

Notice
Quill Club
New York
July 26th 1891

No. 9.

1 Extra copy filed with
duplicate MSS
"No. 9 D"

Subject
What shall we do with the Indians

Office
Dear Sir
London
April 22. 1841

Mad
I have the pleasure
to inform you
that I have
received your
letter of the 17th

Receipt
of the amount of
the bill of exchange

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ELSEWHERE in these columns appears an article on the Indian question, by Major-General O. O. Howard, being the substance of an address communicated by the General to the Quill Club at its banquet in this city last Tuesday evening. General Howard is an old Indian campaigner, and is thoroughly familiar with the practical aspects of the question at issue. It will be noted that he advocates several decided changes in the present Indian policy. He believes that the Indians should be admitted as soon as possible to the rights and privileges of full citizenship, and in the meanwhile he would place the control of the turbulent tribes in the hands of the Army. He would give the Indian Bureau more independence and a larger degree of responsibility. These are the

views of a man of hard, practical sense, a professional soldier and a man of the highest Christian character. They deserve careful attention

that no one of his time has left a deeper impression upon the English people.

Wesley is a great example of the influence which a highly educated gentleman can acquire over the poor and ignorant when they feel that he is devoted to their welfare. His life is a confutation of the idea that learning and refinement unfit one for dealing with the lowly. The chief fact of his life is, that he, an Oxford don, sacrificed his career in order to preach the Gospel to the neglected poor of England at a time when such a course made a man an outcast from polite society. One result of this sacrifice was that his personal will grew to be a law to the thousands who listened to his instructions. So extraordinary became the power he wielded that Southey, the poet-laureate, attributes his career to personal ambition. But an ambitious man would never have selected such a road to fame, nor does any one ascribe to him other than the most unselfish motives. Wesley was born June 28, 1703. He was a son of the learned and godly rector of Epworth, Lincolnshire, Samuel Wesley. He was of gentle blood, a point dear to the English heart. His father's family can be traced back through a long line of honorable ancestors. On his mother's side he was quite clearly connected with the nobility, and for a time, although the personal relationship was distant, the family of the Duke of Wellington bore the same name. Both his father and mother had been from their early days members of the Church of England, yet his two grandfathers and his father's grandfather, all of whom were learned ministers, were among the clergy ejected from their livings in 1662, for refusing to conform to the National Church as re-established by Charles Second. It seems natural to us that the descendant of such men should be a religious reformer, but to those living at the time the inheritance more likely appeared that of poverty. For one of the pinches of Samuel Wesley's careworn life was to regularly supply the ten pounds a year on which his destitute mother lived. To his credit, be it said, this support never failed her.

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Drew Theological Seminary, Madison, N. J.

ENVY.

BY A. E. LANCASTER.

A WILDWOOD rose awoke from midnight rest
Beneath a lonely star's caressing light
And sighed, "O wondrous human world, how blest
To roam like thee, forever fair and bright!"

The radiant star, strange home of mortal strife,
Murmured, in memory of its hapless reign,
"O gentle flower, had I thy tranquil life,
Thy fragrant sleep, that knows no dream of pain!"

WHAT SHALL BE DONE WITH THE INDIANS?*

BY MAJOR GENERAL O. O. HOWARD.

THE opinions of public men upon this question vary, and are as wide apart as the East from the West. The object of all good men is to bring the Indians, men women and children, into the same conditions of citizenship as the inhabitants of our country towns in the central or middle States; that is, into a condition where they shall have the same duties and the same responsibilities, under the local and general laws, as the inhabitants of those villages and townships now have.

This condition when attained is not the *ultima thule* of prosperity or happiness; but a condition in the main favorable to the development of the intellect and the conversion of the soul; that is, favorable to real prosperity and to true happiness.

I am no optimist, and do not believe that the errors of centuries can be corrected in a generation. The early mistakes of Columbus and his followers, of the Pilgrims and the Quakers, and of all so-called civilized men who came into contact with the Indians on this continent, are plain enough now.

