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VISIT TO DOWIE'S ZION CITY.

Interesting Account of the Work of This Religious Enthusiast.

GEORGIA TILLINGHAST JOHNSON.

On the evening of October 10th, between nine and ten o'clock, I stepped off the Northwestern train at Zion City where I was met by Mr. C. P. Beebe and taken to his fine home on Eschol avenue, where I stayed four days. I will try to tell the readers of the SUNFLOWER what I saw in Zion City and how it struck me; but before I do so, I wish to say that I am fully aware of the prejudice existing in regard to Zion City and its founder, Dr. Dowie, and I also know there are among my readers those who will receive those names with a sneer, a shrug and a feeling of contemptuous pity that I should be "taken in by Dowie." Of such I would ask that they read the following in the same just, unbiased, and unprejudiced spirit in which I have tried to write it, remembering the two commands given by the Master, "Judge not, that ye be not judged," and "cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Zion City is 42 miles north of Chicago, beautifully situated on Lake Michigan, having two and one-half miles of lake front, north and south, and nearly seven miles east and west, covering about 7,000 acres of ground. There are 10,000 inhabitants, and they are the cleanest, happiest, most contented looking people it has been my lot to meet. I do not think such a thing as a frown can be found in the city.

The streets running east and west are numbered, and those running north and south are called avenues and are given Bible names, such as Elisabeth, Shiloh, Eschol, Elisha, etc. The principal street is called Shiloh Boulevard, and is 300 feet wide, with little parks in the center and driveways on either side. One block there is nearly twice the length of ordinary blocks. Very nearly in the middle of the city is a large park covering 150 acres, called Shiloh Park, and in the center of this is the tabernacle where all of the meetings are held. The one now in use holds 8,000 people, but the one for which they are now breaking ground will hold 16,000 people.

One noticeable feature, I suppose I might say peculiarity, in Zion City is the absence of saloons, drug stores, cigar stores, doctors and their offices, and the fact that at all hours of the day, meetings of some kind are held in the tabernacle so that while the saloon doors are always closed, the church doors never are. Another example well worth following is that no persons who willfully refuse to pay their honest debts are allowed to live in Zion.

The ground on which Zion City is built, as well as the Zion City industries, are the property of the "Christian Catholic Church," and are held in trust for the church by the General Overseer, John Alexander Dowie, and at his death reverts by will to the church (though in reality the property members) and is held in trust by the officers, so they, the members, can not squander it. The stock of the investors in nearly all of the departments, is \$100 per share, and in some cases it has advanced to \$110. They

hold the preferred stock, most of which pays 9%, payable semi-annually, and the security for the investors is the many millions of dollars worth of church property. Those who go there and buy their homes are given a lease on the land for 1100 years, subject to certain conditions, which, if violated, cause the lease to be forfeited. Some of the conditions are that the buildings on the land must not be used for a drug store, doctor's office, the sale or manufacture of cigars or tobacco in any form, saloon, etc.

One can, therefore, buy, sell, and will their property the same as is done in any town or city, and one's heirs are perfectly safe and can inherit what is left after the death of the original owner. This is not hearsay evidence, for I saw and read a number of different deeds, or leases as they are called, there, and certificates of stock with the coupons for the interest attached.

None of the members of Zion chew, smoke, drink, or use profane language—they can not become members if they do—but the best of it is they have no desire to do so.

The church is carried on by the tithing system. Every member of Zion is asked to give a tithe, (or one-tenth of their whole income) to the church. There is nothing compulsory about it. Every one, even to the children, seem to consider it a privilege to give their tithe to help on God's work—besides the Bible says it should be so.

There is a fine band there and a choir of between 500 and 1000. They also have a large hotel, or Elijah Hospice, as they call it there, where visitors can be accommodated at reasonable rates, and where they will find everything neat, clean and comfortable. Deacon Frank W. Cotton is general manager.

East of the railroad track for a mile to the lake front the ground is to be used by the Zion City industries. I visited those that are now in operation and will give a short sketch of what I saw.

I began with Zion Printing and Publishing House. It is situated east of the railroad track corner of Shiloh boulevard and Deborah avenue, and has for general manager and associate editor, Deacon Arthur W. Newcomb. This building, which is not fully completed, is absolutely fire proof and has solid concrete under the wood floors where the presses stand so there is no jar whatever when they are running. The building when completed will be 600x200 feet and fronts north. They have seven large Miehle presses and four Golding jobbers running all the time. The power used is electricity from the city electric light works. Here are issued Leaves of Healing, weekly, The Zion Banner, twice-a-week, local newspaper, Blatter der Heilung, monthly for the German readers, A Voice from Zion, monthly, besides tracts, leaflets, pamphlets and books with the teachings of the Christian Catholic Church. They were very busy getting ready for the New York visit while I was there, but

Continued on Page 8.

