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SIR WILLIAM CROOKES, F. R. S.

The Great Spiritualist, and What He Has Done For Science.

Science men are like very pavers, they lay down stones for future generations to walk over, and wear them smooth.

Such is the prescient explanation of science research and pursuit of discovery, expressed by Prof. Sir William Crookes, F. R. S., the greatest British Chemist. Science, which possesses a bewitching charm, is yet a lonely pursuit. Great ideas and possibilities of the hitherto unknown, which follow the mind of the chemist, are followed by years of patient investigation, ceaseless experiments, and repeated failures. When a great discovery bursts upon the world, not an evanescent gleam, but a labor and intricate calculation, such a discovery has cost Sir William Crookes can be compared to such experiences. When he discovered the new element, thallium, he was simply set to work among

turning back. "To stop short in any research that bids fair to widen the gates of knowledge, to recoil from fear of difficulty or adverse criticism is," he considers, "to bring reproach upon science." He goes straight on, feeling his way with the utmost caution, exploring up and down, right and left, inch by inch, following his reason wheresoever it may lead him, even though it may occasionally prove a veritable will-o-the-wisp. It was this dogged determination and perseverance which resulted in his discovery of thallium and its remarkable properties. The experiments with this new element were continued for a period of about eleven years, from 1862 to 1873, and throughout the whole time of this the study of the occurrence, distribution and reaction of this substance was his paramount work.

Prof. Crookes' discovery of thallium, like Dr. Roentgen's discovery of the X-rays, was to a very great extent the result of an accident. He was engaged in the examination, by the spectroscopic, of the residue which results from the manufacture of sulphuric acid, when his attention was attracted by a bright emerald-green line which asserted itself. This line had never been noticed before, and he consequently followed up its appearance, with the result that he succeeded in isolating a new metal which he called thallium. The first piece of this new element was placed on view at the Great Exhibition in London of 1861, and commanded universal attention. During the next eight years he carried out minute investigations of the various properties of this substance. It was in the course of his experiments to discover its atomic weight, during which, in order to obtain accuracy, he weighed it in a vacuum, that he discovered that even under these conditions the balance behaved in a most irregular manner. The metal appeared to be heavier when cold than when in a heated condition, and this phenomenon he explained as an "expulsion from radiation." He showed that in a vessel from which the air has been extracted, a body has a tendency to repel itself from another body which has a greater heat than itself. It was this observation of the anomalous behavior of thallium that led to his invention of the radiometer, which, by the way, he regarded as an apparatus for the direct transformation of light into heat, but which was subsequently perceived to be dependent upon thermal action.

He next devoted his attention to the discharges of electricity through highly rarefied gases, and to the development of the theory he had formed in the course of his previous experiments with thallium, of the existence of a "fourth state of matter." The name of Crookes will be forever associated with his remarkable discoveries in connection with radiant matter and his evolution of the Genesis of elements. The results of his researches in highly rarefied tubes caused him to assume the existence of matter in ultra-gaseous form, to which he applied the term of radiant matter. He explained the novel phenomena of phosphorescence, trajectory shadows, mechanical action, magnetization, and intense heat, possessed by matter in ultra-gaseous

state. It was a remarkable discovery that stormed the scientific world for it was of enormous range, and the discoverer conclusively proved by demonstrating that while some radiant matter was as stable as a chair, other forms were of the character of radiant energy. It was the first time where matter and force appeared to merge into each other.

At first Prof. Crookes' thesis was regarded with skepticism by the scientific world, until the elaborate and numerous experiments of the discoverer unassailably convincing in the natural progress of events. But the times have changed with them, since Crookes' discovery was first announced. What he originally termed radiant matter has developed into electrons—the separate units of electricity, which is as atomic as matter. Dr. Johnstone Stoney by his discovery of electrons not only established Prof. Crookes' earlier discovery but successfully elucidated many problems which had previously defied solution, for a chemical ion consists of a material nucleus or atom of matter, which constitutes the greater part of the mass, and a few electrons of atoms of electricity. He demonstrated that all liberated electrons do not pass off in the form of gas, but act more in the form of a mist, are mobile, and are carried to and fro in currents of air, finally settling on the walls of the settling vessel if left undisturbed.

The mass of an electron, according to J. J. Thomson, is calculated at 1-700 part of a hydrogen atom, and as these masses start from the negative pole in a vacuum tube with a velocity of about one-half that of light, naturally their heating, phosphorescent, and mechanical power is tremendous.

The course of time has proved that Prof. Crookes' thesis of 1879 was no wild chimera of the laboratory, but an indisputable fact which opened up a fresh untrodden field in scientific investigation. The existence of matter in an ultra gaseous state, the existence of material particles smaller than atoms, the existence of electrons, the emanations from uranium, and the disassociation of the elements have now all been proven to be one homogeneous theory, by the remarkable discovery of radium and the experiments with this new element by M. and Mme. Curie, so that what was twenty-five years ago regarded as Prof. Crookes' dream, has at last been realized.

With regard to Prof. Crookes' researches concerning the Genesis of Elements, it is difficult to estimate adequately the value of his investigations in this direction to science. It was in 1883 that he commenced operations in his work which was attended with such momentous success. It was a laborious task, this inquiry of the nature and construction of the rarer earths, but by dint of repeated chemical fractionations he succeeded in dividing yttrium into distinct portions, which yielded different spectra when exposed in a high vacuum to the spark of an induction coil. At first these phenomena were regarded as due to the removal of impurities in the metal, but Prof. Crookes conclusively established his claim that they were the result of the actual splitting up of the molecules of yttrium into its fundamental constituents, and he provisionally concluded that the so-called simple bodies are in reality compound molecules. This discovery led him to advance the supposition that all the elements are derived by a process of evolution from the primordial matter or "protyle" as he called it.

In his presidential address to the British Association in 1898 he announced the discovery of yet another member of the rarer earths—

RELIGION OF ANCIENT GREECE.

Leading Ideas of Great World Faiths.

J. P. COOKE.

We have already enjoyed glances at some of the greater religions of the Asiatics, and the Africans. From the religions of the East, at times so oppressive, mystical and vague, I have to invite you to enter with me upon a bird's eye view of a totally different scene. From some faiths and civilizations, the beginnings of which are lost in impenetrable obscurity, we now turn to a country of ideal beauty, to a people of life, energy and movement which have marked them to exercise an exalted influence upon the highest races of mankind. We ascend from darkness to light. From aspects of mental stagnation to those of freedom. Intellectual inquiry, science, philosophy, and progress. The literature and the art of this people have supplied the finest models for the historians, the artists, and poets of all after times. Their poetical spirit has nourished our own imperishable love of liberty. Their worship of beauty has led us on to apprehend the true divinity of beauty. Their love of philosophy was the entering wedge for the intellectual strides which the world is making today.

The Grecian spirit has given us the "Iliad," the Parthenon, the Apollo Belvedere, the ideal of physical womanhood in the Venus de Milo. It has blessed us with Plato, Socrates, and great teacher, Sophocles, and a host of worthies too numerous to mention in this brief sketch.

That land of beauty,
"Where burning Sappho loved and sung,

Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung.

Eternal summer gilds them yet,"
The greatest architects, no less than painters and sculptors, kneel to the ideals of Greece.

It is not easy to speak intelligently of the religion of Greece in two or three columns. It is an embarrassment of riches. For the student is so enamored of the Greek poetry, art and philosophy that he can scarcely dissect the religion which so permeated the life in all departments.

