance, kneeling and offer the white zuccetto, or small cap, the emblem of papal dignity, to the new Pontiff who is expected to remove his red cap and put the white one on his head and the red one on the head of the kneeling officiating monsignor, as a sign that he will soon create him a cardinal. On that occasion, in 1878, Leo calmly and slowly folded up his red zuccetto and put it in his pocket, as a mute protest against politics. The officiating prelate was Monsignor Lasagni, who, in fact, waited about three years before entering the Sacred College. The fortunate prelate who is now looking forward to such a dignity is Monsignor Volpini, who has just been appointed secretary of the consistorial congregation, as a reward, perhaps, for his polished Latin, which has been at the disposal of the Pontiff for so many years.

CARDINAL GIBBONS LEAVES.

Baltimore, July 8.—Cardinal Gibbons left for New York to-day on his way to Rome.

HIS GOODNESS GREATER EVEN THAN HIS GREATNESS

"None Will Question His Greatness, Just as None Can Question His Essential Goodness."

Brooklyn Eagle: Pope Leo XIII. came to be universally regarded as a good man. Roman Catholics, of course, always so regarded him. They sincerely believed that his selection to be Pope was due to the influence of the Spirit of God on the conclave of Cardinals who elected him. Among Popes, he made upon Roman Catholics an impression for goodness or spirituality or saintliness less than that of no other pontiff and greater than that of many another. But his status in Protestantism or in the non-Christian world was more significant than in the papal world. Thanks, in part, to the simplicity and openness of his mind, and, in other part, to the increasing justice and kindness of the mind of the race, Pope Leo XIII. was respected, esteemed and admired by Protestants to a greater degree than any of his predecessors in his office. John Henry Newman, among Catholics, can be said alone to have shared, in the two centuries in which the Pope lived on even terms with him, the approbation of the non-Catholic world. The goodness of the man is the admission of all. That admission is itself a proof that he was good—eminently good. Some of the world may be deceived about a character.

Put Goodness First.

We put his goodness in the front not only because it belongs there, but because he would have put such a quality at the front in any estimate of qualities which he might have made, or in any summary of another's character, which he might have set forth. In itself, and assuredly in his own view of it, goodness is that which on earth creates for the man the estate which he will carry into the heavens. It is not the synonym of greatness, but it is the savor of it and the superior of it. It is that on which and for which the Master of Life looks. The rest under the Divine Lights is but "leather and prunella," except as it may be used for the uplift of man and for the glory of God. All questions about other Popes aside, the goodness of the man who religiously reigned as Leo XIII. was not only unmistakable and undeniable, and it was not only universally admitted, but it was also universally acclaimed. We are aware that it is sometimes referred to as a quality in which anyone can excel, and on that account it is underrated. But it is not underrated by those who appraise standards aright. He from Whom Christianity takes its name put goodness in a place supreme and unique. They who follow Him follow Him near or afar off according as they do or do not so rate it.

Station Made It Clear.

We shall not analyze or subdivide the quality. That is for theologians or physiologists or philosophers or metaphysicians to do. Goodness, the quality as instinctive to the child as it is evident to the wisest, and most learned, is injured and weakened by analysis the same as would be the perfume of a flower, the silence of the woods, the blandness of the air or the scientific examination of a mother's love. Goodness in itself is as all-embracing and as all-encasing as the atmosphere. It is the spirit of our thought about God. It states and sums God Himself. That idea of the Divine, flawlessly incarnate in Jesus Christ, and making Him not only the target and the antithesis, but best of all the Forgiver of sins, and the Redeemer from them, is also the one which idealizes life and immortalizes man in proportion as man can embody and outpour it in his own life. Station only made the goodness of Leo XIII. apparent and effective. The quality was in him without station. His station, exalted as it was, shed less lustre on the quality than the quality shed on it. The triple crown was something which he could put on or off. The quality of goodness was resident, regnant and radiant in him and is inseparable from him. And all the world came to know this and to rejoice in it. That was the greatest fact of his great reign.