GOD OR GODS.

Brotherly Love the Real--Self-Love the Counterfeit.

Without comparison or contrast no absolute judgment can be formed. A boy may imagine himself a Sampson if he sees nothing superior to himself in strength. So a man may imagine himself a Solomon as long as he is not confronted by his superior in wisdom; while both may become fossilized to their opinions if left too long in their ignorance, or too long enthroned on their pedestal of egotistic belief.

Experience is the only real teacher of philosophic truth, for without it no comparison can be made. The man who does not reach beyond himself for light or power is like the ancient astronomer, who regards the earth as the center of the universe. He may attract a certain contingency to his center of gravity—those who have less knowledge or individuality than himself—but it will always be limited to what he knows and does as a factor in the world, whatever his profession. Thus gods are made and they are legion—from potentates down to the family-man—counterfeits of the real.

But who are the real? To judge from that which rules it must be the residue—the contingency which lays no claim to the aforementioned—men and women whose minds and hearts are not warped by intolerance or jealousy to consider or admit the expressions of others—and who are consequently open to "more light" and continued development without putting a restriction upon themselves by circumstances which may be to their momentary advantage.

The residue of this class constitutes the masses, and, as one body constitutes the God of earth; or, at least, the medium for a superior God—*vox populi, vox dei*, being the intuitive expression of that effect. That same intuition governs the individual belonging to this earth—God, the people, and often causes him or her to smile in secret at the real ignorance of those enthroned and false delight they are enjoying, as the boy in the water-melon patch, while the owner complacently watches him from a distance, ready to turn the tables on him as he may feel inclined.

Thus the people—the only real God, whom we must worship in the end for what we need. And as we become one with our brethren in the flesh by acknowledging ourselves on a level with them, this end is effectuated—spiritually if not materially—for the temporary enthronement of men and women, though undesired, cause delays that are often detrimental to flesh and blood against which they cannot operate. But their oneness with this ruling power is the salvation all the world is seeking through what is termed religion, or its teachings, practically applied. In a word—through brotherly love, and that obtains when self-love is shown of its self-deifications, whether in the form of egotistic beliefs or egotistic acquisitions.

ARTHUR F. MILTON.

TODAY.

Upon John Ruskin's writing desk
A slab of chalcedony lay,
And on it, cut in careful script,
The word "Today."

Honored by all, a wondrous man,
And held a prophet in his way,
He let tomorrow bide its time,
And used "Today."

Upon the tablet of the will
How good to write the self-same way,
Putting tomorrow's uses by,
The word "Today."

SEARCH FOR A NEW RELIGION

What a Hindoo Saw in the Modern American Churches.

D. FEAST.

(Continued from last issue.)

THE NEXT visit our friend made was to a Presbyterian church. There he found the doctrine of predestination taught that some folks, by the grace of God elected to go to heaven, and some to go to hell, according to the humor or their God. The services were nearly the same as the other Protestant churches into which he had been. The minister in charge was preaching on the necessity of having faith in the Word of God and that all men should follow Christ and believe in His teachings as taught from the pulpit. True, they did not as of old teach that babies were in hell, a span long, but they wished the hearers to understand that the "Westminster Confession of Faith, and the Thirty-Nine Articles" were sufficient for all men, and to seek further could only be a waste of time. He wound up by exhorting his congregation to follow in the footsteps of John Calvin—not in burning heretics, but in earnestness and simplicity—for the faith and practices of the Presbyterian Church.

So far in his investigations in search of a new religion our friend found no reason to change his faith; but he concluded to continue his investigations and with that object in view he was found the following Sunday at a church known as the Unitarian.

From the teachings of that body he learned that they denied the Trinity of Gods. They believed in one God and not three. They rejected the atonement doctrine and were totally unlike the previous churches which he had visited. He found them an intelligent class of people who believed in worshipping a God of Justice, and Reason. They were a moral set of people. Hell fire and other tools of trade of the orthodox church had no part with them. Unitarianism as a consequence was not "popular" with the mass of the people, but would be in time. He was much edified and instructed during his time with the Unitarians.

So far our Hindoo friend could not understand why the various churches differed so much on the very essentials of the Christian religion. All claimed to get their authority for diametrically opposed teachings from the same book—that was what puzzled our Hindoo friend. Possibly later on the question might become clear to his mind; but up to the present time it was only the effect of listening to men who differed with each other on important matters of religion.

