



# VOICE OF INDUSTRY.

## VOICE OF INDUSTRY.

What We Labor For.—The abolition of illness and want; the prevalence of industry, virtue and intelligence.

Published Thursday, October 9, 1845.

### Progress of Monopoly.

We copy the following item from the Lowell Journal.

"Two hundred workmen from England arrived in the Iron Works at Danville Penn, where they are to be employed."

The above few lines contain an important lesson for every workingman and woman in America, they clearly exhibit to the unbiased, investigating and reflecting mind, the onward rapid strides of the great, deep-rooted industrial system of capital against labor, which is fast devouring every tangible and valuable right that belongs to the working classes of this country, as moral, physical and intellectual beings, capable of filling the land with industry, and generating peaceful industry, virtue and happiness.

Just as sure as there is a Sun at noon-day, under its present hostile and unnatural state, is fast reducing labor to utter dependence and abject beggary. The above quotation is but one of the countless demonstrations of this sad reality, which daily manifest themselves among us, and though political demagogues for the sake of the emoluments of society, laud and enrage the "freedom of equality of all people," though false philosophers theorize and glowingly set forth the "virtuous tendencies of our institutions," and blinded bigots or sectarian devotees, sanctimoniously reason of the "pious relations" existing between the employer and the employed, the master and the slave, capital and labor and the justice and morality of our organization; yet the true state and condition of the laboring people are fast being developed—truth cannot easily be stifled, or light hid from those who sit in darkness.

This talk about the continued prosperity, happy condition and continued independence of the producing class of this country, as a class, is all fiction, moon-shine. There is at this very moment a great strife between capital and labor, and capital is fast gaining the mastery—the gradual absorption of the working-men and women of this country abundantly sustains this position—the ironies! Striking among the operatives and workingmen in New-England and other sections of the country, which have almost invariably proved abortive and ineffectual, evidently show that combined incorporated and protected capital can "stare out" and dismay the disorganized, competing and dependent laborers, whose daily toil provides the scanty portion to satisfy the pinching necessities of those dependent upon them.

The democratic republican capital of this country, which has been so amply fortified against foreign despotic capital by the sufferings of American workingmen ("all for their especial benefit?") says there is not enough "free, independent and well paid" workingmen and women in this country; consequently foreign operatives and workmen must be imported no "Darth" on these, no, it won't do to protect the capital of American workingmen and women (their labor) against foreign competition! for this would be *anti-revolution*. But "protect the rich, capitalist and we will take care of the laborer!"

Now the capitalists of the Danville Iron works wish to protect themselves against these "disorderly strikers" by importing a surplus of the Lowell capitalist enterprisers of the same republican idea of self protection, the Pittsburgh and Alleghany city capitalists, whose sympathies (if they may) have been recently appealed to, to wish to secure themselves against "turn-outs" by creating a numerous poor and dependent populace. Isolated capital everywhere and in all its projects itself by the poverty ignorance and servility of a superstitious population, who will submit to its base requirements—labor, the democratic or oligarchical, that they exacts, and the world over, know that his own world is inferior to dogs and external trapings. If you see a woman, also, particular to break up and hurt up, and rig herself off in dilated fashions, or bear her talk about her dresses, or her exterior, know then that her dress is better than herself; otherwise, why pride herself in her exterior unless they恭喜她 her world? Those whose pride consists on what they wear or possess, have little insight new virtues, and do not value what beauty they do possess, but put their curtains and their *curiosities* above themselves. Now, how humiliates a woman think of herself when she thinks her gown, bonnet, orbustle more praiseworthy than her virtues—than herself? This every woman does, while regards her dress as at all essential to decency or respectability.

This principle, then, applied to the world's history, will tell the precise stage of the world's progression at given periods. Over that weary we need not go. Its outline, every reader must know. The present stage of man's world's progression is what mainly concerns us. At the sight blinks us. Behold and weep, and even yet, the world's ambition has reached so high that wealth and worldly show! Arise ye, men! Much as we pride ourselves on civilization, refinement, intelligence, and the arts, behold the humiliating & specious! Moral glory consisting in the wealth of, or, in that pertaining, in his wealth, believe wealth; for if men and women can keep up the appearance of wealth, even this practical falsehood serves the purpose—why is dress thus worshipped? Partly, probably because it tends to exalt the actual possessions of men, and gratify in love with wealth, partly because of the respecting and admiring wealth;

but for their ills and oppressions, and perchance in their wild breathing after that rational freedom which God gave to all, and which brings peace, plenty and happiness; curse the day that gave them existence and the beautiful Heavens and Earth that mock and aggravated their misery.