We are under obligations in every direction. The land was small, equal to about one-third of England and Wales. Its free population in Athens, its center, was about 21,000 citizens over 20 years old. What a land and what a city to have effected what they did!

In the most refined and spiritual elements of life and thought which classical antiquity has sent down to modern times, we are the grateful heirs of Greek—not Roman—thought. The literature, the art, the rhetoric, the philosophy, and the politics, which we cultivated and love for their nobility, their innate truth and beauty, are Greek in their origin; and if, as some fear, any paganism is ever to regain a footing on this land, it is most likely to be that of Greece.

"Mommson," the great modern historian of the Latin people, has given it as his opinion that no nation on earth was great enough to, alone, create the marvel of Hellenic culture.

Only where the ideas of Aramaic religion have sunk deep into the Indo-Germanic soil has history produced such wondrous results through us that in the midst of the circumstances by which they were surrounded and under native impulses, the

Greeks unfolded their religious and spiritual views. We need not ask how much of these was originally due to Egypt, or the East, or Phœnicia, or to the sons of the Hellenic soil.

In that beautiful land nature presents herself to man upon a small scale, perhaps; but it is greatly diversified and infinitely attractive. The beautiful hills and valleys, woods and grottoes, streams and fountains. The sea with its joyous waves flowing into innumerable creeks and bays, while it washes as it flows on the shores of islands, more beautiful than "hundred harbored Maine." Clouds temper the glowing sunlight, which is felt not so much in its scorching power as in its glorious brightness. The velvet grass is jeweled with a profusion of flowers, the song of birds fills the air. Here we see man, able, for a time, to preserve his manhood's individuality and unfold his own nature and to find in nature about him a response to the stirrings of his own heart and to glory in the spirit by which all is animated.

There the very spirit of joy and bounty seems to say to man, "All things are yours." He moved amidst the "general joy and minstrelsy," like a child or a young animal to which everything with which it comes in contact is as full of life as itself. He listens and endeavors to interpret her meaning as he would have listened to or interpreted a companion at play. If there was a rippling sound in the stream, it did not come from the water alone, but from a living spirit of the stream—a water elf or fairy. A naiad, singing with the waters as they tripped along. Was there a hollow sound or rustling in the woods? It was not produced simply by the movement of the leaves or the branches, it came from some wood nymph or dryad who one moment played in the breeze and the next sighed as the breeze freshened or groaned as it deepened into a gale. Did a rainbow glisten in the sky after a shower? it was not there by chance or inexorable law, and only palpable to an eye of some spirit, but it was.

"A midway station given
For happy spirits to alight
Twixt the earth and heaven."

Nay, it was in itself the blessed bearer of a message of hope from brighter regions where there were no more storms. A classic "summer-land."

The sea kissed the rocky shores and the wavelets chased each other in the laughing sunshine, it was because they had life in them that they thus leaped and played. So with everything else that the Greek beheld. His peculiar gift was to translate the natural into the spiritual. Richly endowed with fancy and poetic imagination, and responsive to every impression on the senses, he could not rest in the cold realities of material things as they appeal to the scientific eye. He penetrated to the inner life, to a something which he believed to be beneath or behind them. He imagined that they lived as he lived. Nor was there any fear of nature. The Greek was not oppressed by the fulness of life that blessed the land, the sea, the hills, the groves and the fountains. He moved freely and joyously in the midst of "the general joy of the whole table," so bountifully prepared by the great giver of every blessing.

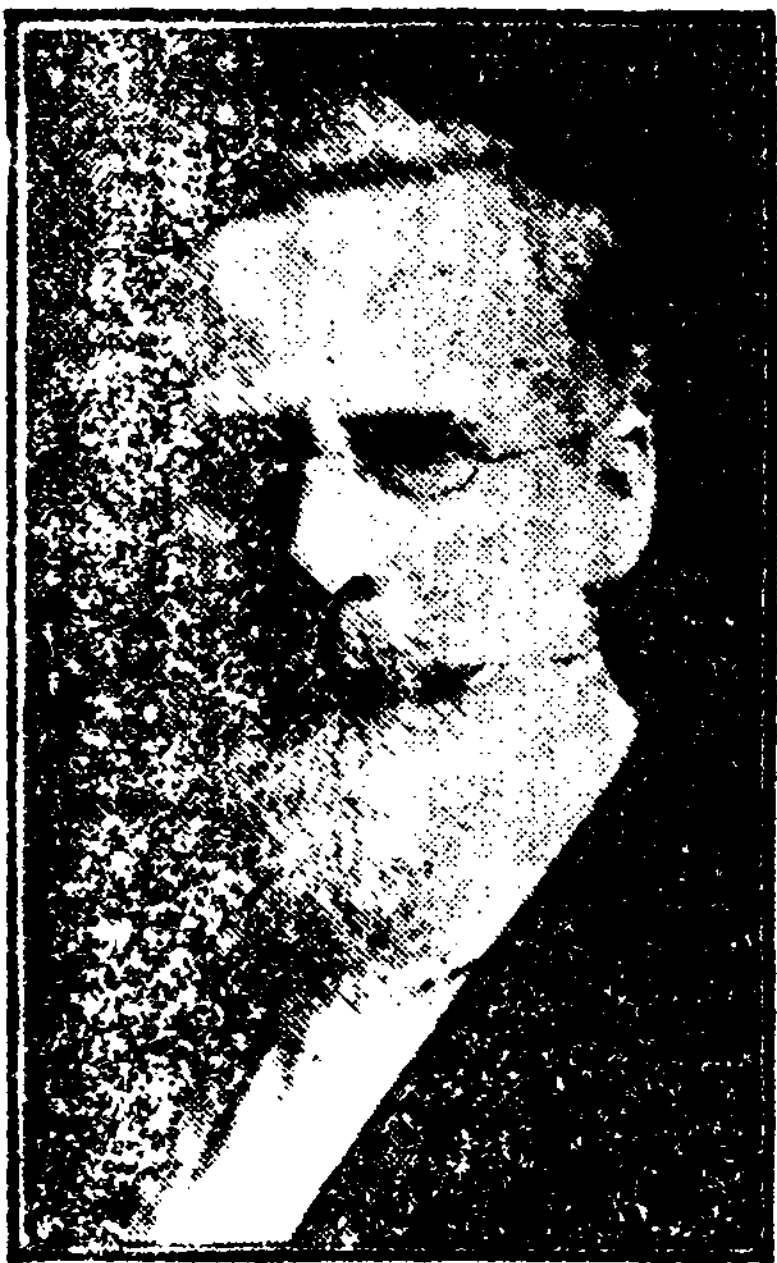
At the very thought of such reasonable joy our hearts bubble over.

They who desire a better physical or social state will find the powers and materials for that "grand transformation" in the inner life of the organized universe itself, and in their own inner or spiritual life as the crowning feature of it.

But is it urged that this chills feel-

(Continued on Page 8.)

(Continued on Page 5.)



SIR WILLIAM CROOKES.



LILY DALE NEWS.

LILY DALE CAMP.
1903.

Closed at last, thou art fair indeed,
Thy memory is sacred beyond our
meed;
Crowned with blossoms and flowering
gems,
We live for centuries beyond earth's
ken.

Beautiful bowers of thought complete
Of minds of men beyond earth's seat,
Ringing with cheer beyond the sound
Of the commercial world and its re-
bound.