Was Very Learned.

We not only take it that all other facts were lesser in their moral rating, but were lesser in their mental value and power. He was very learned. He was very patient. He was very wise. He was very firm. He was very consistent. But there were and are his equals in those respects. He made his learning the handmaid of the goodness of his purposes. He made his wisdom the servant of the benignity of his designs. He made his patience the armor in which he defended himself from misrepresentation, and serenely awaited the dissipation of prejudice and of passion. Thus, all his qualities, his firmness, consistency, courage, all became the panoply, so to speak, of his inherent goodness. Richelieu was his superior, we presume, in the arts of diplomacy, tho this Leo was a great diplomat. But how tiny and tinsel Richelieu seems beside him! Bismarck was more than his peer in sheer force, and quite his equal in intellectual tenacity, but the gruff sage of Frederichsruhe was himself overcome by the quiet power and the moral persistence of the "shadowy particle" of the Vatican. We do not know of any being of modern times in whom character came to a more exalted and to a more undisputed coronation than in this Pope, unless it be George Washington. And Washington himself owes something to the Homeric tendency of the world to idealize and heroize, say once in half a thousand years, some one man, with whom to feed and to justify the worshipping instinct of the race. This Pope in his own lifetime owed nothing to this instinct. He owed nothing to aloofness, to distance in time or to identification with a unique part for a country or for a race. He was the latest of many Popes. He was constantly in evidence. He was constantly in contact and in conflict with political rulers, and with parties or factions in his own communion. He was constantly felt and seen in functions, conclaves, consistories and councils. Discount and depreciation had constant opportunity for their work upon him. They could take away nothing from him. And this fact was due, and is due, to the simple, transparent goodness of the man, a goodness greater than his greatness, and the greatest part of that greatness itself.

A World Sorrow.

It is this which makes his illness a world sorrow. It is this which will make his death, which cannot apparently be long averted, a world loss. It is this which has made his long reign quite as much a power for all religion as for that compartment of it of which he has been the head. The spiritual sovereign of the first and, therefore, of the oldest and of admittedly the largest division of the Kingdom of God, organized on the earth, his life has been simple music set to noble words. In the tone has been no discord. The theme has been that of his Master: On earth peace, and to men goodwill.

When we reflect what would have been the measure and the meaning of baseness, or of bitterness, or of selfishness, or of overt iniquity in his case, our obligation to his excellence, our debt to his goodness, as a world, as a race, can be suggested. But it can only be suggested. We know that all faith was made better and stronger because he was a man of faith. We know that all prayer, whether by direct response or reflex action, was made finer and more calming and more qualifying because he was a man of prayer. We know that love and truth and gentleness and charity were exalted in and by the example which he set of blessing those who cursed him, of forgiving those who injured him, and of doing good unto them who dispitefully used and persecuted him. It is given unto all of us to follow him, as we can, in the tolings in which he followed Christ. But it was given unto him to follow his Master on a plane level to the observation of the entire world, and with an effect of influence upon all of it.

We speak not of his reign; that is for historians. We speak not of his policy; that is for statesmen or theologians. We speak not of his church; that is for devotees to commend or for sectarians to rend. We speak for those who are large enough to recognize that religion is the greatest force in the world, and that its subdivisions are the great factors in that greatest force; for those who recognize that morally, spiritually and historically the Church of Rome is among the greatest facts and factors in existence, and that the head of it is the supreme exponent of an unequalled human lordship of the conscience and of the heart. Speaking thus, from a height above all disputes of a polemical sort, we are glad to be able to acknowledge the kingship of character which is the kingship of the goodness in this man, and to believe that all non-Catholicism, as well as all Catholicism, will be a sincere mourner at his bier when the silver cord shall be loosened and the golden bowl shall be broken, when the day shall break, when the shadows shall flee away, when he shall know as he is known, and when the white flower of a blameless life and of a pure purpose shall expand into the eternal fruitage of a heavenly felicity in the songs and in the service of the sons of light and of the Sun of Righteousness.