### For the Voice of Industry.

#### Remarks on the Object of the "Voice".

"WHAT WE LABOR FOR.—*The prevalence of illness and want; the prevalence of industry, virtue and intelligence.*" The "Voice" should ever remember that *actions speak louder than words*. A voice calling to, *virtue*, should be the unfeigned breathings of a heart dedicated to virtue, and not mere lip or outer uttered... Let your light shine before men, that they may see your good work, and glorify your Father, which is in heaven. By virtue lead the people to religion and to glory. Should other voices denounce that, even in tones of thunder, raise *the Voice* to utter revengeful words.—Avenger not yourselves, but rather give peace unto wrath; for it is written, "vengeance is mine"; I will repay, said the Lord. There is no virtue in retaliation nor will it ever lend aid to virtue's cause. Yet to "reprove and rebuke, with all long-suffering, even mindful of the object of reproof and rebuke, in the administration thereof, is often needful, and is indeed Christian.

Charity toward all will weave for one a crown of glory. Compassion for the ignorant and those who are out of the way, ever be speaks a virtuous heart; and virtue ever has had, and ever will have its admirers. Around her shrine, noble and God-like souls will ever cluster, to laud their offerings of praise upon her alter.

Long and loud may the Voice be heard, calling the vicious to repent and live!

#### No. VI. WHAT WE LABOR FOR.—*The prevalence of intelligence.*

"Among all the gettings, get intelligence." The most intelligent the people are, the more liberal they will be. Intelligence and liberality are inseparably connected. And liberality is the kind Samaritan whose friendly tender feelings encircle every child of grief. Intelligence is therefore a boon far more alluring, it gives vitality and energy to many of the generous and noble wishes and affections of the soul. It is the medium through which is exhibited all the truly wonderful faculties of the inner man. It glorifies the creation of God, and makes the wilderness blossom as the rose, with respect to love and virtue, as well as in regard to eternal improvement.

In fact, this last named object of the Voice covers the whole field of the labor. He who is intelligent, will not be idle, nor in any way countenance *illness*.

He who is intelligent will not often suffer for any long time, except by the influence of inglorious men, the inconveniences of want himself, or look with indifference upon the suffering indigent. He who is intelligent, will not long be oppressed or suffer a disposition to offend to find a peaceful abode in his bosom. And certainly he who is intelligent will be inclined to justice and virtue. For these graces are the natural themes thereof. It is therefore well to labor for the propagation of intelligence. Enlightened the public mind and virtue, education, industry, equality and charity, will be the inevitable result.

Chelmsford, Mass.

### For the Voice of Industry. TO WORKMEN.

(Continued.)

As our laws are unchristian, in respect to land, labor and slavery; as it is difficult for merchants, priests, doctors and lawyers to act conspicuously without losing their likings; machinery is rapidly encroaching upon labor, and agriculture may be made three as productive by machinery, the time has lengthened to measure the efforts to form associations and confederacies for mutual protection. The greatest objection to association, is that their members will not agree. That they will experience many difficulties, before they acquire adequate funds, must be anticipated. That they will sometimes fail completely, must be expected. Nine-tenths of our merchants fail. Associations are mercantile and pecuniary, and may also fail. But the success of the Fourierites, Shakers and Mavarians demonstrate the advantages of unity. We have now probably forty small associations in the United States. Four of them have failed. Let us not be discouraged by this misfortune. Union is a natural and probably will triumph. We want a hundred small associations to commence next spring, upon principles to suit the co-partners. Let every sect in religion, politics and philosophy have their respective associations. Let them begin small, economize, work hard, and some in time will congregate thousands of happy persons. If one association fails, others may join another. Some experience will be gained by every attempt at association.