Indians were not regarded simply as brother men and treated accordingly; their children were not subjected to the teachings essential to change their modes of thought and life. A few inadequate efforts were made to win them to the truth, but where there was one effort in this direction there were a hundred made with a view to hurrying them into compliance with the white men's notions which were so abhorrent to their hearts. There always were mixed up with the converting power, intense avarice, the use of strong drink, unrestrained licentiousness and unbounded ambition. The best of our people, of our ancestors, I mean, treated the Indians as independent nations, while our very constitution embraced them as "Indians not taxed" and included them in impossible treaties.

In every sensible way the Indians have been excluded from the rights and privileges of our body politic. But like cases of the land tenures in England and Ireland, there is now no hope of a rectifi-

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cation; attempts at rectification will produce in the end, an increase of evils. For instance, a tribe of Indians has entered into a treaty; according to that treaty, bonds have been issued and put aside in the archives of the Government. The interest on these bonds is issued to the tribe for schools and asylums.

Though the making of a treaty with a tribe, recognizing it an independent nation is vicious in system, yet, it is better to keep sacredly that obligation than to attempt to put that individual tribe upon precisely the same basis as Peterboro, N. Y., for example; and probably now, for the present, as a general rule, it is better to allow the terribly vicious system of reservations, with all their entailed ill-doings to continue, than to undertake at once by an act of Congress to abolish them; because under faithful administration the schools can be increased, the hungry can be fed, and eventually, perhaps, the law of land in severalty can be in many places applied and executed; and the Indians, as they have been among part of the Dakotas, the Santees, the Nez Perces, the Simcoes and all the Pueblos, attain their small farms and houses, become measurably civilized, and certainly self-supporting.

I have no sympathy whatever with that class of pessimists who believe every Indian essentially vicious. After a long experience I have found them no more subject to the vicious passions and appetites than abundance of white men who have been born and bred under the full light of civilization. I admit all the horrors and barbarities of Indians at war; but I still adhere with tenacity to the conviction that they are human beings with human souls, fraught with all the capabilities and possibilities of other human souls. Our Heavenly Father has made men of every complexion, so that no two are precisely alike. We find them under every color and condition, yet every normal soul is a jewel beyond price.

What is the end gradually to be worked toward? It is citizenship. It is to bring these people within the boundaries of our boasted Government "of the people, by the people and for the people." Many of the reservations to day and many of the Pueblo Indians are ripe for the transference to the conditions of citizenship.

But would you withdraw the protection and aid of the Government even from them, leaving the new citizens to State control? No, I would not immediately, and in fact, I do not believe in withdrawing the aid and protection of the general Government from any citizen whatever. I would give him the right to vote, and the right of his property, and I would protect him in that right if need be by the whole power of the Government of the United States. Certainly this right of protection and aid, so far as school and land is concerned, might be retained even under our local methods without difficulty.

With reference to the wild Indians who still insist on the tribal relation, and who are essentially nomadic, and who will not take any steps towards self-support, and who are perpetually involving the better disposed in trouble, and who constantly alarm whole sections of new settlers; with reference to these there can be no better control than that of the army. Just at present there is a full co-operation between the army and the Interior Department; among the Sioux, Cheyennes and other Indians like them, matters are so arranged that the laws can be executed without conflict of authority. We must expect spasmodic breaks made by wicked and vicious characters, Indians and others, now and then against the steady advance of enlightenment, civilization and Christianity.

The desire to make money on our side too is almost universal, and the temptation to avarice is very great while large bodies of Indians are held as wards of the Government, and fed and clothed at Government charges. But inevitably this avarice, whether coming from contractors or employes of the Government, will bring on ferment, discord, war dances of some kind, and, lastly, outrages which fill our souls with horror.

I would remedy this, as far as it can be remedied, by elevating the agents, giving them suitable compensation, and holding them to a strict accountability like, for instance, officers of the Navy, and it strikes me that it would be wise, in view of the necessity to make amends for a century of dishonor, to lift up the Indian Bureau itself into the clear light of an independent bureau. This would

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Here is the true idea of Apostolic succession. Now if this idea were only adopted and acted upon with vigor, the number of candidates for sacred orders might be doubled at any time. There is in the Church enough of piety, enough of talent, enough of aspiration, if only it were early enough directed, to crowd out the theological seminaries with and often more than one, from his congregation in college or in the seminary on his way to the pulpit.

