

BOOK REVIEWS

BISHOP'S GREAT WORK

CHINESE JEWS: A Compilation of matters relating to the Jews of K'ai-feng, P. Williams Charles White, Paganon Book Review.

THE extreme scarcity of standard books of reference is probably the gravest problem facing students of Far Eastern history generally, and of Chinese history in particular. It is the unfortunate fact that the great majority of essential works, both general and specialised, have long been out of print. Paragon in libraries in Australia possess an even moderately respectable collection of materials for Far Eastern studies. The Australian National Library itself, for example, lacks a complete original set of the *Journal of the Royal Asiatic Society* and the *Journal of all its branches*.

The consequent demand has encouraged a number of firms, especially in the U.S.A., to produce editions of reprints, using the photo-lithographic process, and increasing numbers of essential standard works which have long been out of print. Paragon is among the leaders in the reprint field, and has now produced this excellent edition of Bishop White's famous work.

It is too expensive for many private readers to buy; but it should find a place in every public library in Australia because it contains a message about the Jews which is of crucial importance for all Australians to learn. It should at once be bought by every Australian theological college library because it provides a number of clues to the principles which will probably determine the future of the present groups of Christians in the Middle Kingdom.

Last year, 1967, saw the 70th anniversary of Bishop White's first appointment in China, and his earliest acquaintance with the Jews of K'ai-feng in England in 1873. The Bishop went to Canada as a child, where he was ordained in 1886, and was sent by the Anglican Church in Canada to China, as a missionary, in 1897. He was consecrated in 1909 and became the first bishop of the newly created Diocese of Honan.

When he retired, in 1933, Bishop White returned to Canada, where he became Associate Professor of Chinese Archaeology and Keeper of the East Asiatic Collection at the Royal Ontario Museum. He was the author of a series of scholarly Chinese studies. The recent work, first published in 1942, was of course his magnum opus.

This book is called a compilation, although it is very much more than that. Most Australian Anglicans will discover with some surprise on reading the first Part that Jews lived in China, in small communities, as early as c. 250 B.C. There were further migrations, varying in scale, in the dynasty of the Sung and the Han, as well as the Chou. It was a Sung Emperor who actually invited the Jews to settle at K'ai-feng.

The Israelites traded with China as early as the 8th Century B.C.—as the Biblical evidence confirms. The route followed, from Roman times, wound through the river heart of Central Asia. Jews, like caravans with their pack animals, passed through Baghdad, wended their way across Persia (Parthia), through Merv and Samarkand, across the passes of the Pamirs to Kashmir. Thence, by the Karakoram, the caravans would traverse Sinkiang by the southern route through the endless Takla Mahan desert, the perpetually snow-capped Himalaya stretching to the frontier to the South.

Sometimes they would take the northern route across what was to become a Chinese Province, through Kashmir, Ladakh, Gilgit, Turfan and Hami (of whose melons and women Marco Polo wrote with such appreciation, and where, too, a Jewish exile existed in the 13th Century—this reviewer has seen over the ruins of the former synagogue at Amlu), and continued the westward course of descent from high altitudes

down to the ancient city of Lanzhou, where to-day a great Chinese nuclear energy plant is situated. From Lanzhou, the caravans would take the straight route, East well to the Great Bend of the Yellow River, through Changan and to K'ai-feng.

That route was followed by thousands upon thousands of Jews, for more than two thousand years. A second way, in any other place on the way.

With the rise of serficulture in Europe, after the precious silk, worn ages had been smuggled out of China, the old Silk Road was increasingly less used. There appears to have been no Jewish migration any more to China after about the tenth or eleventh century.

By the beginning of the seventeenth century, Europe had completely forgotten—if it had ever

known it. Consecration was still practised Jewish services were still conducted in the Chinese language which was in an advanced state of dilapidation. Park was enriched by the Jews, and the Law concerning food generally followed. There were many inscriptions and books in Hebrew. The latter were bought by the two emissaries in 1850, and all the remainder upon a second visit. But none of the Jewish community could read Hebrew.

The synagogue, as described by Chiu, "was in ruins. Within the precincts... were a number of small apartments, all inhabited by descendants of the ancient people... the synagogue... resembled a Chinese temple in its ornaments and equipment... many Chinese characters are above the doors... at the first entrance, before the door, there

was not accommodation with the secular state.