A printing association for the express purpose of propagating the doctrines of unity and community, is wanted immediately. Individuals have started newspapers to benefit workingmen, with moderate success. If possible, the printing association, ought to own a farm and paper mill. The members right same as co-partners, be employed as writers

practors, lecturers, or porters, and wagoners in the farm and in the paper mill and workshops. Even a common newspaper, like the "Voice of Industry," might be conducted upon the associative principle. By union, a small number of writers and workingmen, might gradually increase the establishment into a large concern. If Brisbane, McDaniel, Greeley, Goodwin, Channing and others could unite in a printing company, they could contribute themselves, in other departments of business. They would have the power to carry on a literary controversy with the unchristian powers that be. They could preach the true gospel on the Sabbath. They could illustrate the glorious maxims of our saviour, which are, now—but seldom preached upon. Who ever hears the following texts commented upon? "Love no man anything." It would destroy our banking and trading institutions. Call no man master. This would effect more or less our learned professions. Give to him that asketh. Ultra as this may sound, yet, in many respects, such as the tenure of lands, the descent of estates, the right to labor, the duty of the government towards paupers, and the advantages of hospitals, schools, for apprentices, and asylums for the intertempore, the unfortunate, and the broken down in body and mind; the precept "Give to him that asketh," ought to be preached from our pulpits. "Be ye one." Do as you would be done by. "If any man say, he loves God, and hateth his brother, he is a liar." Be ye all of one mind. "Lay not up treasures on earth." Forgive your debtors and love your enemies. These texts are seldom preached, and yet they are the very essence, spirit, soul and life of the gospel. "To the poor the gospel is preached." Let this text be fairly entwined upon a christian community, and we should have no poor, except to bless them, which was the meaning of our saviour, when he said: "The poor ye have always with you." Luther only began the reformation. The puritans and quakers have done all they could to improve the foundations of society, but still our nations and sects are founded upon the sand of antagonism, which will not stand against the tempests of selfishness. We want a monastery of printers and lecturers, to lead the millions to know their own strength, to exert their own irresistible power, to bind in self-service, and to propagate for the colossal advantages of mutual beneficence. Wealth will flow into associations; deceptions and frauds will be banished; machinery will expedite labor, but more than every thing, the gospel will be practiced there. If the gospel is impracticable, it does not come from God. If it is practicable, we must come out of Babylon, and practice it.

We want printing associations in different places. The journeyman printers, are by virtue of their position, an intelligent class.—Hundreds of them are often destitute of employment. Let them unite, with the numerous bands of scholars, priests and lawyers, who are favorable to association, and their union in the vicinies of our large towns and cities, would soon enable them to organize the laborers, who only ask for leaders and capitalists and priests to go ahead. The slaves have erred not printing newspapers. Had their happy fraternities been understood by the public, instead of six thousand members, they would now have numbered six hundred thousand, notwithstanding their rejection of the sacred (or what should be made sacred) institution of marriage. Let associations then begin with printing. It will supply them with future libraries, and explain the many difficulties attending the formation and management of associations. Scholars who join these printing associations, must expect to work for a living. They cannot be pety kingly like our priests; nor incendiaries. Like our doctors much less, should they abet unequal laws, as do our lawyers; though at a class, we are ready to acknowledge, that the lawyers of New-England, are high-minded and honorable men. To conclude, let us associate, as farmers, manufacturers, mechanics and laborers as well as we can, and where we can. But especially let us first of all associate, to editors and printers, to give tone and character and wisdom to our future operations.

W. H. R.

— The editorial of the spirited little *Art* published at Lynn, has recently undergone a change, its late editor W. A. Frazee, who has conducted the *Art* with much skill and ability, on leaving his charge thus earnestly appeals to his readers, and the friends of labor reform generally.

It has been our aim to press home to every head the necessity of active, and vigorous organization among the laboring classes, in order to ward off the shafts of the oppressor, and to keep at bay the wily foe, who watches opportunity to thrust his poisonous dart into the poor-half-starved victim of the Argued capital, who does not, and cannot afford to help himself—why wish to destroy, the fatal grasping after wealth at the sacrifice of human hearts—want to see buried in the dark waves of oblivion, thatavarious, and subtle spirit, which blunts the moral sense, and freezes up the soul; that relentless companion which sees in our brother man a barrier to one's own advancement; and bears upon his front a horrid, withering look. Oh! that the golden god which the great mass of mankind delights in worship, was, for all

good and for the majority of love, dethroned, and consigned forever into eternal sleep.