His next visit was to a Universalist church. The minister in charge appeared to be more reasonable than the other speakers whom he had heard. The Universalist church was earnestly trying to put out the fires of hell, in fact, denied the existence of a material hell as preached by the Methodist, wing of Christendom. The Universalist church has no place in their creed for the orthodox devil who appears as the stock in trade of the other denominations. He wondered why the other fellows were continually abusing their devil; why laid at his door all the evil that was in the world? He thought that if they

took the devil out of the orthodox church they would have no church.

The Universalists have no devil, and as a consequence have a small following. The speaker spoke more on the love of God than on His hatred and malice. They, like the rest, believed in the atonement doctrine; believed that Christ was God. They agreed with their orthodox friends on the trinity question, but did not believe that punishment for sin was eternal. He learned that the Universalist church was not a success from a financial standpoint, still he believed that they preached a more humane doctrine than any he had yet heard and yet he was not constrained to accept all their teachings as many things they taught were not in accord with sound common sense and general reason.

So far two months had gone. He had been to a Catholic, Episcopal, Presbyterian, Methodist, Unitarian and Universalist church, and in the main found that they one and all differed with each other in the very essentials of Christianity. He had as yet not visited the Baptists, Seventh Day Adventists, Lutheran, Salvationists, Swedenborgians, or Spiritualists, still he was determined to continue his investigations along the lines set forth and see if the remainder could not offer him anything better than he had.

The following Sunday he sought out the Baptist church. In many things he found them like the Methodist, only intensely bigoted and selfish, and very illiberal. The only thing in which they appeared to be liberal was in the use of water, and they would certainly douse you under if you wished to join their body. Dipping was the only essential with those folks. Down you must go in order to be "saved." Without that rite performed on you, you would go to hell surely.

He learned that infant baptism with them was of no account and unnecessary, whilst the other denominations strenuously insisted on it. They had no sympathy with any body of Christians who differed with them on that subject, however slight. They, and they only, were right, and everybody else was wrong regarding that rite. They loved to preach a red hot hell, but baptism was their leading figure—all else must sink before that rite. Without it you could not join that body of intelligent Christians.

Baptism is good when used in conjunction with soap, thought our Hindoo friend, so he wisely concluded to let the Baptists alone with their water cure for the sins of this life.

(Concluded next week.)

Men of Ideals can produce results like a magician—almost with a mere wave of the hand. But these magic Ideas are born after long, continuous, persistent, patient work and endeavor.—Fred Burry.

"The highest happiness consists in aiding and blessing others—in loving all."

Work is for life, not life for work.—Spencer.



LILY DALE NOTES.

The first of a series of weekly gatherings was held at L. C. Hutchinson's, about thirty people being present. A new committee was appointed and the next one will be held Thursday evening at Library Hall. The evening will be devoted to progressive euchre, flinch, crokonole and dominoes.

We still have a sufficiency of snow and it looks as though the supply up above had not given out yet. It comes almost every day. Many of our people went to visit relatives and friends on that day, while others enjoyed the day in their homes and among the residents of the Dale.

THE SUNFLOWER families took dinner at J. H. Binney's. Mrs. Binney outdied herself and we have not wanted anything to eat since. Mr. and Mrs. A. S. Tambling, and Dr. Lafayette Todd spent the day at their respective homes making a visit to their parents. Mrs. Nutting spent the day at Dunkirk, Grace Richardson was at the Turner farm Mrs. Pettengill was at Fredonia at Mrs. Clark's.

Ada Davis spent a week in Buffalo. Fay Griswold of THE SUNFLOWER force is spending a week with his grand parents at Warren, Pa. Miss Olmstead is making her winter headquarters at Conneaut, O.

Mrs. Carrie Shaw spent a few days with her sister at Dunkirk.

Mr. and Mrs. J. H. Turner, also of THE SUNFLOWER force, spent Sunday in Dunkirk at Mrs. Turner's home. Miss Sacket is away for a visit.

Mrs. J. H. Binney spent a day at Dunkirk.

Mrs. J. H. Champlin has returned from Jamestown.

A few couples gathered at the Pavilion at Lily Dale Park Saturday evening, Nov. 22nd, for a quiet little dance. A very enjoyable time was experienced. The music was furnished by Grace Richardson on the piano.

The dancing club at Cassadaga gave a very successful dance at Richardson's hall, November 26th. A number of people from Lily Dale attended. There would have been more, but there was no way to get over there. It would pay the Cassadaga people to arrange to have the bus come over after a load from here and have it understood beforehand.