Bishop White's great book brings the story of these Jews down to the 30th Century A.D. He can say, Dr David A. Brown, "They know they are Jews, but they are different from the other Chinese of K'ai-feng."

Assimilated indeed they all were by that time. Notwithstanding their own prohibition against intermarriage with the Han Chinese, that is in fact what happened. Culturally, religiously, ethnically, they had been assimilated. There had never been any time in all those centuries when any question of persecution. On the contrary, there had never been any deliberate Chinese policy of assimilation; again, on the contrary. Yet they had been assimilated.

Dr Brown put it in these poignant words, on his meeting with a group of some hundreds of the community brought together for the occasion by Bishop White, "As I walked through the streets in their Chinese costumes, several of the older women with their hair in the traditional style of what I had so often read—the power of the Chinese to assimilate completely any race of people—Sourcery in their eyes and with characteristic features when they first came to China, all is now changed, for the most part, to the colour and general facial appearance of the yellow race. I scanned those faces closely for that look and those features which were Jewish, but I found none. I scanned the Chaos and the Widow Shih with definitely and distinctly Chinese."

THE synagogue itself had disappeared by 1866, in which year Dr W. P. Martin visited the former site.

In 1912, Bishop White discovered at the former site the two memorial stone tablets which are now standing outside the Anglican cathedral (Trinity Cathedral). The tablets were seen there by members of the delegation of Australian Anglicans to China, by the late Archbishop Mowll in 1956. In presenting to members of that delegation, there is an excellent picture in Bishop White's book of Bishop P. Lindel Tien, one-time Bishop of Honan, standing by the one of these inscriptions next to the Western tower of the cathedral. Bishop Lindel Tien was an old friend of Archbishop Mowll. His daughter acted as interpreter for members of the delegation in Pekin and originally. This fine book was originally published in three volumes. The present reprint is bound in one, comprising three Parts—historical, linguistic and genealogical. The references throughout include Bishop White's extremely wide knowledge of schoolship. There is a comprehensive bibliography.

THE WARSAW ALLIANCE
EVOLVING FROM THE WARSAW PACT. IT'S THE WAY WE WANT.
This unclassified RAND memorandum examines the changes that have taken place in the Warsaw Alliance since 1960. There are two main reasons for the changes: the East European forces into Russian operational plans. The present situation highlights two contradictory trends: increased stress on purely national interest assertion of national independence.

There has been a marked insistence by the East European states to be treated as equals in decision-making at all levels. The present situation highlights detail of the political reasons for the changes which have marked the Warsaw Alliance together as the Flag of a closely reasoned discussion of the historical and political Russian policy.

Could it be that inscriptions concerning God and the Chinese Emperor are paralleled by Andean prayers for the Queen, or Mao Tse-tung, or the President of the U.S.A., or the presence in so many Anglican churches of the words, "The Lord is with us and the Star and Stripes"? Only in a thoroughly scientific state, perhaps, can religion flourish



Reading the Torah from the Chair of Moses from a drawing made by Per Decononge in 1772, now in the Jesuit archives in the Library of the College of S. Genevieve in Paris.

widely appreciated—the existence of Jews in China. It was the Jesuit Matteo Ricci who, in 1605, re-discovered them. Bishop White uses an excerpt from A. C. Moule's *Christians in China Before the Year 1550* to re-tell the story of Ricci's astonishment when, from the Jew known as Ai, "we learnt that in the capital of Ho-nan, called K'ai-feng, there were ten or eleven families of Jews, with a very fine synagogue at that very fine restored at a cost of ten thousand dollars, where they kept with great reverence the Pentateuch of Moses written on parchment and mounted on five rollers. And they had been there for five or six hundred years."

And he said that in the capital of Ho-nan, called K'ai-feng, there were many more families of their religion with a very fine synagogue, because they were great worshippers of him.

What happened from the seventeenth century is a reminiscence of the fate of pre-Augustinian Christianity in the British Isles, or that of Orthodoxy in Abyssinia. By the late 18th century, the Jews of K'ai-feng were in a bad way. In 1850 Bishop George Smith, Bishop of Victoria, Hong Kong, and the first Protestant missionary to Chinese Christians, in the employment of the London Missionary Society, to travel from the coast to K'ai-feng to enquire into the state of the Jews there. One of them, Chiu T'ien-sheng, kept a diary of the journey, in which he recorded his observations while in K'ai-feng. The relevant portions are printed in the present work.

were two stone lions with pedestals, and some characters over the door to point out the name of the temple for Ch'ing Chen Si (Temple of Purity and Truth).