THE second day of the coming month of March is the hundredth anniversary of the death of John Wesley. To no man of the last century has time brought a greater triumph, nor has the fullness of his fame been reached yet. There are High Churchmen who persuade themselves that, had he lived in this age, he would have been a member of the Tractarian party. This conjecture is made by Canon Overton, the present incumbent of Epworth, in his "English Church in the Eighteenth Century." Of Wesley, as he was in his own day, however, the Canon gives a clear picture. Other Englishmen, and among them Matthew Arnold, deny him the large mental powers essential to a leader of men. But all critics agree that no one of his time has left a deeper impression upon the English people.

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tend to bring the responsibility, which is vast, more directly upon the executive himself. Of course these suggestions have nothing whatever to do with the present able Secretary or Commissioner, but simply with the system.

The sooner the Indians within a given State shall have become citizens of that State, the sooner in my judgment will the end of the nation's responsibility be reached. So, that I would say almost in repetition, constantly work to that end.

UNITY IN BENEVOLENT WORKS.

BY JEANIE OLIVER SMITH.

IF any one can doubt that the spirit of God moves upon the face of the waters and causes a great and simultaneous quickening of spiritual energy over many parts of the world, let him look at the multitude of charitable works organized on a vast scale, and note the comparative unity of their methods.

A growing belief in the fact that it is work and not indiscriminate charity that the submerged millions need; a growing conviction that to be healed in soul they must first be healed in body; a growing pity and patience and supreme love for the veriest outcasts from society; all these changes are taking place in the social world on so vast a scale that thought can scarcely keep pace with their progress.

Benevolence is being forced into more practical channels. The earth-life as well as the heaven-life is more and more considered.

Sometimes it seems we scarcely know our moral heroes until they are beyond the reach of blame or praise. It takes so long to arrest a money-loving world, to get its sympathy, to hold its attention; but having once awakened its heart how ready and generous the response!

Great as the prejudice was against the methods of the Salvation Army at first, its noise and seeming irreverence we must still take exception to, but this probably belonged to its first skirmishing period. Who can withstand the warmth that would gather all the world's fallen ones, and lovingly shield them in their weakness and wrong, and lead them up to a better life? Who can read General Booth's book without becoming thrilled by his own divine compassion, and wishing to swell the number of pounds, shillings and pence that would make his great enterprise possible? His very candor; his sitting down as it were deliberately and making the whole world his confidants in the matter; his unselfish desire to keep from exalting one class at the expense of another; his desire not to interfere with any existing organizations, unions, orders or societies, but to go down to the lowest strata of society and help without pauperizing the individual, his power to exact obedience, as well as to awaken the dormant spirit of love, and literally to create a new spirit in man, all these things are an evidence of his fitness to be the steward and almoner of this large sum that is proposed for the stupendous work.

If it were only "darkest England," we might close our eyes and shut out the sickening sight of wretchedness; but there is no nation but has its dark "jungles" with their soul dwarfs crying for help. It is this cry he hears and knows how to answer, sounding the keynote of "courage" over the realms of despair.

His three parallel lines—"The City Colony, The Farm Colony, The Over-Sea Colony"—must surely appeal to very many when taken in connection with his already well established system of work, and his power to bring about certain exact results, as being a possible opening in time out of many other tangled forests for this undergrowth of society, that is, if large numbers would recognize that money invested in such an enterprise would make a fourfold return to the State even in the first generation. It is as yet almost an unoccupied field except in patches, for what church or society has been able to give aid to the wretched outcasts without at least balancing the gifts of charity on the tips of its fingers, and holding its skirts aside for fear it might touch the leper?

Suppose General Booth were to be helped to means for carrying out this work in many lands, all churches and all associations might welcome the day, for there would be no such thing as usurpation. The temperance people would find an

able abettor, for there are forests which they cannot penetrate; the King's Daughters and Sons also in their temperance and tenement-house work, and this order more especially, would find its work in leading a different element of society upward, quickening the spiritual life by the silent work, the still small voice, by precept upon precept, and line upon line.

Another element of success in later benevolent work is the fact that more and more the two sexes go hand in hand. There is no time to build up one-sex associations in good works with all their attendant rivalries and heart burnings and misunderstandings. The one needs the other through all this human hive.

