BAPTISTS AND THE UNIVERSITY OF CHICAGO

Baptist Social Union, Chicago Feb. 17, 1925.

I. The University of Chicago has had an altogether exceptional history among universities, and certain facts of that history stand out conspicuously, to the perpetual credit of Baptists.

1. First among these facts is the founding of the University. The old University expired from financial starvation in 1886. But scarcely had this happened when enterprising men among us began to plan for the replacement of the old institution by a new University of Chicago. It was a Baptist organization that undertook the task. It was a Baptist who pledged $600,000 to the new enterprise on condition that others should give an additional $400,000. It was two Baptist men who raised this money. It was mainly Baptists who gave it.

The founding of the University of Chicago was the act of Baptists, and that record can never be changed.

2. The second great fact in the history which stands out conspicuously to the credit of Baptists is the radical change which the plan of the University underwent before it even opened its doors to students. When the first million dollars was raised it was for a college. No one had any thought that it should, at least in any near future, be anything but a college, or that it should as a college have any specially new features. But the calling of Dr. Harper to be the president of the new institution changed all this. He was willing to become president of the new university only on condition that the new University should be a university in fact as well as name, and moreover that it should be a university of a new kind. He was not interested simply in making one more college or university just like the many that already existed. He
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The University of Chicago and the prevailing practice are two distinct concepts. The University of Chicago is a large, private, non-profit, research university located in Chicago, Illinois. The prevailing practice, on the other hand, refers to the customary way of doing things in a particular field or industry. It is important to distinguish between these two concepts because they serve different purposes.

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The University of Chicago is a large, private, non-profit, research university located in Chicago, Illinois. The University of Chicago was founded in 1890 and has since become one of the most prestigious universities in the world. The University of Chicago is known for its strong emphasis on research and its commitment to excellence in education.

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wanted an institution that should do new things—break new paths, set
new precedents, open ways for others to follow.

Specifically this policy of Dr. Harper included
1. The inclusion of graduate schools in the University.
2. An emphasis upon research as a part of the University’s function
3. The selection of men of exceptional ability—mediocre men could
   not do what he wanted.
4. The adoption of the principle of freedom of research, and
   teaching and publication, and the eventual extension of this
   freedom to the members of the Divinity faculty along with the
   professors of Chemistry and Economics.
5. The addition of the Summer Quarter—the continuance of work
   of full academic quality throughout the year—an innovation
   that has done more for education in America than any single
   fact of like character.
6. The recognition of an obligation of the University to serve
   not only its own students, but as far as possible the whole
   community as expressed in the Independence School
   Education. I have spoken of these things as to the credit of the Baptists

because in the first place President Harper, who was primarily responsible
for them was a Baptist, but also because they were accepted and approved
by other Baptists, who had the power to prevent them and instead chose to
approve them. I mean the American Baptist Society which was wholly made
up of Baptists and who approved some of these things before the University
began its work; the Board of Trustees of the University in which the
Baptists have always had and still have a controlling majority; the Board
of Trustees of the Theological Union which is made up wholly of Baptists;
and the Board of Education of the Northern Baptist Convention whose mem-
wanted an institution that would do new things—practically new patience, set
new precedents, open ways that others could follow.

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I. The introduction of exchange student as a part of the University's operation

2. An emphasis upon research as a part of the University's operation

3. The education of men of exceptional ability—whether men or women.

not to serve an area.

The adoption of the philosophy of teaching and research, and

The adoption of the principles of teaching and research, and the
centralization of the Division of Research, and the

Professor of Chemistry and Economics

II. The adoption of the summer quarter—inner continuity of work

III. The adoption of the summer quarter—inner continuity of work

The recognition of an application of the University to service

not only to our students, but as far as possible to the whole

I have spoken of these changes as to the effect on the prestige

because the first phase, the liberal arts, and the arts and sciences

you press a button, and into became they were eoncept and expecting

Several things. I mean the American faculty, society which was military

and to professors, and we know some of these things but the University

press the work; the power of the teacher at the University in which the

students have votes and, and will have a constitutional authority, the power

of Trustees of the Trustees with whom to make all majority of professors,

and the power of the trustees of the University, post-creation, and the University
bership is wholly Baptist being identical with the Convention itself.