What is it, but this tyrannical master, that makes man so tyrannical over his fellowmen, that leads the mind to conceive, concoct, and bring forth sons of the wretched, wily and diabolical systems to grind the poor? It is this love of the "sinfully dollar," which drives the poor widow with her half-finished children into the damp shanties, and tells stories of our large cities, to support on the dead food, and faculty enough of that, to keep body and soul together? It is the thirst for gain, that makes man enslave his brother, and convert him into a thing—a chattel—a brute. And this same devilish spirit would make man bawdy away his *Sabotage*. Indeed, as it does now, inasmuch as he trades in the flesh and blood of the children of God. We wish to change this unnatural state of things. We wish to bring about a better state of society than which now exists, and in order to do this, let every man earn his own living, and not live upon the products of his neighbor! Let the idle considerers go to work and fill the soil, or work with their hands some way or other. For in the sweat of thy face, shalt thou eat thy bread, is the divine command. Let us then obey this injunction, for when it is universally observed, to the toiling classes, who are doomed to labor on year after year, for the trifling reward of a wretched, and miserable subsistence, will hail as it one of the brightest days on which the sun beamed, the richest blessing ever conferred upon the greatest family of man. Workmanship for this end let us labor—for the let us cast in our lot; let us support workingmen's papers in preference to any others, for it is by a constant agitation of the question of our rights, which is to bring the wished for goal.

In conclusion, then, let us ask of the workingmen of Lynn that they give to their organ, "The Art," that support which will place it among the brightest stars in the galaxy of *reform prints*.

The *Art* is to be conducted hereafter by a committee of seven gentlemen selected by the Cordwainers' Society of Lynn. We wish it all the success it is worthy of—which is much.

### The World's Convention.

WEDNESDAY, Oct. 1, 1845.

The first meeting of the World's Convention (as it is termed) was held this morning in the Lecture Room of Clinton Hall. It commenced at 10 A. M. and closed at 1 o'clock. The room was very nearly filled by about 300 persons and there were about 40 individuals in the gallery. Among those in the lower part of the room were 25 or 30 very well dressed and very well-looking women. Many of the men had a morgue and melancholy cast of countenance, a sort of "let's-all-be-unhappy-together" style of face, but the majority had a highly intelligent and intellectual expression.

The meeting was called to order by the appointment of Mr. Collins as President pro tempore, and M. K. Heywood of Mass., as Secretary pro temp. A Committee of seven—Messrs. Owen, Collins, Davies, Hooper, Boway, Mr. Smith and another, were sent out to draw up a list of officers, rules, &c.

In the mean time a gentleman whose name was not given, said that he was opposed to Mr. Owen on many points—that we are all social beings—that the whole human family are socialists—that all are laboring in communities, but are upheld by blind and bitter prejudices, and the productive part of the community are embittered one against the other by a few crafty individuals who produce nothing but strife and mischief.

His speech was cut short by the return of the Committee, who reported as officers:

ROBERT OWEN, *President.*

Vice-Presidents.—ALBERT BRISBANE, JOHN A. COLLINS, L. W. RYERMAN,

Secretaries.—A. E. BOVAY, DAVID HORN, S. SEYLER.

Mr. Brisbane declined because he was opposed to Mr. Owen's speech, and so didn't accept it in any way or shape.

Mr. Ryerman would not subscribe unless this was thorough a World's Convention, where all kinds of views might be given and discussed as broad as the globe—all sorts of political propositions, associated prophecies, temperance propositions, and all kinds might be entertained.

Mr. Collins would not unit in all the elements of good views, but in a concrete whole, so as to have a power equal to the power we are opposing—it must be universal and not local.

It was then admitted that in this Convention every man and woman should have a right to speak up and advance any proposition for the benefit of the human race.

Finally the whole gentleman consented to serve and were chosen by the meeting, except Mr. Brisbane, whose place was supplied by Mr. Edmonds.

Mr. Owen took the chair and gave his views of what they had met for; he said, a view of what they had met for.

"This Convention, the 'World's Convention,' has been called to take the following important matters into calm and grave consideration, and in the true spirit of charity, then ought to investigate with the strictest scruples the principles and practices of one entire system of human assistance, and compare it fairly and, if possible, without local or general prejudices, with another system in principle and practice, a system totally the reverse

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in its foundation and throughout the whole extent of its ramifications in conducting the business of life.