If some scheme could be thought out to get large contributions toward this fund and placed in General Booth's hands for the furtherance of their own methods, the world would soon see the result. No one need fear that any of it would be used except in the way proposed. It is never any great humanitarian leader whose soul is small enough to confiscate funds or waste them. He who would give his body to be burned, who has actually been scorched in the fiery furnace, or she who would lay down her life on the altar of hard work for her kind, would not, in either case, be likely to give filthy lucre an improper place in the economy of things.

Can we not help to hold up the hands that are willing to do so great and good a work for humanity?

JOHNSTOWN, N. Y.

WINTER AT ITS BEST.

NOTES OF A SUNDAY IN THE CITY OF NEW ORLEANS.

BY FLORENCE E. WINSLOW.

SUNDAY, January 24th, but a warm May day,—a balmy air, a bright sunshine, and yet a vivacity in the atmosphere that prevents it lowering and depressing the tone of the system.

Early in the morning about the Lee monument the gardens are green and fresh, orange trees are loaded with their golden fruit, climbing roses covered with blossoms adorn the richly wrought-iron balconies which are the distinguishing decoration of New Orleans. The gorgeous scarlet Poinsettia, the full foliaged great shiny magnolia, the mock and Osage orange, the sago palm, the banana, and many other varieties of the evergreen make beauty for the eye. Nature has made it a Lord's Day indeed. And, judging by the churches situated on St. Charles avenue, one of the finest streets in the world, lined for miles with magnificent residences, man is trying to do the same. But before we join in the services at any of these houses of worship, we may follow the customs of the place and glance at one of the graveyards which, so unlike our Northern cemeteries and so abundant here, attract the attention of the visitor.

We will pass into the old cemetery of St. Louis. There repose the ashes of the oldest inhabitants of New Orleans, the French and the Spanish names abound on every side. Guenard, St. Amand, Janeau, du Guesne and a host of others. The first tomb dates back to 1617, but who lies in it no one knows, for stone and epitaph have disappeared, and only the foundations remain; old man or maiden, youth or strong man, his sorrows or his joys are no longer recorded upon earth, even upon the spot where his dust awaits the resurrection morn. There is a later tomb wherein lies Mme. Louise Dauphine, died in 1719, and further on, the grave of Pierre St. Pe, a gay Creole gentleman, who was killed in a duel in 1772. Let us hope that his great grandchildren, who are said still to visit his grave, do not long for the "good old times" when their ancestor threw away his life for the sake of some fair lady. All burials in New Orleans are in tombs above ground, because the water would invade any grave beneath it, and most quaint and curious is the appearance of the little houses or tombs ranging down in long avenues with pathways between. The old families still bury in St. Louis, but there are many new and fine cemeteries out of town. Passing in out of the cemetery into the Square of St. Louis, we glance into the Cathedral of St. Louis, a fine, commodious building. How tawdry appear its altars and decorations to our Protestant eye, and yet there is a

pathos in the offerings of little pictures, poor little candles, paper flowers and marble hearts laid on the altars. A little child creeps in as we look, and passing over the gravestone of Pierre Phillippe de Marigny de Mandeville Chev. de l'ordre royal et Militaire de St. Louis, Capitaine d'infanterie sous le gouvernement Espagnol, obit, 15 Juin, 1751—sunk in the marble floor, lays a fresh rosebud on the shrine of the Virgin of Lourdes. There is devotion in her quaint French face and a tear in her eye, and as we pass out into the fine garden on our way to our own church, we find it in our hearts to believe, that these other sheep will soon learn more fully of the Shepherd who would gather such in his arms of mercy. Out of the old French quarter and up in the Avenue church, no one would dream himself out of a Northern city. Christ Episcopal was the first Protestant church in the city. Composed of all the Protestants in New Orleans, it was a precursor of the desired Christian Unity. When the embargo against Protestantism was removed in 1805 this congregation came together and its members decided by vote that it should take the Episcopal form of government, ministered to by the Rev. Davis Sessuens, it was fine, pensive and a magnificent church property, Sunday school and rectory. A simple sermon on the parable of the vineyard was listened to with pleasure.