Peaceful harmony in its woody dells,
Sacred to muse, and spirit to tell,
Lingering sunshine to our homes we
take,
To give to our friends their thirst to
slake.

Messages from loved ones beyond
our ken,
Reaching out through mediums with
voice and pen,
Inspiration beyond our years we
hear,
From old and young in our hearts to
appear.

On our rostrum in singing tones doth
compete,
Freedom of thought, all classes to
meet;
No philosophy too dense or broad to
rouse,
Our ire or envy but makes us pause

To think along those lines a spell
And search their depths our thought
to impel;
To find a gleam of sunshine rare,
Better than Spiritualism our hearts
to bare.

When all is settled in our mind,
We turn back once more to our kind;
And view with rapture our beautiful
truth,
That gives us happiness and love for-
sooth.

Gone are many from this fair spot,
Naught but their memory's crowned
our lot;
The Forest Temple, which we have
graced,
With mutual thoughts to all have
placed.

In kindness and deed in Lily Dale we
find,
Brothers and sisters are all human-
kind,
Fair Nature has given this host her
love,
And enshrined her art with truth
from above.

And in years to come, where'er we
may be,
Let this memory linger that all may
see
The beautiful accord of each living
soul to be

At Lily Dale enshrined in 1903.
THE HART through C. S. HULBERT.
Inspiration Stump,
Lily Dale, Sept Fourth.

Things have been remarkably quiet
since the close of the session. There
has been a picnic on the grounds at-
tended by about 150 people mostly
from Jamestown, that was held here
on Labor Day. Unfortunately for
them it was a nasty day and had it
not been for the auditorium and Li-
brary Hall they would have been
hard pressed to have had much of a
time. As it was they enjoyed them-
selves immensely from all appearan-
ces.

Nearly all of the people have gone
from the grounds except the regular
visitors for the entire season—those
who come early and stay late—and
the residents. There is some talk of
the transfer of three cottages, but so
far the deals are not settled. There
has been a very good demand for cot-
tages this season and more property
changed hands than for several seasons
past.

Mr. and Mrs. J. P. Witherell have
gone to Arcade, N. Y. to visit his rela-
tives and when they return they and
Mr. and Mrs. C. B. Turner will move
to the Turner farm about two miles
from the grounds for the winter.

Mrs. Mary McDonald has returned
to her home in Toronto. Hatfield
Pettibone is spending a few days in
Buffalo and expects to go to Califor-
nia where he hopes to improve his
health which has not been very good
for several seasons. Mrs. E. R.
Williams and daughters have return-
ed to their home in Washington, D.

C. Mrs. Zebley and son have gone
to her mother's home and will then
go to Washington, D. C. after a few
days' visit. C. S. Hulbert, has re-
turned to Buffalo and will reopen his
meetings there. N. H. Eddy has also
returned to Buffalo and has secured
rooms at 171 Prospect avenue, across
the street and but a little way from
his former location. Mrs. Carpenter,
Amanda Lavine, Mrs. A. E. Carter
and daughter, have gone to James-
town and will be located at Mrs. Car-
ter's home, 51 Fairmount Ave. P.
L. O. A. Keeler is spending a few
days in Attica. Geo Manger has
closed the Maplewood and returned
with all of his help to Buffalo. The
Maplewood gave unbounded satisfac-
tion to its patrons this year. The Leo-
lyn will remain open for a short time.
As usual it had all the guests it could
accommodate comfortably. In fact,
we do not know of a year when there
has been so little complaint from the
visitors concerning the hotel and res-
taurant accommodations. It is well
that this is so for people think a great
deal of their stomachs and good eat-
ing is a big item. The Jackson Cot-
tage was full the entire season. The
Moore Cottage did not get completed
until the camp was nearly over, but
had a fair patronage. The Iroquois
report a larger business than they ever
had before, and so it goes with all.

Prof. Lockwood has gone to Buff-
alo; Mrs. Waterhouse has returned
to her home in Fredonia; Mrs. Zoller-
Lees has returned to her home in
Washington, D. C.

Mr. and Mrs. Edwin Ross were sur-
prised by a short visit from their son,
W. F. Ross, and wife, of New York
City.

Mrs. J. A. Duff, who has been quite
sick, is so far improved that they
will arrange to take her to her home
in Baltimore within a few days.

Mrs. Baillet has gone to Friend-
ship, N. Y.

MARRIED.

Mrs. Isabel Pettengill Bates and
Henry Archibald Clark were married
in New York City, Monday, Septem-
ber 7. They will be at home at Fre-
donia, N. Y. after November 15th.
63 Central avenue.

Mr. and Mrs. Bach and Mr. and
Mrs. Binney took a trip to Buffalo
last Tuesday. They went to Dun-
kirk on bicycles, then took the boat,
City of Grand Rapids, the property of
D. F. Toomey, publisher of the Dun-
kirk Herald and the Advertiser and
Union, for Buffalo, arriving there
at 12.30 after a fine water trip. After
attending to some business mat-
ters in Buffalo the return trip was
begun at 6 p. m. getting in to Dun-
kirk at 9.45. The boat is a very fine
one and visitors to Lily Dale should
not fail to take advantage of the op-
portunity offered to take such an en-
joyable trip. It permits of six hours in
Buffalo.

At Buffalo we went at once to
Manger's restaurant, 13 W. Eagle
street where we found ample refresh-
ment for the inner man and the best
of attendance. It was a trip that
anyone could enjoy as the boat is so
steady that few would be seasick.

A LETTER FROM THE WILLING
WORKERS.

The session of the City of Light As-
sembly closed on the 2nd of Septem-
ber and with it the work of the Wil-
ling Workers, after a season of most
successful returns for their labors.
We take this opportunity to thank
each and all for their donations and
many kindnesses shown us.

The amount realized is \$399.24,
\$100 of which is to be the beginning
of a building fund for a Woman's
Building, in which a Woman's Ex-
change will be started that will take
the place of the bazaars usually held,
where articles donated to the Willing
Workers will be on sale daily, also
give the opportunity to women to
place with us any of their work from
bread to a bed quilt, to be sold on
commission.

Our organization being auxiliary
to the Assembly, we have placed in
their treasury \$275 to be used for re-
pairing the boiler of the electric light
plant, thereby showing our willing-
ness to aid in the material light of the
City which is as essential as the spiri-
tual illumination. The amount of
\$50 given by our much loved presi-
dent, Mrs. G. L. Humphrey, was
placed in our building fund, and we
here give out to the Spiritualists at
large the suggestion that they "do
likewise." We hope before another
year's meeting we will have a good
report to make in this direction and
any wishing to comply with this may
send any amount to Mrs. Eliza Page,
at Lily Dale, N. Y. and their names
will be placed in the corner stones
when laid.

We desire to particularly thank

Dr. Eddy, Mr. Slater, Mr. A. M. Ransom, Mrs. Humphrey, M. S. McKinley, and any other dear friends who gave us money donations. We also wish to include in those thanks THE SUNFLOWER, Margaret Gaule, Mrs. Elizabeth Craig, and the many kind friends who assisted in their labors and in other ways in making our bazar a success. It has given us encouragement to know our efforts have been appreciated.

Our last card party will ever be re-
membered by the "chile con carne"
made and donated by vice president,
Mrs. Craig. It is strictly a Southern
dish and as a happy coincidence our
work of the summer was begun by a
"Dixie Gingerbread Tea" the same
being made by Carrie E. S. Twing,
and closed by a "chile con carne"
party. A happy thought—that the
Southern heat can be so related to the
sturdy cold North as to bring about
the cooperation of future's forces—a
combination that shall ensure the suc-
cess of the Willing Workers for the
cause of Spiritualism at Lily Dale.