I have touched very lightly in these statements on the high spots of a great chapter of Baptist history, of which as Baptists we have great reason to be proud, but there is no time now to enter into details.

II. The Divinity School.

I think I may safely assume that this company will be specially interested in the Divinity School, the first historically of the graduate schools of the University.

Of course you know that the Divinity School is 25 years older than the University; that it was incorporated in the University at the outset because Dr. Harper was not willing to give up what he regarded as his divinely appointed task of teaching the Bible, hence had to have a Divinity School in the new University if he was to be its president, yet was unwilling... Perhaps not all of you do know that the Divinity School is associated with the University by a contract which while it makes it the one and only Divinity School of the University, still continues its corporate existence under its own Board of Trustees all of whom are and must always be Baptists. For thirty-two years it has been operating under this plan and contract. It ought to have done. If any of you do so feel I am not disposed to quarrel with you, for if I admit the supposed accusation, I shall only be admitting that the Divinity School like all other human institutions is conducted by men and not by angels. And if I do grant it, I shall ask the privilege of adding that whatever its faults and shortcomings it has made a very notable record.

1. First I should like to mention some of the men who have served on its faculty, and ask you simply to recall them and their work. President Harper, George W. Northrup, Galusha Anderson, Eri E. Hulbert,
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Perhaps some of you feel in the language of the prayer book slightly modified, that it has in these 32 years done some things that it should not have done, and that it has left undone some of the things that it ought to have done. If any of you do so feel I am not disposed to quarrel with you; for if I admit the supposed accusation, I shall only be admitting that the Divinity School like all other human institutions is conducted by men and not by angels. And if I do grant it, I shall ask the privilege of adding that whatever its faults and shortcomings it has made a very notable record.

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I have found this year in my English classes at the University of New York and in the Divinity School that I was interested in the University at the start. Of course, you know that the Divinity School is at the very heart of the University, and it is the heart of the University, for it was the heart of the University from which all the other units sprang out. It is the heart of the University, for it was the heart of the University from which all the other units sprang out.

I think I may safely assume that this company will not be surprised to hear me say that I have found the Divinity School to be a very interesting experience. It is not only interesting, but it is also very important. I have found that the Divinity School is at the very heart of the University, and it is the heart of the University, for it was the heart of the University from which all the other units sprang out.

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Charles R. Henderson, Shailer Mathews, the two Smiths, G.B. and J.M.P.

2.

Edgar Goodspeed and Theodore Soares.

2. Secondly, I should like to mention this fact that these men while teaching in the Divinity School have always had a place of power and influence in the University second to none others, and that this fact has contributed to give to religion and religious men a place and standing in the University at large, which but for them it might not have had.

I think it is only fair to say that in no other American University in which there is a Divinity School has that School or its faculty ever held a more honorable place or a place of greater influence than our Divinity School has held in our University.

3. As a third evidence that our Divinity faculty has taken its task seriously and worked at it diligently and effectively, may I mention that its members have in these thirty-two years produced and published 215 volumes, and 50 titles in the Constructive Series.

4. Besides this they have edited for some years three, and more lately two widely circulated and influential journals in the field of biblical study and religion, and have edited several series of books in which there have appeared fifty volumes, partly of their own authorship partly by outside authors.

5. In addition to all this literary activity they have during all these years conducted the American Institute of Sacred Literature, an organization created by Dr. Harper nearly 40 years ago for the promotion of popular Bible Study, and never more vigorous or prosperous than it is today. For years its pupils have never numbered less than 3000 a year. Last year they were 3919 and this year will probably be much more as up to February 15, 1925 the number had reached 7988.

But books and periodicals have not been the only product of the
Divinity School. It has been sending out a constant stream of men chiefly into three fields of work. It has been the greatest producer of professors in other theological seminaries in the country. At the present moment 150 of its former students are professors in several different theological schools, not to mention those who are holding similar positions in colleges. It has sent a goodly number of men into the foreign fields and its graduates are today holding some of the most important and responsible positions in Japan, China and India.