Afternoon in New Orleans begins early, and all the afternoon and during the evening the gaiety increases. All the theatres, the French opera and other amusements are in full swing, and a few years ago the difference between this and a Northern city was most marked; now, alas! our most distinctively Christian cities are so gay that, except for the theatres, ball games, and an occasional bull fight, one notices little difference. The street scenes are gayer at all times here, French, Spaniards and Creoles in bright dresses are seen along Canal street, and the open parks harbor gay throngs. With all the purposes a telegraph pole can be made to serve we thought ourselves familiar, but when we drew near one to read the black-edged notices of death nailed along its length, we found that New Orleans had something to teach us; a black-edged sheet of note paper, one of several, announced to the public, in large print, as follows:

RE BUFAT.—Decede.

Le Matin Jeudi 22 Janvier 1891, a 11 heures, a l'age de 60 ans.

FRANCOIS RE BUFAT,

Natif de Salu Department du Var, France, et resident de ce pays, depuis 40 ans.

Les amis et connaissances de la famille sont priés d'assister a les funerailles qui auront lieu Demain apres midi (Vendredi), a 3 heures.

Le convoi partira de sa derniere demeure No. 267 Rue Bourgogue.

New Orleans, 22 Janvier, 1891.

GUILLAUME MOTHE, Undertaker, 78 St. Louis St.

All over New Orleans one sees these notices in French, Spanish and English. The age, too! People here then do not object to having the ages of their relatives printed for the public street-goer to read; but we see one notice with blanks for the age and dashes drawn across them; it is to tell the public that Mademoiselle de Vielle will be buried so and so at the house of her nephew, Pierre de Vielle, and we conclude that human nature is the same North and South.

Walking along the levee—the raised mud-bank that keeps the river from overflowing the city—we see the sun set over the noble Mississippi, and soon pass in through the theatre-going crowds to the solemn and dignified Presbyterian church on Lafayette Square, where the Rev. Dr. Palmer has for many years preached the orthodox Gospel of the Church, of which he is an honored member. Somehow, the unfamiliar attitude of standing during the opening prayers seem to us more of a protest against the surrounding gaiety of the walls of pleasure about us than any other could have done. Dr. Palmer is thought the best preacher in New Orleans, and indeed he has no superior in the Presbyterian church, North or South. His noble sermon on the "Perfection of Character Through Suffering" will not soon be forgotten. As we passed out into the warm, moonlit, garden-scented evening, we could not realize, had we been told, as we were the next morning, that New York was buried during that balmy day under one of the worst blizzards of the Winter.

Address
delivered at the
Quill Club
at Clark's
N. Y. City
July 24th 1891

No 9 D

Subject
What now shall be done with the
Indians

1

1
Catherine
de la Roche
Paris
M. de la Roche
Paris

Nov 2

Catherine
de la Roche
Paris



Address
delivered at the
Quill Club
at Clark's
N. Y. City

Feb'y 24th 1891

Subject-

What now shall be done with the
Indians

Address
known at the
Chase Bank
at
N. Y. City

July 27 1871

Subject

What was done for the

Chase Bank



Address to "Quill Club"
May 24. "Clark's" N.Y. City;

Your Committee has propounded to me the question: "What now shall be done with the Indians?"

The opinions of public men upon this question vary, and are as wide apart as the East from the West. The object of all good men is to bring the Indians, men, women and children, into the same conditions of citizenship as the inhabitants of our country towns in the central or middle States; that is, into a condition where they shall have the same duties and the same responsibilities under the local and general laws, as the inhabitants of those villages and townships now have.

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ment of the intellect and the conversion of the soul; that is, favorable to real prosperity, and to true happiness.

I am no optimist, and do not believe that the errors of centuries can be corrected in a generation. The early mistakes of Columbus and his followers; of the pilgrims and quakers, and of all so called civilized men who came in contact with the Indians on this continent, are plain enough now.

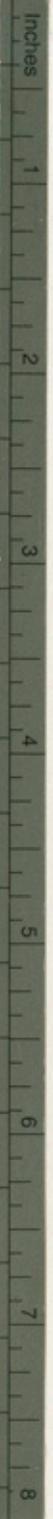
The Indians were not regarded simply as brother men and treated accordingly; their children were not subjected to the teachings essential to change their modes of thought and life. A few and inadequate efforts were made to win them to the truth, but where there was one effort in this direction there were a hundred made with a view to hurrying them into compli-

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ance with the white man's notions which were abhorrent to their hearts. There always were mixed up with the converting power, intense avarice, the use of strong drink, unrestrained licentiousness and unbounded ambition.