M. ELIZABETH CLARK, Secy.
Eliza Page, Treas.

BUFFALO NEWS.

N. H. EDDY, Special Correspondent.

Your Correspondent has returned
from his visit to Lily Dale and is lo-
cated at 171 Prospect avenue, across
the street and only a short distance
from his former location. As de from
his regular astrological duties, he
will make mention from time to time
of Buffalo notes, workers, and mat-
ters of interest to the readers and pa-
trons of THE SUNFLOWER.

The First Spiritual Church Society
opened in the Temple, corner Jersey
and Prospect avenues for their regu-
lar services September 6th. Rev.
B. F. Austin of Toronto, Can., serves
the society as speaker for September.
A most excellent report was given by
several who attended the meetings
September 6, regarding his lectures.
A good audience was in attendance.

Harmony Circle society expects to
hold their meetings in Sterling Hall,
374 Connecticut street, commencing
the latter part of September. C. S.
Hulbert, president. Mr. Hulbert
holds developing classes Wednesday
and Friday evenings commencing
September 23rd.

Mrs. Chase, 241 Eagle street, is
kept quite busy in her mediumship,
giving spirit communications and
advice on business.

Mrs. Atcheson, 274 N. Division
street is serving the First Society of
Niagara Falls as speaker and medium.
Mrs. O. W. Grant, 135 Prospect
avenue, has been spending a few
days in New York City and will re-
turn home about the 12th or 14th of
September ready to take up her regu-
lar medial work. She is kept very
busy in giving spiritual and business
advice.

BOY SAW A GHOST

Then Parents Saw It and the Whole
Family Fled.

BALDWINVILLE, Sept. 8.—The
family of Robert Rawlings who live
in Marble Alley, in the house that
was occupied by Mrs. Ostrander at
the time she was shot and killed by
Mrs. James Schmoor, three years ago,
received a scare which they will not
soon forget.

The family consists of Mr. and Mrs.
Rawlings and their son, who is nine
years old. For some time the boy
has complained that Mrs. Ostrander
sat on his bed at night, but his father
and mother paid no attention to the
story.

Saturday morning at about 2 o'-
clock noises were heard in the kitchen
and upon investigation, something
was seen calling "Alice," which is the
name of Mrs. Ostrander's 14-year
old daughter, who was staying at a
neighbor's.

Mr. and Mrs. Rawlings were badly
frightened and fled in their night
clothes to the home of Joseph Mc-
Neill, another neighbor, where they
remained the rest of the night.

While they were fleeing they looked
back and saw the apparition on the
front porch and heard it call "Allie."
"Allie."

Saturday night the figure was seen
in front of Charles Tinker's home in
the same street, in consequence of
which Mr. and Mrs. Rawlings are pre-
paring to move from the premises.
Several persons have volunteered to
go to the house and tackle the appari-
tion and see what it is. Although it
is said to resemble Mrs. Ostrander in
face and form.

The above clipping was sent to us

by one of our patrons in that vicinity.
It is strange that people living in the
neighborhood of such events do not
make immediate investigation and
see whether it is really a visitor from
unknown spheres of life, or whether it
is the prank of some joker. While
it may not be, it appears to us to re-
semble the latter. Especially the
latter act of going out on the porch
and following the fleeing people with
its calls. If it is not, "Alice" should
go there and see what her mother
wants. We would like to hear the
sequel to this story. It hardly seems
possible that all of these reported
appearances are made up, yet it also
does not seem possible that a spirit
could manifest in the way they are re-
ported to. If anyone knows a genu-
ine case where a "ghost" of this
kind was interviewed, we would be
pleased to know of it. Ed.

The Sunflower, \$1 a year.

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Mediumship of that day. By Moses Hull. An invincible
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tions throughout the Old and New Testaments were
under the same conditions that mediums require to-
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diumship to this world. Price 15 cents. A few bound
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This is at once the most truthful history of Joan of Arc
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made a mistake." No other was ever more interest-
ing; no history more true than this pamphlet. Price,
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A Symposium on Woman Suffrage.

EQUAL SUFFRAGE.

The Attitude of Our Legislators In This Matter.

Is it not strange that men who look upon suffrage for themselves above all price and the denial of it the most severe punishment think nothing of denying it to women? They even go so far as to make women the butt of ridicule who happen to be brave enough to express a desire for this right of citizenship, which is freely given to the most ignorant foreign man who comes to our shores.

If a man serving a term in state prison has a friend outside that friend will get up a petition begging the governor to commute his sentence, if for not more than forty-eight hours prior to its expiration, so that when he comes out of prison he may not be compelled to suffer the disgrace of disfranchisement.

The penalty inflicted upon those who took up arms against their own country a few years ago was that of disfranchisement, but even that was felt to be too severe to be borne, and our government made haste to remove even from the leader of them all this degradation, this degradation, and again restored to them their right of United States citizenship.

How can men delude themselves into believing that what is ignominy unbearable for them is honor and glory for women?

We have become so accustomed to this inconsistency that we think no more of it than the Chinese do of binding the feet of their girl babies.

Here we have an educated, moral, law-abiding, taxpaying class of people who are deeply interested in all that pertains to the welfare of their country and are equally affected with the men by good or bad government denied all voice in its affairs, and all this under a form of government that has for its battle cry, "Governments derive their just powers from the consent of the governed." Can any one conceive of a greater inconsistency?

ELNORA MONROE BABCOCK.

AN INBORN RIGHT.

Ballot Discrimination Contrary to Natural Law.

Rev. Dr. J. L. Withrow, pastor of Park Street church, Boston, said in a recent address:

"When any man says to me, 'Do you believe in giving the ballot to women?' I answer: 'No. I believe they ought to have it without its needing to be given to them.' I look upon my mother, daughter and sister as having every inborn right that I have. Why?

"First.—Women today have as much intellectual competence as men. If they were not competent, they ought not to vote. Many of our people are not competent. Thousands and thousands of emigrants pour in, and we make haste to make citizens of them. Then to turn around and say that Julia Ward Howe is not as competent as the emigrant who arrived yesterday, is it not an absurdity?

"Second.—Woman's ballot would be morally beneficial. I am surprised that every man does not recognize this. People say it will coarsen women.

They say: 'Look at the corruption of politics. You don't want to put your daughter in there.' Well, it would be disagreeable in some places, but how many noble daughters have gone into worse conditions as missionaries among the heathen, because they want to help those who need help most? When your daughter, as a schoolgirl, reads a composition saying that she wants to help her country, you say: 'Beautiful child! How patriotic!' But when she is a little older, and comes up with a ballot in her hand, you say: 'Go home. It will coarsen you.' If every woman would feel it her duty to exercise that quiet influence of the vote our country would be much the better for it. This city is certainly not the worse for women's school vote. If a woman is competent to vote for a school officer, why is she no longer fit to judge of the qualifications of the same man when he becomes a candidate for legislator or governor? What strikes me most is the absurdity of it."

DOUBLING THE VOTE.

In Itself an Argument For Giving Women the Ballot.

One of the stock objections of the opponents of woman suffrage is that "to give women the ballot would only double the vote," thereby increasing labor and expense without changing results. "As a rule," it is said, "the wives and daughters of Republicans will vote Republican, and those of Democrats will vote Democratic, and nothing will be gained."