"Directly behind the front door," Chiu wrote, "stands a bench about six feet from which there is a long stand for candles, similar to those usually placed before the idols in Chinese temples... in the centre of the edifice stands something resembling a pulpit... and after that the Emperor's tablet... inscribed with the customary formula, 'The Ch'ing... (May the Great Ch'ing Emperors... rule through myriads of years).'"

Above the Emperor's tablet, Chiu recorded, was the inscription, in Hebrew: "Hear, O Israel: The Lord our God, The Lord" (Deut. 6: 4) and "Blessed be the glorious name of his Kingdom for ever and ever." This juxtaposition of texts relevant to both Church and State will not be unfamiliar to Anglicans, and to those who are placing in such proximity of symbols secular and religious. Since the time of Constantine, indeed for all Christians, the pressures of the world and the stresses within the body of the faithful created by those pressures, have made for us precisely the same problems which ultimately overwhelmed the ancient empires.

Could it be that inscriptions concerning God and the Chinese Emperor are paralleled by Andean prayers for the Queen, or Mao Tse-tung, or the President of the U.S.A., or the presence in so many Anglican churches of the words, "The Lord is with us and the Star and Stripes"? Only in a thoroughly scientific state, perhaps, can religion flourish

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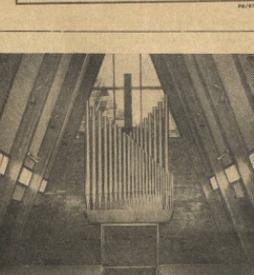
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SENIOR BIBLE STUDENT

N.T. LANDMARKS
By WINIFRED M. MERRITT

No. 2: DAMASCUS.

Damascus, the most important and one of the most ancient of the cities of Syria, is fertile, almost circular plain which is distinguished by a very small, but independent, income. They could turn their heads towards the entrance to the city for they didn't need to watch their work. They were interested in the middle of a radio news story, especially interested that a worker's tour, organised by the Holy Carpenter Church, would be setting forth on the following Saturday.

One of the most interesting things they bought their tickets before Friday evening. To the three blind men the opportunity of going on a conducted outing with people from their own walk of life, was like a door opening on a new world. They were sure to be among the 400 people who eagerly boarded buses that Sunday and, although they could not see "signs", they smelled the sea air, the slap of the wind on the beach, felt the warmth of sunshine in cool winter air, and heard the voices of the people on this city in which they live.

FREE DAY

The day's trip was equally stimulating and enjoyable for the Reverend Thomas Yip of Holy Carpenter Church. Because his church is set in the heart of an industrial complex, he has long been aware of the hardships life led by the average worker. Gone, fortunately, are the days when he had to go to work every day, have to spend all their time and energy on supplying their own needs. But once the bible is comfortable, the spirit cries for nourishment. Usually Sunday is a day of rest, but when the workers know that in the overcrowded rooms in which workers and their families live, there is no place for leisure time activities, or for the playing of a market or for sports, perhaps a better way of spending a day.

They are chats with friends on the corner, a stroll to a nearby market or to the park, a game of mabog.

In this laborious society of the worker's misbegotten world, it is easy for dissatisfactions, real or imaginary, to grow and fester. Mr. Yip realised that these people needed to broaden their horizons, needed to visit and know the greater community of which they were a part.

Even more important, he felt that his church needed a help, his conflict with Israel, and the hostilities continued until the advent of Akab. The later New Testament, as the Bible in Damascus is to be cured. An account in II Kings tells briefly of the king's furious invasion of Judah by manna during the reign of Joash. Prophetic denunciations of the city appear in Isaiah, Jeremiah, and Ezekiel. Ezekiel alludes to its trade in wine and wool. Its coloration of purple continues in the period between the Old and New Testaments, and it became one of the cities of the Decapolis, the league of Greek cities for mutual defence against the Semitic tribes surrounding them.

S. Luke divides Paul's stay in Damascus into two periods, a ten days' residence with the disciples at the time of his conversion, and a longer period of preaching, both of which are compressed into a section of the ninth chapter of Acts. When Jesus hatched a plot against the Apostle's life and they were keeping watch on the city gates day and night so that they might murder him, his converts took him one night and let him down over the wall, lowering him to safety in a basket.