The best of our people, of our ancestors I mean, treated the Indians as independent nations while our very constitution embraced them as "Indians not taxed," and included them in impossible treaties.

In every sensible way the Indians have been excluded from the rights and privilèges of our body politic. But, like ^{eases of} the land tenures in England and Ireland, there is now no hope of a rectification; attempts at rectification will produce in the end an increase of evils.

For instance, a tribe of Indians has entered into a treaty; according to that treaty bonds

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have been issued and put aside in the archives of the Government. The interest on these bonds is ^{issu} ~~is~~ ed to the tribe for schools and asylums.

Though the making of a treaty with a tribe; recognizing it an independent nation, is vicious in system, yet it is better to keep sacredly that obligation than to attempt to put that individual tribe upon precisely the same basis as Peterboro, N. Y., for example; and, probably now for the present, as a general rule, it is better to allow the terribly vicious system of reservations, with all their entailed ill-doings to continue, than to undertake at once by an act of Congress to abolish them; because under faithful administration the schools can be increased; the hungry can be fed, and eventually, perhaps the law of land in severalty can be in

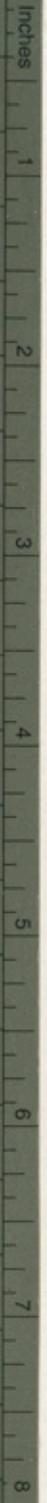
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I have no sympathy whatever with that class of pessimists who believe every Indian essentially vicious. After a long experience I have found them no more subject to the vicious passions and appetites than abundance of white men who have been born and bred under the full light of civilization.

I admit all the horrors and barbarities of Indians at war; but I still adhere with tenacity to the conviction that they are human beings with human souls; fraught with all the capabilities of other human souls.

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Our Heavenly Father has made men of every complexion so that no two are precisely alike. We find them under every color and condition, yet every normal soul is a jewel beyond price.

What is the end gradually to be worked toward? It is citizenship. It is to bring these people within the boundaries of our boasted Government, "of the people, by the people and for the people." Many of the reservations ~~land~~ and many of the Puebla Indians are ripe ^{to day} for transference to the conditions of citizenship.

But would you withdraw the protection and aid of the General Government even from them, leaving these new citizens to State control?

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~~—~~ Certainly this right of protection and aid, so far as schools and land is concerned, might be retained even under our local methods without difficulty.

With reference to the wild Indians who still insist on the tribal relations and who are essentially nomadic, and who will not take any steps towards self-support, and who are perpetually involving the better disposed in trouble, and who constantly alarm whole sections of new settlers; with reference to these there can be no better control than that of the Army.

But Just at present there is a full co-operation between the Army and the Interior Department;

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Just at present there is a full co-operation
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among the Sioux, Cheyennes and other Indians like them, matters are so arranged that the laws can be executed without conflict of authority.

We must expect spasmodic breaks made by wicked and vicious characters, Indians and others, now and then, against the steady advance of enlightenment, civilization, christianity.

The desire to make money on our side is almost universal; and the temptation to avarice is very great while large bodies of Indians are held as wards of the Government and fed and clothed at Government charges. But inevitably this avarice, whether coming from contractors or Government employes, will bring on ferment, discontent, war dances of any kind, and, lastly, outrages which fill our souls with horror.

I would remedy this, as far as it can be

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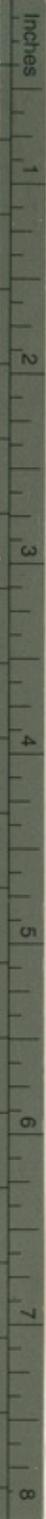
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 simply with the system.

The sooner the Indians within a given State
 shall have become citizens of that State, the
 sooner in my judgment will the end of the Na-
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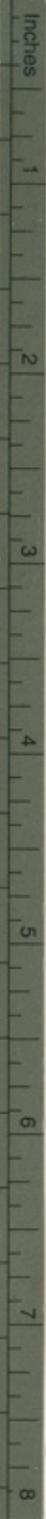
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