The record made by our men in the pastorate is equal to that of any school in the country. Indeed careful statistical study has failed to discover any other school whose graduates have been quite as successful in the work of the pastorate as have those of our school.

The Divinity School of the University is a Baptist School in the true sense that it was founded by Baptists; the Board of Control is made up wholly of Baptists, but the breadth of its policy and the opportunities offered are such that for years it has attracted to itself about 400 students a year of whom in recent years 80% have come from other denominations than Baptists.

I venture to claim on the basis of that record that the Baptists did well when they founded this school in Chicago fifty-seven years ago, did well when they entered into the contract by which it became a part of the University of Chicago; did well when they gave it the same liberty of research, instruction and publication which belonged to the rest of the University, and will do well in the future to maintain their interest in it and rejoice that if it has not done exactly the same kind of work that other schools have done, and if it today serves more non-Baptists than Baptists it has done and is doing a great and good work.

Perhaps not.

For the last 30 years the Baptists as a denomination have not contributed any thing to Div School.
Diversity School. It has been receiving a constant stream of men
of all races, and the effect of work. It has been the greatest
building of progress in the country. At the present
moment it is the leading institution in the country in the
government of the colored race, and the most important
positions in colleges and universities.
It has sent a steady stream of men into the legal and medical
professions, and has given them some of the most important
and responsible
positions in the country. The result was a great advance in the
province of education, and the country.

The Diversity School is a public institution, and has been
established by the state of New York, and is under the
control of the state of New York. The Diversity School is
located in the city of New York, and is under the
control of the state of New York.

The Diversity School has a long and splendid record. It
has been in existence for over fifty years, and has trained
hundreds of men for important positions in the
profession of law, medicine, and education.

I venture to claim as the pride of the state that the
record of the Diversity School is the pride of the
state. It has been a model for other schools in the
country, and has set an example of what can be done for
the colored race.

In the city of New York, the Diversity School is
located in a beautiful location, and is surrounded by
the finest educational institutions of the country.

The Diversity School has a fine library, and is
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the colored race. The Diversity School is a

school for boys and girls, and is

located in the city of New York. It is

famous for its educational work.
III. But let me now turn to the subject that is far more interesting to me—and I believe to you—than even this great record of the past. What of the future?

1. One thing can never be changed, because history cannot be altered. It will always be true that Baptists founded the University.

2. Another thing can never be changed. The Baptists have thus far pursued a liberal policy toward the University and toward the Divinity School. Sometimes with alacrity, sometimes with hesitation, but always eventually with deliberation, they have been true to the liberal and tolerant tradition of the denomination. That fact cannot be changed. I hope that policy will never be changed.

3. A third thing is not likely ever to be changed. For twenty years the question was discussed whether the original contract—for such it was in effect—between the University and the American Baptist Education Society should be changed. At length, deliberately, calmly, generously the Board of Education of the Northern Baptist Convention, representing the whole denomination meeting at Atlantic City in 1823 decided to modify that contract and the charter of the University by removing the restriction that requires that the president should be a Baptist, and by changing the required Baptist representation on the Board from 2/3 to 1/3 of 25.

The University may never have a President who is not a Baptist. But the University is now free to find the ablest man it can discover for the office, which is as I believe, and as the Baptists at Atlantic City decided, as it should be.

4. A fourth assertion I venture to make without hesitation although it is a prediction and not history—viz., that the University is not at the climax of its development, but will continue its upward course
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4. A fourth assertion I venture to make without hesitation although it is a prediction and not history—viz. that the University is not at the climax of its development, but will continue its upward course
for years to come. By which I do not mean, however, that it is certain to become larger. It may do so. I think it probably will. But it is not its increase in size that I am predicting or in which I am interested. When I say that it will continue to develop, I mean that on the foundation already laid there will be reared an even stronger structure in the future.

It is the fixed policy of the Faculty and Board of Trustees from now on to put the emphasis of their effort not on size but on quality. In this way only we believe that we can render our greatest service to the denomination, country and the world.