This objection assumes that women have no individuality; that their point of view will be in all cases identical

with the men's; that a government of men and women will be in all respects like that of men alone. It loses sight of the fact that women are a class of citizens with special rights to protect, special wrongs to remedy and special interests to promote. It does not consider that every class that votes makes itself felt in the government in the direction of its own ideals and that no class can fully and fairly represent another, however much it may wish to do so.

But, admitting, for argument's sake, that woman suffrage would merely double the vote, that fact of itself would be of the greatest possible value. Recent revelations in various states have disclosed an alarming amount of bribing of voters and money corruptly used to control elections. To put an end to this it is all important to double the number of voters, which would make the elections doubly difficult for the political sharks to control.

HENRY B. BLACKWELL.

MAN'S SELFISHNESS.

Women Classed With Indians, Chinese, Lunatics and Convicts.

It seems to me that it should bring the blush of shame to the cheek of American manhood, were it not that said cheek was so steeped in iniquity that it is incapable of an honest blush, to think that with all our boasted chivalry and our self vaunted gallantry we, in this enlightened age, have been depriving our sisters of the right of suffrage for more than a century. It is due to the egotism, the selfishness and overbearing spirit which have ever characterized the male of the brute creation, and civilization has not as yet fully eradicated all the brutish instincts from the human animal. It is a relic of barbarism, a savage custom which should have died with the birth of Christianity.

In this glorious land of the free and home of the brave all may have the right of suffrage but the lunatic, the convict, the Chinese, the Indian not taxed and the woman. Brothers, how do you relish the idea of sending your sweethearts, your wives, your daughters, your sisters and your mothers to trot in that class? We make woman amenable to our laws and why should she not have a hand in making them? To woman we look for all the virtues of humanity, and we are less liable to disappointment than if we looked for them in a man. They are better citizens, as the arrests in the larger cities are only about one in seven, and the proportion is still less in the rural districts, and we seldom ever see a female tramp.

There is no one gifted with ordinary intelligence and observation who will deny for a moment that the average woman, given a chance and encouragement, would be as capable of casting an intelligent vote as the average negro, the average foreigners reared among the monarchies of the old world, or even the average American, and yet we invite all these to come and take part in our government while we deny that right to our Martha Washingtons, our Grace Darlings, our Clara Barton and our Helen Goulds.

The Lord help them if they are any more ignorant than thousands of the Lord's creation who sputter away learnedly about politics all through the campaign and then march up to the polls and cast their ballots for heaven knows what.

DR. WALTER ALLEN.

JUST AND BENEFICIAL.

English Cardinal and American Editor on Woman Suffrage.

Cardinal Herbert Vaughan, head of the Catholic church in England, who recently died, was one of several of the great ecclesiastics of that church who have spoken in favor of the enfranchisement of women. A few years ago the London Tablet published the following declaration from the cardinal:

"I believe that the extension of the parliamentary franchise to women upon the same conditions as it is held by men would be a just and beneficial measure, tending to raise rather than to lower the course of national legislation."

In a recent address before one of the fraternities in Vassar college, the Hon. Whitelaw Reid assured its members that the morals of society for the future will rest upon educated women, and urged them to use their influence to check divorce. This is good advice, and yet, as the great majority of divorces are sought by wives, presumably for an infraction of moral laws by husbands, the advice seems to be more needed by men, but one hardly can imagine its being dealt out to a college fraternity of boys. It will be a refreshing change if the time ever comes when young men are made to understand that they are just as responsible

as women for the morality of society. There is no justification whatever for putting the whole of this burden on women. Indeed, men ought to bear more than half of it, for their wider experience enables them to recognize evil more quickly and to know better the consequences of sin. The very fact that women always have been held to be the conservers of the moralities has reacted injuriously upon men by relieving him of responsibility. It is not enough that "men shall be brave and women virtuous." The world stands quite as much in need of courage among women and virtue among men.

NO "WOMAN'S PARTY."

Whisper of Antisuffragists Has No Real Existence.

There was an old time belief that if women were enfranchised they would make themselves into one great party and thus antagonize men. But there never was a "woman's party" and there never will be.

In every commonwealth there are numerous classes of votes which the political leader must consider: The "labor vote," a force so powerful that he quails before it; the "farmer vote," which he seldom underestimates; the "business vote," the "corporation vote," the "trust vote." Then there is the "woman vote," the prolific soil of political corruption and crime.

To the disfranchised states there is also the "woman vote," and no politician fails to give it due consideration. With him it is a business proposition; he knows that it must be won, and he goes about to win it in the same businesslike way that he seeks to win the votes of any other class. He knows that candidates must be nominated who will be acceptable to voters, and, as women vote especially to the character of the men for whom they vote, he seeks to secure the best men of his party for the ticket.

LAURA A. HEGG.

ACCORDING TO LINCOLN.

How the Great Emancipator's Words Apply to Women.

The advocates of complete enfranchisement of women base their demand upon the principles underlying all suffrage. If manhood suffrage is a mistake, if voting is a privilege and not a right, if government does not derive its just powers from the consent of the governed, if Lincoln's aphorism that ours is a "government of the people, for the people and by the people" is only a rhetorical generality, then woman has no case. If not, they see that woman, as they are governed, must have a voice in her government.

Every argument formerly used by the English Tories is today heard in the mouths of men who profess a belief in the democratic form of government. The objection most universally urged is that concerning physical strength. It is said that all government is founded on force, and as women are unfitted to act as soldiers or policemen, upon whom the ultimate appeal for social order rests, therefore those who cannot fight ought not to vote. The answer returns: Is that if brute strength is the proper test all men unable to bear arms should be disfranchised. It is asked why women should be subjected to one test and men another. Want of physical strength is simply a pretext, while the real objection is sex.

Women have frequently called attention to the fact that if they do not bear arms directly they bear the men who bear the arms. They have also invited comparison between the danger and risk of the average mother and those of the average soldier, which is certainly not to the advantage of the soldier.

Granted that women truly contribute to the nation's defense against alien enemies by furnishing the soldiers as well as by personal service in the hospitals and sanitary commissions, which are as essential as the regiments, not less useful can they be in the peaceful settlement of internal dissensions. The dangers of the country are not from outside attack, but from social wrongs within. Representative government is threatened by unrepresentative usurpation. Municipal government is notoriously in control of organizations controlled by minorities. Boss rule implies corrupt methods, no matter which party is responsible for it. It will hardly be contended that woman suffrage can increase this tendency. The unanimous opposition to woman's voting by the party spoilsmen is the plainest confession that they fear her purifying influence.

The true advancement of common interests waits for the active and responsible participation of women in political matters. Indirect and irresponsible influence they have now, but indirectness and irresponsibility are dangerous elements in government. If this whole question is considered in the light of common sense and common justice the answer will be the present wrong is wiped out and self government is put upon a broader and safer basis.

WILLIAM LLOYD GARRISON.

Every difficulty overcome is, in accordance with its enormity, that much added to your strength of character.—*Harvard Talkman.*

WOMEN OF IDAHO.

HAVE JUSTIFIED THE GRANTING OF THE BALLOT TO THEM.

The Most Independent Voters in the World and Always on the Side of Morality and Good Order—Not to Be Fooled by Tricks.