Light on Career.

In considering the career of Leo XIII., it should be borne in mind that his ancestry—or, if one wants to put it the other way—his descent, threw light on his career. He entered on his 94th year the 2nd of last March, as he was born on that day in 1810. For, as Brooklynites, it is well to recall that the late Benjamin D. Silliman was born in 1816, and the late James S. T. Stranahan in 1808. Incidentally, one may note that Jefferson Davis and Louis Napoleon were born in the same year, and Abraham Lincoln a year later. The sweep of time which a single life thus covered can be suggested. The family of Leo XIII. might almost be called a clerical one. Among his collateral ancestors were three prelates. One became Bishop of Grosetto in 1517, another Bishop of Malta in 1679. Still another became Bishop of Grosetto again in 1710, a century before Leo XIII. was born. The family from which the latter came is named Pecci. The pronunciation of that in English is said to be expressed by the spelling Petchy. The family, in the days when rank expressed power as well as distinguished descent, was a noble one in Italy. The Pecci family had the rank of ruling princes in Carpineto, where the most distinguished member of it was born, and had reigned in Carpineto, a papal province or principality, for generations. As far back as Pope Martin V. that family entertained him in their palace, and advanced to him a large loan for his needs. The father of Leo was a colonel under Napoleon I., and died in 1833, 12 years after the death of the Emperor on St. Helena. His wife belonged to a family of distinction living near Rome, and died in 1824, when her distinguished son was 10 years old. There were children born to the couple in 1800, in 1802 and in 1807, as well as on March 2, 1810, the late already given. It will thus be seen that the boy, born that day, carried in his blood the traditions of power and the traditions of that power both in the form of prelatical rule and of military conduct.

Without considering whether he was destined for the priesthood by his parents, or whether he gravitated towards it by his own inclination or resolution, we discern that his education up to a certain point was simply that of a scholar and of a teacher, and not especially that of an intending ecclesiastic. He went in Italy to church schools which would here correspond to our grammar and High Schools, and then he went to a college in Rome. There his course was turned towards the ministry, and there he was made a priest in December, 1837. He was then 27 years old, an age considerably in advance of that of men who became priests at that time. When he was born, James Madison had been President of the United States for nearly a year. Napoleon was the Emperor of the French. George III. was King of England, but the Regent acted for him. Victoria was not born till nine years afterward. Germany was an incongruous series of small states. So was Italy. The changes which came over the face of the world can be considered when present conditions are contrasted with those which then existed.

Effect on Career.

We have not only seen the influence of his ancestry on the mind of Leo XIII., but we can also see the weight which that fact and his own manifest abilities brought to bear upon the first duties which he was set to do. After a short service as domestic chaplain near to Pope Gregory XVI., in 1837, young Pecci was sent to one of the Italian provinces named Venevento. He was sent there not only as a priest, but as a governor, that being a province under the Pope, in the days of the temporal power. There, in point of fact, he put down brigandage in as stern a fashion as his military father would have done. This led to his promotion to Perugia, where somewhat similar work had to be done and was well done by him. He wound it up about 1843, and for it he was promoted to the post of Nuncio to the Court of Belgium. Thus in six years, he had made great strides, and on the suggestion of high authorities he was made Bishop of Perugia three years later, in 1848, and five years after, in 1853, he was created a cardinal by Pius IX., in pursuance of a recommendation long before made by that Pope's predecessor, Gregory XVI.