WORKERS' TOURS IN HONG KONG

visits to the local police station, educational ventures to see community resources in action. Participating adults buy tickets for two or three Hong Kong dollars. The minimum amount boys transportation which is larger amount includes a tent and soft drink.

The most expensive tickets ever sold were for the Autumn Moon Festival when a complete meal, including the traditional moon cakes, was provided. Diver school buses are used, with the tour paying for the driver and petrol.

Quite often, at the last minute, 10 or 20 people will show up unexpectedly and room has to be found to show them in too. Two full time church workers accompany the groups to help co-ordinate the people, transportation, and time tables.

But since this is more than just a good cheap tour, they are also prepared to use their Christian insight on the experiences shared during the tour. The expenses for such a program are well ahead of the collected fares.

Rates, however, cannot be

raised without eliminating the very people that the Tours are designed to help.

So, to offset these losses, a Travel Bureau for foreign students has been started.

Visitors with limited means are met at the airport and brought to the hostel where rooms run from HK\$5 a night and meals are \$1. The small amount of profit from this enterprise, explains Mr. Yip, is used to balance the budget of the workers' tours.

During the tour searching, which has been a necessary re-

sult of the summer disturbances, many recommendations have been made for easing the situation which made this unrest possible.

Among other things, a lot was said about installing a greater sense of civic pride and citizenship in the Colony. The Church already knew that much, but not live "by rice alone" but needs the enrichment of experience, mind, and spirit, and well before this troubled situation had acted in its own small, but significant way, to be a candle lighting the path.



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(Jan. 1968)



The Royal Exchange, Bridge Street, 1861.

First Royal Exchange

The original Royal Exchange in Bridge Street, Sydney, was the scene of many notable historical firsts. When the Governor of New South Wales, Sir William Denison, opened the building before an assemblage of 4,000 on December 30, 1857, telegraph instruments in it connected the Exchange with Liverpool and he sent the first message in New South Wales.

The Governor of New South Wales, Sir Charles Fitzroy, had laid the foundation stone of the building in 1853. At the opening in 1857 officers of the 77th regiment accompanied Governor Denison and the band of the Royal Artillery played. At the conclusion of the Governor's speech "three cheers and one over" were given followed by the air "Rule Britannia". Then Sir William went to the floor set apart for the purpose of putting the lifting communication to the text on Siemens and Halske's Morse double recording telegraph.

Sydney's first telephone system was installed there in 1850 and connected to the Darling Harbour woodsheds and later that year electric light was demonstrated in Darling Street on the Exchange for the first time in Sydney. The first wool sales were held in the Royal Exchange in 1864 and continued to be held there for 100 years, giving it international renown as the world's greatest wool selling centre.

The Sydney Stock Exchange started in the building in 1872 and remained there until 1896. Meetings which founded the First Underwriters' Association, the Sydney Marine and Salvage Association and the Sydney Steam Navigation Company, New South Wales were held at the Exchange. In the days of sail, ships' captains, who did much

of the business now done by ship's agents, congregated there and sweetshops of up to 3200 were conducted on the race home with wool cargoes.

The Royal Exchange, which was old Sydney's commercial and architectural pride, originated in the gold boom of the early 1850s—the great decade of Australian history that changed the course of national development with the discovery of gold, the separation of the colonies of Victoria and Queensland from New South Wales, the introduction of self government, the beginning of railway services, and the first influence of the industrial revolution. Its purpose was to provide businessmen with a meeting place (or "neutral territory") where they could have refreshments and discuss business or convene public meetings.

Businessmen formed the Sydney Exchange Company in 1851 and had it incorporated by Act of Parliament. The Government made a grant of land to the company in 1853 and architect designed and erected a building of two storeys and a basement. The company then had 54,000 sq. ft. but in the time the building was completed a shortage of labour caused by the gold rushes had raised the cost to \$68,000. The Sydney Exchange Company added two storeys to the building in 1900 for use for wool sales and in 1901 it became the Royal Exchange of Sydney.

The original Royal Exchange building was demolished in 1964 and replaced by a 21-storey office block which was opened this year. The Royal Exchange is a convenient building with a coffee room and reading and reference facilities and a membership fee of \$63.00 per annum.