Hon. George P. Wheeler, ex-speaker of the Idaho house of representatives, writes:

"Until the problem was thoroughly tried in Idaho I was bitterly opposed to granting the franchise to women. I voted against the proposed constitutional amendment. Like thousands of other men, I was honest in my convictions. We believed that our wives, mothers and sisters would very generally stay away from the polls, while the women of the alleys would turn out in full force at elections, exercising their legitimate rights, but always casting their ballots for the baser element in politics and with the 'grafter' and gambler; but, singular to say, a very large percentage of this class of women, despite their own condition, vote for purity in politics, for better public schools and on the side of public morality. This is saying a good deal, but the results in Idaho and in Colorado will bear out the assertion.

"The woman is a keen student of political conditions, but she is not a stickler for political parties. She makes her own analysis, reaches her own conclusions by jumping over precedents or calmly brushing them aside, but when she has once settled the question in her own mind and in her own way we men of Idaho have learned to let her alone, for no specious argument can change her an iota. Long since I ceased political discussions with my wife. I do not offer her \$2 and tell her to go vote for Tom Jones because he is a good fellow and a friend of mine.

"I have grown wise since women began to vote in Idaho, and I am not alone in my class. Our women are the most independent voters in the world, and the man who thinks his wife will vote just as he does, and that the general result will therefore be the same, is a fool. As I stated before, the woman voter is very seldom an ardent partisan. Almost always she picks out her candidates from various tickets, and these are chosen not for party service or because of position or influence, but because she believes the candidates will make a better public than the one she opposes. After she has settled this point to her own satisfaction, better let her alone, for it

is less than nothing to her whether Tom Jones is a friend of yours or not. She will not vote for Tom if she has fully decided that John Smith is a better man, and, wonderful to relate, she is nearly always right—intuition, no doubt, for she is absolutely lacking in sentiment when it comes to a question of politics.

"And what has been the practical result of woman suffrage in Idaho? The results have been many, and all for the better. The saloon and the brothel have been eliminated as potent factors in political contests. That element no longer dictates who shall be placed on the various tickets. In fact, the candidate himself fights shy of this support. To know that he caters to that support is sufficient effectually to damn him with the women.

"The fact of the woman's alarming independence and her well recognized liability to kick over political traces force the different parties to put forth their very best timber. The man who wins his nomination by a successful 'job' at the convention is practically certain to go down to ignominious defeat at the polls. You can't work a political trick on a woman. What she lacks in political sagacity and experience she atones for in good sense, and she has a habit of always demanding the 'reason why,' which is occasionally most unpleasant. There are transactions at conventions which are frequently best left unexplained, but not with your women voter. So the wholesome fear of the woman vote of Idaho has forced the political parties to put forward a very superior class of candidates for both county and state officers.

"The state superintendent of public instruction is a woman, and it is sufficient to say that Idaho possesses as good schools as any state in the Union. The woman vote of Idaho forced the stringent antgambling law now in force in the state, a law as rigidly enforced as any similar one in New England. The same influence forced the famous 'age of consent' law of the state protecting girls under eighteen years and subjecting violators of the law to long terms in the penitentiary. Some of your more immaculate, erudite and religious commonwealths of the east consider by their statutes a child of thirteen lawful prey, but we in Idaho protect our girls until they are women.

"In conclusion, let me add that there is now scarcely a man in the state who would vote for a repeal of the law. It has worked magnificently from the first and has been of inestimable value to the state. It has purified our politics immeasurably. One woman goes to the polls with no other aim than to improve the state, and in going to church."

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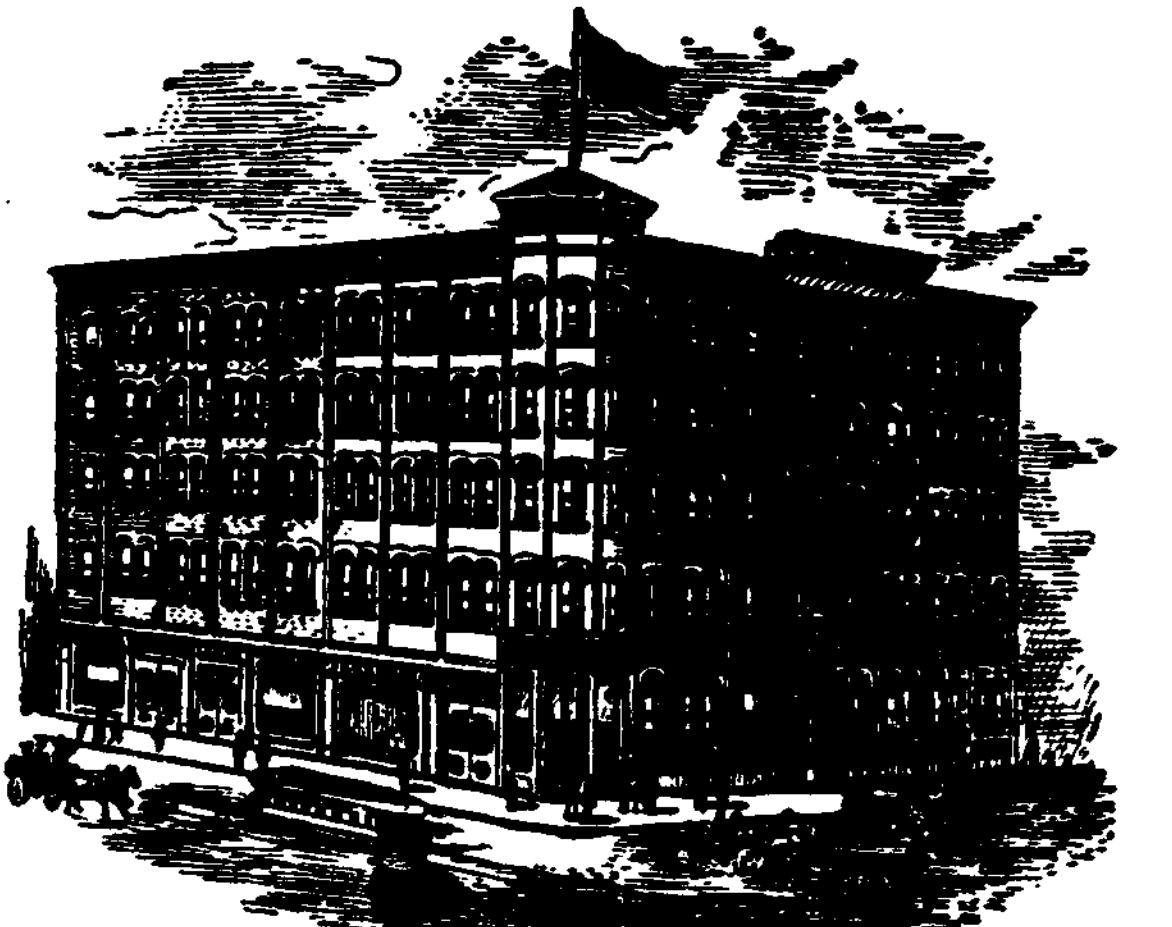
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METAPHYSICAL.

Conducted by EVIE P. BACE.

KEEP SWEET.

Don't get foolish and get sour when things don't just come your way;
Don't become a pampering baby and declare, "Now I won't play!"
Just go grinning on and bear it.
Have you heartache? Millions share it.
If you earn a crown you'll wear it.
Keep sweet.

Don't go handing out your troubles to your busy fellow men.
If you whine they'll try to keep from meeting you again.
Don't declare the world's "agin" you;
Don't let pessimism win you;
Prove there's lots of good stuff in you—
Keep sweet.