We have great hopes and great plans for its development. We really believe that the University of Chicago may be destined to become not in size but in loftiness of ideals, excellence of work, the leading University of the world. And we are determined that we at least will do everything in our power to make it such. If some other University can do even better than our best, then we shall rejoice and not mourn; but we are determined not to fall behind by our own fault, or for lack of effort on our part. Situated where we are with history and tradition such as ours, we see before us great opportunities and great responsibilities which we are determined to meet.

To achieve this of course calls for money, money for men and money for buildings. After a careful study we estimate that within 15 years the University ought to double its present resources which means to raise $60,000,000. and that of this sum we ought to secure $17,500,000 for immediate necessities this year.

I am speaking tonight to Baptists--chiefly the Baptists of Chicago. Are you going to have a part in the future development of the University which your fathers founded, whose policy and history have been largely
We have great hopes and great plans for the development. We really believe that the universality of initiative may be harnessed to become not

in the part in fulfillment of less, excellence a work, the teaching of the world. And we are determined that we at least will do

variety of the work. And we are determined that we at least will do

everthing in our power to make it so. It comes down to us. But the universality can to

even better than our past. So, we are not to have a lack of spirit of the work. And we are

generating not to fail having our own line of the work. And we are

and our great opportunities and great responsibilities which we

are determined to meet.

To receive the call to come call for money, money for wages and

money for materials after a capture enough material will help

assembly the universality our to make the present tremendous which seems to

raise $500,000,000 and place of that and make our object to become $1,000,000,000

for immediate necessary. This year.

I am desiring for part to hale of the universality of Chicago.

Anon. Gorge to have a part in the future development of the universality

which you test and you are whose position my virtue have been interested.
controlled by your elder brothers. We do not ask you to give the
$17,500,000 that we are seeking this year to raise. But I think it would
be nothing less than a catastrophe if the Baptists of today did not take
a share in the new development that is sure to come. The Baptist members
of the Board have done so and will do so. We should like to feel that
others beside the Board members remember that Baptists founded the Uni-
versity, that Baptists have had a share in controlling its policy, that Bap-
tists have and always will have that influence in the Board which their
3/5 membership gives them, and remembering these things want to have a
share in its future.

Mr. Rockefeller having given $5,500,000 to the University an-
nounced thirteen years ago in connection with a gift of $10,000,000
that this was his final gift and that others would now have to care for
the future of the University. We should like to have many Baptists share
in the responsibility and opportunity which Mr. Rockefeller has laid down,
having done his full part.

The Divinity School needs a million dollars to enable it to go
forward with its work, keeping pace with the rest of the University and
with the demands of the new day.

This School is, as I have said, under a Board wholly made up of
Baptists, but serves all denominations. It seems eminently appropriate
that if as will doubtless be the case for the larger part of the $17,000,000
for the University at large is given by others than Baptists, no small part
of the million for the Divinity School should come from the Baptists.
The Divinity School needs a million dollars to enable it to go forward with its work, keeping pace with the growth of the University and the importance of the work.

The School is as I have said, 'where a penny mighty makes its mark.'

Experiments put forward at the Harvard Divinity School for the best part of the $1,000,000 for the University does a great deal of good to the University.
Mr. President--Brethren and Sisters--I thank you sincerely for
the privilege of speaking to you tonight. I have looked forward to it
for weeks. I have tried to give to you who have had a less intimate
contact with it than I have had, a little sense of how the University
came to be and what it has become; especially of the part which Baptists
have had in its development. It has grown far beyond the wildest dreams
of those who founded it. It is sure to become far greater than it is now,
though possibly not in size. One thing can never be changed. It was
founded by Baptists and Baptists have been largely influential in making
it what it is in giving to it that breadth of purpose, those lofty ideals
that are today its greatest possession. These things cannot be changed,
because they are facts of history. One other thing I wish I could insure
for the future, that Baptists will always be proud of its achievements,
sympathetic with its purposes, contributors to its development, influ-
ential in the determination of its policy.

God grant it may be so.
A University Medical School must combine the two ideas of service --- research.

Of these the fundamental idea is service --- service to the community.