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FROM A CORRESPONDENT



The Right Reverend Arnold M. Lewis, Suffragan Bishop for the Armed Forces of the Episcopal Church in the U.S.A.

BISHOP TALKS TO FORCES

ANGLICAN NEWS SERVICE
New York, January 22
The Right Reverend Arnold M. Lewis, Suffragan Bishop for the Armed Forces, began a series of broadcasts to the Armed Forces overseas this month.

The five-minute feature programmes are being carried over Armed Forces Radio and are reaching Service men and women all over the world.

The Armed Forces Radio Network broadcasts eight hours of news, sports and feature material each day, but is on the air 24 hours a day as its short wave transmitters are changed every eight hours so that all parts of the world are covered.

The programme is being produced in co-operation with the Executive Council's Division of Radio and Television.

"RELEASED TIME" CENTRE

ANGLICAN NEWS SERVICE
New York, January 22

Grace Church, Gainesville, Diocese of Atlanta, has joined in the ecumenical project of building a Christian study centre for "released time" Christian education.

The centre, now under construction at a cost of approximately \$50,000, will contain classrooms, lounge, library facilities, and kitchen, all under the supervision of a full-time director.

The centre, now under construction at a cost of approximately \$50,000, will contain classrooms, lounge, library facilities, and kitchen, all under the supervision of a full-time director.

A year ago a Presbyterian layman suggested to his pastor that the answer to the concern for Christian education for young people would be "to place it on a competitive basis with public school education through released time."

From that idea to the purchase of land for a facility near the city's junior and senior high schools was a quick span to inviting other churches to participate in the project.

Grace, First Methodist, and St. Paul's Methodist Church joined in the project.

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The Inter-Church Committee on Alcoholism which came into existence through the initiative of the Alcoholism Foundation of Victoria but which now meets under the auspices of the Victorian Council of Churches Independent Church Hall, Collins Street, Melbourne, at the end of last year.

The discussion of this social problem raised so many aspects of it during two days. Sir F. Kingsley Norris, chairman of the Alcoholism Foundation, was chairman of the opening session at which a theological perspective was considered by Reverend Eliza Vandemark, of the Methodist Circuit of Nunawading.

Mr Vandemark's comments were based upon three premises: "Our Western society is the result of a process in which Christian convictions have played a vital part.

Therefore we have a special responsibility for this society. I. Our first duty as Christians is to maintain a society in which people can be mature. This involves their freedom.

Life in primitive times, he said, was completely eliminated by ritual practices, from cradle to grave; it thus eliminated freedom for the individual person.

Subject to other considerations, Mr Vandemark said, a man must be allowed the freedom to make a man of his life.

Mr Ian Dowling, public relations officer of the Alcoholism Foundation, furthered the opening up of the subject by presenting statistics and statistics with regard to alcoholism.

THE CAUSES

There are at least 50,000 alcoholics in Victoria, he said, and this means 200,000 to 250,000 people involved with alcoholism, if we consider near relatives.

"What causes Alcoholism?" was the question set semantically next, after they had watched a sound film about a typical alcoholic and following group discussion.

Dr A. A. Bartholomew, psychiatrist in the Penal Department, commented and enlarged upon the reported findings.

Dr Bartholomew said that he felt that we should speak not of "alcoholism" but of the "alcoholoid" by which he meant that there are at least several phases that lead to a state of alcoholism and that there is no one state that can be described as alcoholism.

It is true that ecstasias is a very common factor in alcoholism, however.

Dr Bartholomew had encouraged people as young as 16 years of age who were definite alcoholoids but these were an example of alcoholism as an escape from the harshness of adolescence.

Dr Bartholomew said that there might be a biochemical factor in the causation of alcoholism, but this had not yet been proved by medical science.

He explained that obtaining proof would be a long and difficult process because the only way would be through medical observation of a group of children at five years of age and keeping them under observation throughout their lives.

He said that it was not consistent with know facts about alcoholism to assert one cause of alcoholism.

There were obviously many causes. The experts were still tentatively short of facts about the causes.

Group discussion suggested many possibilities as causes of alcoholism: personal factors, social and cultural factors and others.

With Brigadier C. Rooney of the Salvation Army as chairman of the next session of the seminar, the next speaker was J. G. Rankin, Director of the Special Clinic for the treatment of Alcoholism, in the Victorian Department of Medicine.