If your dearest hopes seem blighted and despair looms into view,
Set your jaw and whisper grimly:
"Though they're false, yet I'll be true."
Never let your heart grow bitter;
With your ear on Hope's transmitter
Hear love's song birds' bravely twitter
Keep sweet.

Bless your heart, this world's a good one and will always help a man.
Hate, misanthropy and malice have no place in Nature's plan.
Help your brother there who's singing.
Keep his flag of courage flying;
Help him try—'twill help you trying.
Keep sweet.
—Baltimore American.

THE SECRET OF MENTAL HEALING.

In the early history of medicine, the physician or doctor was a teacher. Teaching has always been considered a method of conveying thoughts from one mind to another. The archives of ancient, mediæval and modern history teem with statements that convey the thought that mind exercises either to a lesser or greater extent an influence over the physical man.

Diseased conditions of the human body, like moral obliquity, in human actions, have been in part one of the component elements of all civilizations.

How the mind operates in its effect upon the physical organism is the leading question of the present-day investigator in his efforts to discover the secret of mental healing. It is not difficult to comprehend that within each human form is a hidden personality, an unseen man, who directs the actions and movements and attitudes of the body he occupies, but it is difficult to analyze the processes by which this unseen man can become his own examiner. Physical culturists teach one how to measure himself with regard to physical size and conformation; the chemist can analyze the constituent elements of the blood and other secretions of the body; the physician can note the rate of pulsation, respiration and temperature of the physical body but he cannot tell whether this inner man will poise or fear, will love or hate, by any physical method of measurement he knows how to apply.

He knows, however, that if he can inspire hope in the patient, he can enhance the possibility of his recovery. If fear is allowed to creep in, suggested by the over-anxiety of loving friends, he knows it will depress his patient and endanger his life, either delay or prevent his recovery. The mental healer regards this inner man, the mind, as the real man, and thought as the produce of this inner man or mind. The mind can do two things with regard to thought; it can construct thought into form and make it the basis of action regarding itself, or it can give it expression, present it for the consideration of other minds, which, if adopted by them, will form the basis of action or attitude of the mind receiving it. Then the human mind has both the power to project and to receive thought.

In the projection of thought from an educational standpoint, it is considered teaching, telling, announcing,

ing, publishing or promulgating. In receiving thought we are learning.

Thought which is admitted into the mind and which becomes a factor in after-life, is that which the receptive mind considers to be true, if a statement; to have an existence, if a thing; that attitude of mind which admits thought into the mind is called belief. Back of each projected thought is an incentive, either a conscious or unconscious purpose, which gives it origin, which incentive we call inspiration and each projected thought has, as its inspiration, either hope or fear.

Hope is elevating, uplifting, and starts man in the direction from whence he came. Physically, hope accelerates the heart action, relieves nerve tension and manifests itself in physical benefit. Fear drives away from the source of his being, contracts the nerves and blood vessels of his body and retards circulatory action. Thoughts which produce mental depression are manifest at once in some form of physical ailment. Those which encourage or offer a ray of hope in any way, serve to uplift man, with a corresponding effect upon his physical organism.

When man has learned the different effects of hope and fear, he has discovered the principle of mental healing; when he has learned through experience how to encourage, how to uplift, how to dispel despondency, how to drive away fear, he has discovered the method. When he has learned why this can be done, he has discovered the final secret of mental science, and of even Being itself.

The seeker after truth finds as the ultimate of his investigation, not the reason why life exists, but that it does exist. He finds the human body supplied with various organs necessary for its existence, with functions each of which are necessary and perfect. He finds this body in a state of life, activity and growth. Centuries of medical investigation have found no remedy to the growth of an infant body equal to the hours of sleep natural to the infant. He finds nothing in his catalogue of remedies which will develop the muscles equal to the activities which the child's intuition will dictate. His observation tells him that if the body is allowed to grow unhindered and unbiased by suggestions contrary to the law of its being, it would develop into a perfect being. He finds the law which governs the growth of the child is unalterable. It operates regardless of the child's knowledge of the law's existence, or of his knowledge of how it operates. He knows that he cannot change this law; he can only learn its manner of operation and comply with its terms. The originator of this idea asks a pointed question, "Who by taking thought can add one cubit to his structure—or make one hair white or black?"

When this physical organism becomes disordered man seeks by some invention of his own to restore it to order. If what he does is in harmony with this law, the result is beneficial, if not it only adds to the difficulty. The mental healer has learned that if he can persuade the sick, suffering, desponding and distressed of human kind to drop their worry, cease the application of man's inventions, become again "as a little child," trusting to the Source of his Being, the re-establishment of the perfect operation of the law would in a great measure of cases result in health and equilibrium, physical, mental and moral. Man finds in his investigation that which is already created, and under the operation of the law man can re-create, because each act of the Infinite is an eternal act, still acting. Man also finds that certain things are delegated to him to do, which this infinite power, infinite wisdom will not do for man. He finds himself with physical energy, but he will not increase or change the quality of the energy which expends it.

Man finds then, that he cannot do anything except to trust to the operation of the perfect law for his restoration to health. If any person who is suffering with the worry and anxiety of a busy life can escape from twenty to thirty minutes each day in an attitude of perfect relaxation, assuming absolute reference to the action of the law,

of his body, he would find in a very short time, beneficial effects from the result of such exercise. That this perfect law directed by infinite wisdom, when entrusted with the care of the human body, will restore it to its equilibrium, is a demonstrable fact, and furnishes the reason why healing through that force can be accomplished. Stated periods of relaxation for the purpose of restoration to health will convince even the most skeptical of the fact of mental healing as a genuine method of cure.

Prof. A. S. Weltmer, in *The Magazine of Mysteries*.

CONFIDENCE IN THE REMEDY AND PHYSICIAN.

Without admitting any healing potency *per se* in the drug, general belief and acceptance have clothed it with some power both in the conscious and subconscious mind. Even a bread pill, through personal belief, may prove a powerful cathartic; but nothing less than general belief would insure uniform results. Confidence in the remedy and the physician, and the psychological influence of the latter, with surrounding belief and acceptances in the thought-atmosphere, all together form an important element. It is often admitted that the prescription of a practitioner for whom the patient has an aversion, or even a lack of confidence, have little or no power for good. Until there is more general growth of reliance upon supernatural forces, their field will mainly be among those ills which are not immediately of a very decisive nature. This is expedient, not from an fault of the law, but from prevailing materialism, unintelligent criticism and unjust intolerance.—Henry Wood.

A POEM.

Inscribed to Mrs. Dr. Mattison, of Buffalo, who so generously presented to the Friends of Human Progress at North Collins, N. Y., a very beautiful crystal vase, measuring over four feet in height, and which, during the late meeting was filled with white phlox, a fitting crown for the monument of a great and good woman's unselfishness.

Fill to the brim the purple vase,
Let many blossoms add their grace;
From heights serene a silent wing,
Balm.

A benediction and a calm,
Like that which angels ever bring,
From heights serene a silent wing.

Fill to the brim the crystal vase,
And as the snowy petals trace
Their spotless beauty one by one,
We'll count with each what hands
Have done;
What noble work for human hearts,
In binding wounds and healing
Smarts.

Fill to the fountain's crystal brim,
And o'er the blossoms breathe a
Hymn

Of praise to hands that ever seek
To scatter all along this bleak
Old world of trouble, ever ours,
Deeds sweeter than the summer
Flowers.