And now to ascertain for the benefit of every class and sect, in all countries, how best may be applied the existing overwhelming materials and power to produce and secure in practice the well being, well doing and happiness of all with the least injury or inconvenience as it now exists. It is also hoped that this Convention will be conducted throughout, in the spirit of charity for all opinions and kindness to those who have been made to differ in their character physically and mentally, that it may become an example to the meetings that may emanate from this Convention.

It is greatly to be desired to save the time of the Delegates who attend from a distance that no local or extraneous interest or prejudice will be introduced to retard the progress of the God-like object of this Convention, that is, to devise the means to attain and secure in practice the happiness of the human race.

He also said that he had made to compare the two systems of society—two altogether different modes of human existence—one productive of poverty, disunion, vice, crime and misery, while the other would result in universal charity, kindness, wisdom, peace and universal good.

It was then proposed that all who wished to become members of the Convention should give in their names, and paper and pencils were passed round for that purpose.

Mr. Owen wished all the gentlemen and ladies who were members to sit together; so that they might be known.

Several members had frequently interrupted the Chair by asking "what makes a member?"

Mr. Vale rose and said.—"Mr. Chairman, I wish to know what constitutes a member?"

I came in late and am ignorant."

**Collins.**—If the gentleman had been in time—

Vale.—I should have found out, I suppose?

**Collins.**—Y—es!

Vale.—And that's the answer! That'll do!

I am satisfied! (Roars of Laughter.)

It was resolved to appoint a Business Committee and a Committee of Arrangements and Finance to get money to pay expenses.

Gen. James Arlington Bennett said he was worth \$50,000, and was willing to go into a division of property with the whole Union tomorrow. But unless all did, he would quit the camp. (He did so.)

The following resolutions were adopted:

1. **Resolved.** That the object of this Convention is to emancipate the Human Race from Sin, Misery and all kinds of Slavery.

2. **Resolved.** That for this purpose all our deliberations are in order from members only of the Convention.

One gentleman wished to know what the other meant by Sin and Slavery.

This resolution was then offered by Dr. Gorham:

3. **Resolved.** That the objects of this Convention are to promote the better mechanicals for improving the moral and physical well-being of Man in his individual and social condition.

Then this was offered by Mr. Robertson:

4. **Resolved.** That this Convention is not of sect or party, but free from all sects and parties now extant; and the object is, to remedy all evils in society that can be remedied.

The resolution was adopted in place of the 1st and 4th; the 2d resolution was laid on the table; all persons are allowed to speak and make motions, and pending a discussion on limiting all speakers to 30, or 20, or 10 minutes, the meeting adjourned.

**A STRIKE.**

We see by the Pittsburg papers that four thousand of the operatives in the factories of that city are upon "a strike" for the ten hour system?—*Ex. paper.*

The above paragraph is going the rounds of the papers as an ordinary item of news.

"Miraculous escapes?" "Horrid calamities;" and "staggering accidents;" are made the hinges upon which to turn very interesting bonfires for the good of the public, in attempt of four thousand poor women and children to prolong their lives, to lengthen the hands of monopoly—polite paludarian aviators, is placed before the public in a paragraph of half a dozen lines, without "taste" or "comment?" This fact shows a lamentable want of interest in the welfare of the laboring classes, the welfare of the country at large; for who is there that does not acknowledge the *producer* to be the heart, bone, sinew, of the body political. Yet avarice dictates, and the welfare of this class is more cared for—aye, not so much cared for as the welfare of classes of the lower orders of animal creation. This state of things should not exist, public policy, government policy should disown it. But it will exist, monopoly, avarice, will carry the high hand, prey upon the life blood of the masses, until the masses, the laboring classes move in this thing themselves. They should define their duties to community to them. They should demand their rights, and say to the proud, overbearing, oppressing monopoly—

"Thus far, no farther go."

Here let my proud wives sit aye!"

(Manchester Democrat.)

**Warning to News-Papers.**—A Circular from the General P. Office states that any man or woman newspaper writer, subjects the same to letter postage. As the charge is to be governed by the weight, correspondence in this way will be found to be rather more expensive than in the usual mode.