Against those present at the seminar, the next speaker was Dr R. Rankin's comments on the "When does alcoholism begin from?" or "What has gone on in the life of the alcoholoid?" before the treatment phase has been reached.

Such a field of enquiry was important in relation to the task of motivating the alcoholic to accept treatment.

In this connection he said that many female alcoholics came from disturbed backgrounds, also many women alcoholics begin to manifest the signs of their condition late in life.

He explained that forces affecting a person which could be used by someone attempting to motivate an alcoholic towards treatment would be to be found early in a person's life, i.e. employment, physical health, conditions of life.

In relation to the former, he said that industry ought to be more aware of the problem than seemed to be the case, and ought to act accordingly.

REALISTIC

He pointed out that ministering to the families should not be too dependent upon the hope of recovery of the alcoholic.

He felt that the A.A. movement (for wives and near relatives of alcoholics) was realistic and effective in its attitude in this connection in that it did not hold out hope of recovery of the problem, but did attempt to provide resources for living with the problem.

Such an approach, he said, might be the means of preventing alcoholism in the children of alcoholoids through the consequent lessening of stress in the home.

The best way in which to arouse interest in an alcoholic as to his need for treatment, Dr Rankin said, would be to discuss the personal history.

An attitude of acceptance towards the alcoholic should be adopted, he said, because he found himself isolated by the community's attitude of rejection.

A panel of experts on the sub-

Melbourne, January 22

ject, "Referral for treatment and Social Detoxification," included Mr A. K. Jordan, who was usually engaged in work at the Hanover Centre in Fitzroy, a social welfare agency to which many alcoholics come for help.

The thrust of the latter sessions of the seminar was towards the return of the alcoholic to the community after treatment.

This was considered by Captain E. Hayes of the Salvation Army "Open Door" for an institutional point of view, who stressed that the alcoholic, as far as possible, must be made to feel "normal".

The Reverend A. Foote of the Methodist Circuit of Albert Park from the point of view of a parish elderman in relation to rehabilitation. This point of "normality" was again stressed in what Mr Foote said.

NORMALITY

He said for this reason, i.e. of helping them to feel normal, the children of alcoholics should be encouraged, he believed, with alcoholism as the starting point.

The closing session of the seminar considered "Clergy as alcoholoids" with the Reverend E. Sanders, secretary of the Victorian Temperance Alliance, as speaker.

He referred to Australia as "a liquor lubricated land" in which alcohol became a substitute for social communication.

Alcoholism was involved in the destruction of human personality, he said, and he wanted to develop human personality to its highest potential.

Perhaps the most important education towards regard to drink, resist the temptation to moralise as part of temperance education.

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ACCOMMODATION

AVAILABLE
LARGE BED-ROOMING (over 1000/1008) for 1000/1008, 1000/1009, 1000/1010, 1000/1011, 1000/1012, 1000/1013, 1000/1014, 1000/1015, 1000/1016, 1000/1017, 1000/1018, 1000/1019, 1000/1020, 1000/1021, 1000/1022, 1000/1023, 1000/1024, 1000/1025, 1000/1026, 1000/1027, 1000/1028, 1000/1029, 1000/1030, 1000/1031, 1000/1032, 1000/1033, 1000/1034, 1000/1035, 1000/1036, 1000/1037, 1000/1038, 1000/1039, 1000/1040, 1000/1041, 1000/1042, 1000/1043, 1000/1044, 1000/1045, 1000/1046, 1000/1047, 1000/1048, 1000/1049, 1000/1050, 1000/1051, 1000/1052, 1000/1053, 1000/1054, 1000/1055, 1000/1056, 1000/1057, 1000/1058, 1000/1059, 1000/1060, 1000/1061, 1000/1062, 1000/1063, 1000/1064, 1000/1065, 1000/1066, 1000/1067, 1000/1068, 1000/1069, 1000/1070, 1000/1071, 1000/1072, 1000/1073, 1000/1074, 1000/1075, 1000/1076, 1000/1077, 1000/1078, 1000/1079, 1000/1080, 1000/1081, 1000/1082, 1000/1083, 1000/1084, 1000/1085, 1000/1086, 1000/1087, 1000/1088, 1000/1089, 1000/1090, 1000/1091, 1000/1092, 1000/1093, 1000/1094, 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