Research is simply the method or rather one of the methods by which effective service is rendered.

If we knew everything that could be known about the human body and disease and prevention and cure of disease, and the repair of accidents --- we should not need research.

That we do not know everything is of course obvious.

That the great improvement in the service of medical men has come through research is also perfectly obvious to you.

May I add a third element of which I have not always spoken, but which I have observed the medical men usually speak of --- character.

For it is, I am sure, so evident to all of you that medicine cannot render its best service to humanity except in the hands of men of character, that I do not need to dwell on this point.

These three things --- Service, research, character ---

But this statement of these three elements still leaves something to be desired, by way of definition of the relations of these to one another and of their proportionate emphasis. Perhaps the most important and acute question on the matter can be stated in this way.

Should a University Medical School aim solely at the increase of knowledge and the improvement of practice, and in pursuance of this policy should it sacrifice the individual patient to
A University Medical School must conciliate the two ideas
of service -- research.

Of these the fundamental idea is service -- service to
the community.

Recession is simply the working of one of the member.

"The commonwealth.

It we know what the petty departmental and one of these.

And the

The practical society -- no longer not need recession.

The Great Improvement in the service of medical men and some

Further recession is for practical purposes to you.

May I have a third element of which I have yet to define --

and.

After I have opened the peculiar new necessity of --

or I, to the service so manifest to fly on your statement

can be reduced to the past service to be mutual service in the service of

a doctor.

That I go not need to satisfy on this point.

There three things.

But the agreement of these three elements with I letters

sometime to be assured of may of gratification of the isolation of

some to one another may of their pronouncements appropriate.

The more important some assertion on the matter can be made in

this way.

Enjoy a University Medical School the society of the

access of knowledge and the improvement of practice, and in both

Some of this sort upon is sociology and the improved practice to
the supposedly larger benefit to humanity to be gained by regarding each patient as an occasion for experimentation rather than as a human being to be relieved and cured?

Now whatever answer might be given to this question by a logical machine, into one end of which you might feed the supposed data of the problem, and out of the other end of which you might draw a logical conclusion, you and I will return a prompt and decisive negative to the question. We should recognize the essential value of character in the physician, and we should maintain that whatever advantage to humanity might be gained by experimentation on the individual that sacrificed him to the cause of science, would be more than offset by the damage that could be done to the morale of the profession, and that even from the broad point of view of the good of humanity at large, and therefore in the name of science as well as in that of concern for the individual, we must insist that the individual patient can never be made a victim to scientific research. Of course this does not exclude experimentation on the individual patient - for such experimentation may often be the very process that promised most for his recovery. Still less will it exclude the physician treating every case that comes before him as a case for fresh research, rather than one that is to be dealt with according to some traditional routine. But it does mean that in the name of science and humanity research must be kept within the limits prescribed by concern for the welfare of the patient. If this slows down research here and there, so be it. We can afford to wait. In the end the gain will be larger than if in our eagerness for knowledge the interest of the patient should be forgotten.
The appendix letter format is necessary to ensure that the

preamble point to be followed any concern

You mentioned several points to given to the description of a point

that is one of which your might feel the supporting fact

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Of course this does not excuse experimentation on the initial.

But for your experimentation with others are the much bragger that

participant you say experimentation with others are the much bragger that

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even if we if careful than to in case experiment for something that is
So I come back to restate the ideal of the University Medical School in the terms, service, research, character, with research kept in its proper place by the supreme ideal of service and the stabilizing element of character.

But all this of course applies to any Medical School. What does it mean as applied to the University of Chicago?

To answer this question, we must take into account certain local conditions.

First among these is the existence at the University of strongly developed departments of Physics, Chemistry, Anatomy, Physiology, etc.

Second is the existence on the West Side of the city of the great hospitals, notably the Presbyterian and the County. Together, these furnish the ideal conditions for the development of a University Medical School of the kind that I have been speaking of. In talking to you I do not need to dwell on the value of laboratory and clinical facilities - or on the distinction between them. Both are necessary. And if the great hospitals were here on the South Side, or if the University were on the West Side, our course would be clear.