Thereafter his life and his labors kept him at Rome. He was recognized as likely to be the successor of Pius IX., because of his headship of the party of Moderates in the Papacy, provided he survived Antonelli. Pius IX. appointed Cardinal Pecci to be the chamberlain of the College of Cardinals. In that character or capacity, it fell to him to attest the death of his patron, and to become his successor. From the time of his institution as Pope to the end of his activities, the world felt his touch and acknowledged his power. He certainly contributed a great deal to the history of that world. Only religious students or statesmen of high learning can carry in detail and in succession his significant acts. Some of them were of local or provincial interest. Others of them were of larger than local interest, and some may be said to have been of universal interest.

He first addressed himself as Pope to the composure of Roman Catholic conditions in Asiatic provinces of communities. He gave to them more power and required of them less report to and dependence on Rome than they before had had. Then he addressed himself to the reduction of friction between the government of Italy under Victor Emmanuel and the Catholic communion, as personified by his own government, within the Vatican. He relaxed in nothing his claim of temporal power as a right, but he indirectly recognized the loss or suspension of it as a fact, when he rescinded the order of his immediate predecessor that Catholics in Italy should take no part in municipal elections under the royal rule. He told them to take part according to their interests and convictions, and then he brought about that state of things of which a consequence has been peace without a surrender of theoretical claims.

No Need to Recall.

The various encyclicals which he issued concerning "Rationalism," "Christian Marriage," "Nature of the Civil Power," "Christian Unity," "Liberty," and the like, need not be discussed here. Nor need one recall here the statesmanship which he showed in coming to an agreement with Bismarck, in adjusting Catholicism to republicanism in France, in arbitrating the question of the Caroline Islands between Germany and Spain or in establishing in the United States the office of apostolic delegate, under which Catholic conditions have here been unified, and American questions as affected by a relation to Roman Catholic conditions and holdings in the Philippines were put upon a way of settlement.

In another place, and in fuller form, the personality and the public services of Leo XIII. can well be studied. It suffices at this stage of the consideration of his life and labors to note, as has been done, the influence of his descent on his education, the influence of that descent and of his marked abilities upon the great tasks which were assigned to him, and upon the great honors which came to him, and the influence of his spiritual reign for the interests of peace, order, civilization and sanely conservative progress in the world. None will question his greatness, just as none can question his essential goodness, and the world has made no mistake in recognizing in him—quite aside from any question of religion whatever, as one of its greatest men in the centuries in which he was called on to affect the affairs which fell to his charge.

THE PROFESSOR SAID

"Don't Drink Coffee"

(A certain Professor in a Chicago University in a late talk to students)

"We talk of drunkenness as a crime," he continued, "but tea and coffee drinking at meals is more injurious than liquor to some men."

Tea and coffee drinking, Prof.—— told his class, is responsible for much of the restlessness of the American nation.

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Yes. Many of them know that with good health they can "do things" in this world, so when they find stomach trouble, weak eyes, bad blood and muddy skin, or any of the many incipient signs of disease set up by Coffee they quit.

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4th—Ed. Hawke, Esq., Moose Jaw.
5th—J. Dow, Esq., Burr Block, New Westminster.
6th—Ralph M. Reade, Esq., 252 D'Aiguillon-street, Quebec, Que.
7th—W. C. Forman, Esq., Ingersoll, Ont.
8th—W. W. Meredith, Esq., Regina.
9th—F. D. Smith, 259 King-street, Winnipeg.
10th—Sara Chapman, Niagara-on-the-Lake, Ont.
11th—Mary Forman, Ingersoll, Ont.
12th—Jennie Beaton, Loree, Ont.
13th—R. F. Killaby, New Westminster.
14th—Mrs. Forrest, Robson-street, Vancouver.
15th—C. J. Thacker, Winnipeg, Man.
16th—R. W. Torrance, Galt, Ont.
17th—Miss S. L. Harivel, Stellarton, Pictou County, N.S.
18th—Robert Keeping, 16 Windsor-street, Toronto.
19th—A. G. E. Lowman, Esq., 275 Portage-avenue, Winnipeg.
20th—J. G. Tudhope, Ingersoll.
21st—Joseph Lay, Reaburn, Man.
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