Fill till there is no longer room;
Fill with a fragrant, spotless bloom;
Let blossoms in abounding grace,
The bounty of her free hands trace;
Let every tiny petal be
A heart from pain forever free.

Sometime will God, the father love,
That rules beneath, that rules above,
Throughout this universe of ours;
Sometime He'll pluck the fairest
Flowers,

Lives that with deeds of beauty shine,
And they shall fill the vase of time.

Work on with steady patience then,
Beloved of God, beloved of men,
And do thy work, Oh noble one,
Until the crimson, western sun
Shall bid the gentle dews of death
Breathe o'er thee with their quickening
Breath.

LESLIE MANCHESTER.

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown you will be frowned at; if you sing you will be invited into gay company; if you think you will be sustained by thinkers; and if you love the world add earnestly seek for the good therein, you will be surrounded by loving friends; and Nature will pour into you the wisdom of the earth.

"There is no happy man destroyer quite equal to that of a restless, impatient, always dissatisfied temper of mind."

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PROF. SIR WILLIAM CROOKES, F. R. S.

(Continued From First Page.)

The spectroscopic examination of this showed the spectrum of the sun, but by an isolated line or lines high up in the ultra-violet, and the existence of which was detected only upon the most sensitive negative. Investigations of this eminent physicist have not been confined to a few of the many fields of science, but to all its ramifications, with the result that he has secured innumerable benefits upon the manufacture of soda amalgamation process, and the use of gold and silver in the electric arc; he carried out his experiments with M. Moissin, and the manufacture of the soda and our very limited knowledge of the nature of this substance has been considerably extended; he is deeply interested in dyeing and printing, the manufacture of the sugar, and the derivatives of the same, and is one of the great authorities on sewage and artificial fertilizers. In 1871 he accompanied the scientific expedition to the Oran; and in 1866, when the cholera epidemic caused such widespread alarm in Great Britain, he was appointed by the English government to report upon the application of the germ theory for arresting the scourge. This was his most famous invention to the world, and the Crookes tube, by which Prof. Roentgen was enabled to make his famous discovery of X-rays.

Due to his immense knowledge, and his naturally associated with the scientific and scientific societies of Great Britain, the presidential many of which he has occupied one time or another. He has made many valuable contributions to scientific literature. His scientific publications comprise: "Methods in Chemical Analysis," "Handbook of Dyeing and Printing," "The Profitable Distillation of Sewage," and "The Wheat and the Wheat." In 1859 he founded the "Quarterly Journal of Science," and in 1864 he became the editor of the "Quarterly Journal of Science."

He has received many distinguished honors in recognition of his many contributions to science. He was elected to the French Academy of Sciences their gold medal and a purse of 3,000 francs; he was elected to the Royal Society of Great Britain was bestowed upon him. He is a Royal medalist, and in 1897, when he was knighted, he received the honors by the late Queen Victoria.

Prof. Crookes is also deeply interested in psychical research and its application to phenomena by which he is endeavoring to effect some connection between psychical and physical forces. Marconi has forcibly demonstrated the presence and possibility of ether waves, and this eminent physicist is attempting to establish the existence of brain waves. A good deal about telepathy, which one person can receive from another human being without speech. But what is a brain wave, or in more explicit words, what is thought? Prof. Crookes maintains that there are rays of perceptive power, which are capable of penetrating the most dense medium without suffering any diminution of intensity, and capable of passing through unrefracted and unreflected light, finding a center in the brain in much the same manner in which sun vibrations are received.

In the course of his presidential address to the British Association in 1898, Prof. Crookes raised the alarming theory that in the near future the world would be faced with starvation owing to the wheat supply being insufficient to meet the exigencies of the population. He drew attention to the small harvest of wheat at present received per acre of ground and the limited area of wheat-growing soil. The present receipt per acre is 12.7 bushels, and he pointed out that it might be increased by means of a moderate dressing of chemical manure. "Starvation may be averted through the laboratory," he explained, and his solution of the difficulty was to draw upon the inexhaustible quantities of nitrogen present in the atmosphere, and render it practicable to utilize it for fertilization. The

artificial production of nitrate is with in view, and by its assistance it will be possible to obtain as much as thirty bushels of wheat per acre.

The charm of Prof. Crookes' character is his honest, frank, and simple manner. He believes in the truth and is kindly and courteous to all those who approach him. His laboratory is his haven, and therein he passes the greater part of his time among his retorts, spectrographs, test-tubes, and numerous other scientific appliances, and what he regards as much more important, his extensive library of works upon every conceivable branch of science.

—Scientific American.

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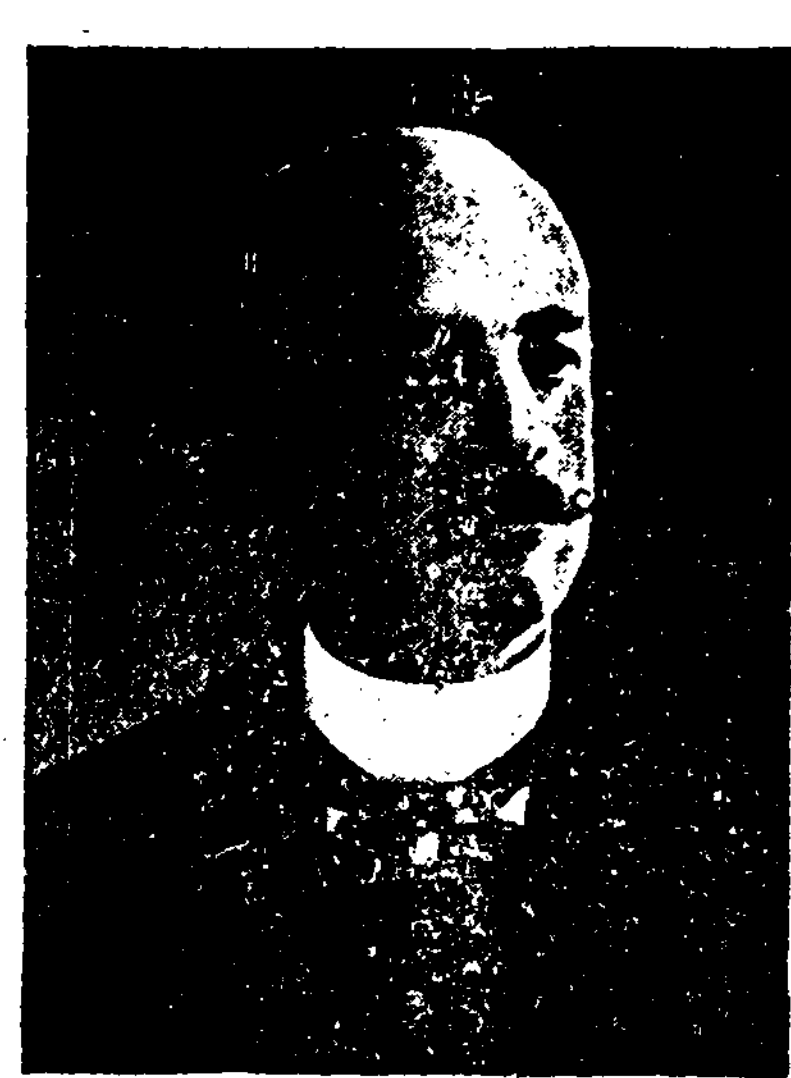
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