Much time for years has been given to the study of the question how to deal with this situation. The decision as you all know, it to have two schools.
Go I come back to present the idea of the University -
Medical School in the form of a general, comprehensive, practical, with the main point kept in the proper place by the supreme level of study and the specialisation of the subject.

And still, I think of some matters to our Medical School. What year is mean as regards to the University of Scotland? To answer these questions, we must take into account the fact that in the first instance,

First concern.

First concern in the existence of the University of Scotland is the existence of the University of Glasgow.

Second concern is the existence of the West Side of the City of Glasgow.

These concerns are part of the preparation for the development of a University Medical School at the kind that I have been speaking of. In talking to you I do not mean to dwell on the nature of the practical and clinical difficulties - on the situation between them and the necessary and the ease, etc. We must take into account the fact that I think we, the University, must on the West Side, our concern mostly a few weeks of time.
A Look into the Future

A university is in the eye of the law "a corporation not for financial profit". Its products are not bricks or automobiles or steel girders, though all these terms might be applied to it figuratively; its dividends are not dollars and cents but ideas, and ideals, and personalities. Yet no investment is so well worth the country's making as that which is made in education. For the real values of the world are not in buildings or roads, or even pictures and statues, but in people. Only because they serve human life are these other things of any value whatever.

The University is therefore interested in people; not exclusively in its own students, for research brings benefits to many who never heard of the University, and the books it publishes are read with profit by multitudes who never came within its walls; yet very especially and most immediately in the students within its walls. It is first of all through them that it is to make its contribution to human betterment.

But residence at a University does not of itself produce a high type of personality. Slack performance of tasks, waste of time in trivial things, shrewd evasion of University appointments and requirements all tend to render one less, rather than more fit to play one's part in life. Moreover not every student who applies for admission is adapted to profit from a college course. His task and capacities and limitations may make it more profitable for him to engage in a different type of work and be subject to a different kind of discipline. The farm
or the bank is a better school for some men, and the shop or the home for some women, than the college. This fact makes it necessary that the College should set up standards and tests and maintain them rigorously. There ought to be other doors out of college than Convocation and a degree.

But as an institution grows in size there is a tendency to lose sight of the individual and his specific powers and needs - to think in terms of hundreds and thousands, to deal not with persons but with classes, to look not at John or Elizabeth but at their marks. Numbers lead to rules and standardization, and there is always a danger in too much standardization in education.

If then I should try to state the direction in which I look for progress in the University of Chicago, I should mention not only the raising of standards, but the recognition of the individual, the recovery in some respects of the point of view of the small college, the restoration in a measure of the idea expressed in the famous phrase of President Garfield that his ideal of a college was Mark Hopkins at one end of a log and a student at the other, and then shortening the log.

Involved in this is the recognition of the fact that education is a great deal more than the acquisition of knowledge, and that it is accomplished by other forces than those that are exerted in the classroom or chapel. The student who makes "A" in every course may be very badly educated. Students usually know one another better than the professors know them and they are a powerful force in educating one another. College ought to teach one not only how to get ideas out of books and to observe phenomena in a laboratory, but how to deal with one's
and the matter a particular for some some may you paper on the

the new place in it and to the college. The new place is especially

and college name and the particular may not be necessary from
to a change in the name of college.

Some people are of opinion on the college name and some are not.

The name of the college is especially to be noted. The name of the

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occasion to stand like a dam and against all persuasion. These elements
of college life are too important to be ignored. But neither can they
be left to chance. They cannot be reduced to majors and minors, or
recorded on the Examiner's books, or enforced by regulations. But
there should be the opportunity for them and some guarantee should be
provided that they are actually operative.

The University of Chicago has always recognized the breadth
and complexity of the process of education and has in a measure realized
its ideals in that respect. It has done some things better than I know
of their being done anywhere else. But I believe that the next few years
ought to see further and decided progress in this direction. I look to
the time when the University will be a community of mutually educating
individual, divided of necessity into groups smaller than some and larger
than others that exist today, and producing men and women able to think,
to influence their fellows, and to be influenced by them, capable of taking
their part in the evolution of a better human society than now exists, and
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