## Labor in New York.

### ITS CIRCUMSTANCES, CONDITIONS AND REWARDS.

#### NO. VIII.

Although Mr. Samuel Slick told a very good story, and was in other respects a worthy and companionable man; he was not much of a clock maker. This is a branch of business about which a great deal is said and very little generally known. The following facts have been furnished us by a Yankee emigrant from Connecticut, who is considerable of a stock "clock" himself, and is familiar with the business in all its details.

The number of stocks manufactured in this country very great, and the improvements in machinery, etc., etc., etc., etc., introduced in the last few years have materially reduced the price as well as wages of the operatives.

It is the last four years that have materially reduced the price as well as wages of the operatives. We believe, is the only State in which Clock "Movements" are made. But there are many shops all over the North; where the Cases are manufactured. There are about twenty of these in the City. The business thus consists of two distinct branches.

The Case-maker sells his Cases to the Movement maker, or buys of him the Movements and puts them in himself.

Formerly the wheels for brass clocks were cast; then turned and smoothed with great labor. Now the brass cases rolled in plates of the proper thickness for the different wheels, and is pressed out—the motion of the press being sufficient to cut and center the wheel. This saves much time and money. There are quite a number of firms in Connecticut that put ready for market Two Hundred Clocks per day, and they are sold at \$2.50 a piece, according to quality.

The Cases (which are extensively manufactured) are sold for \$0 to 75 cents each. Good Mahogany and Zebrus Cases, well made and polished, can be bought now for 65 cents—the same quality of article as would have cost \$1. three years ago. The wages of workmen in the Clock business are poor. An experienced and skillful hand cannot get more than \$1 or \$1.25 per day. A great many young men and boys work at the business who receive only from \$3 to \$9 per month.

The Movement or running part of Clocks can now be bought for less than \$1 a piece; three years ago they were worth \$1.50. We knew a gentleman who made a great speculation in the Clock business as follows: He sold his Farm for three thousand dollars and added to the sum three thousand dollars in cash, the whole amount of which he invested in Clock Movements at \$2.50 a piece, to be delivered as he wished. This was three years ago; and Clocks being just then rather dull of sale, he kept holding on for better prices, until Movements could be bought for 80 cents; i.e., his Movements cost him in cash 40 cents more that they are worth, say not much more; owing to their selling too much on credit, and the business has somewhat gone off.

The Clocks were formerly sold at the South, being from \$25 to a hundred dollars a piece. But of late years the Southerners, either more knowing or less flush, purchase very few, and the Universal Yankee Nation has been for some time extensively engaged in supplying Great Britain with "Improved Patent Brass Clocks." Great numbers are also sent to the West India Islands, and more to China. Nearly all that are made are now sent out of the country. There were three months ago probably Three Thousand Clocks per day sent from the State of Connecticut; but since that time many of the manufacturers have run down, owing to their selling too much on credit, and the business has somewhat fallen off.

For the Voice.—"What means it, that beats man in pieces, and grinds the necks of poor, with the Lord God's fruits?" How can men profiting themselves followers of the rock and lowly Savion; professing to take his lowly word and its precepts, as their guide, and rule of action; men that are pillars in the church, looked up to for examples; always filling their seats at their particular place of shop; making long prayers, with long fasts; how ever they may pray, close their eyes and ears, to injuries like these? and from Jehovah himself. But it is not so; we do not find many professing christians in the community who are the *authors* and *supporters*, of systems of oppression and wrong? Where the poor, who, from necessity, are obliged to place themselves under these great impositions of *tyranny*, (or *survy*) are "beaten down pieces," and whose faces are sharpened (pieces to behold) by fourteen and sixteen hours daily toil. And of whom are these inquiries made of the oppressors, most truly? But are not thistles and ears, closed to texts like these, when they read the Holy Book? But to the question; what mean they by all this cruelty and oppression to a large part of the human family? Is it not to satisfy their predominant brains of *selfishness*? And to accomplish this they *mean* that the poor emigrants shall build a splendid mansion; not to shelter himself and family, but for themselves; while the laborer who toils from early dawn, until evening gray, to rear the beautiful structures, for his heavy labor barely enough to procure bread for himself and child. They mean that the poor sempstress T. F. Marshall, J. H. Clay and their confidants took possession, and which they shipped to Cincinnati. We presume, of course, he will bring an action for damages against those scoundrels, so that he may yet have to pay dear for their *wile*.—*Crit. Her.*

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