A letter from Mrs. Pettengill informed us that she would leave Chicago for California the evening of the 27 and if so, she is now in the land of flowers. She has worked hard and earnestly in the camp the last year and we hope she will have a pleasant winter and come back refreshed for the summer.

Mr. and Mrs. David Sherman and Miss Matie Paxton have gone to Lake Helen for the winter.

Mr. Kingsbury of Buffalo spent a couple of days with C. M. Carroll and visited THE SUNFLOWER office. He was one of our original canal men and informed us that a \$2,500,000 manufacturing plant is looking for a location on the banks of the Canal, and will probably locate in Buffalo. So much for the water carriage. Mr. Obed Edson of Sinclairville, representing the History of Chautauqua county, was also a visitor at the office. He also credited us on our support of the Canal project.

Theodore Teed of Westport, S. D. is visiting his nephew and family, Harry Bailey.

Buffalo Notes

N. H. EDDY, Correspondent.

Sunday morning, November 22nd, Prof. Lockwood opened the service at the Temple with a few preliminary remarks followed by the reading of maxims from Confucius. After singing he announced that the subject of his discourse would be, "Order of Thought; How Do You Think, What are the Factors Involved; Can you Tell the Origin of Thought." He mentioned that a great many errors had crept into the methods of talk. Mr. Lockwood spoke somewhat as follows: "Learn to think correctly" he also stated that the word mind, is misnomer and that there are but few writers who go into the analysis of mind and its action. Mind is not the thing that thinks, and before you can have a thought there must be some cause or sensation that

draws out the thought. Consciousness is what hears, and not the mind; thought is the result of the impression on consciousness. Before you have mind you must have conscious thought, some critics have no just concept of things. Why does not a person know, because they have no consciousness of the matter. Mr. Lockwood spoke regarding the process of knowing, the knowing is the impression of the soul through consciousness. Mind is the result of knowing through which comes conscious sensation. Consciousness is the process of evolution, Mr. Lockwood stated, it is no matter what we believe, but its what we know. He made remarks about the process of life and that there were methods by which we may know of a spirit or mortal that is talking to us. He spoke of his own experimenting and the gaining impression of a spirit consciousness of thought; he mentioned the fact of a spirit impressing the consciousness of a person, telling where such a book could be obtained that was desired and proved the same by writing and finding the book as directed. The morning lecture was full of interesting information, facts and data.

The subject of Prof. Lockwood's discourse Sunday evening, November 22nd, was "The Possibilities of Spirit Photography and Materialization." Mr. Lockwood made a very elaborate explanation regarding the process of Photography and its methods to bring into expression the objects photographed. He spoke of the chemical reaction of natural forces, and stated that the same principles brought into action in regard to material photography, would apply to the spirit photography. Prof. Lockwood's lecture was not only interesting but instructive the ideas and language expounded demonstrated much study, thought and research along the lines of nature's forces and their relative welfare to and upon humanity.

Wednesday evening, November 25th Prof. Lockwood gave a very interesting lecture at the Temple, his subject was relative to Palmistry and Astrology, also psychometry, showing that they were a part of the universal law of science. Mr. Lockwood is a man of much thought, study and research, also has the courage to express the knowledge that he gains, and does not stop to question the belief or disbelief of others, but when he finds a truth in nature's forces and the working of same, he does not hesitate to give utterance to the truth, which he has discovered. Long may he live and give to the world and humanity the knowledge he gains by study and research into nature's universal forces. Mrs. Atcheson followed the lecture by giving away to the influence of her guides, and gave spirit messages and discriptions.

First social of the season will be given by the members of the Y. P. S. I., of Buffalo, at the Temple Tuesday evening December 8th, tickets 25 cents. Good music, dancing and a good time is expected. Come and enjoy yourself. Tell your friends to be sure and come. The socials heretofore held by this society have been acknowledged by those who attended as being very enjoyable.

Harmony Circle Spiritual Society will give another of their enjoyable entertainments on Tuesday evening Dec. 8th, 8 p. m., at their hall, 374 Connecticut street. The evening will consist of a progressive euchre party, with valuable prizes, followed by a ball with a few old fashioned dances thrown in and a genuine New England supper with all you can eat. All are invited to come with their best company appetites with them. Harmony Circle cordially invites Spiritualists and their friends and friends' friends to attend, and they may rest assured that they will have an enjoyable time. Harmony circle is doing a good work for the Cause. Their Sunday evening meetings are well attended and are attracting many investigators. Chas. S. Hulbert, their medium and inspirational speaker's lectures receive rapt attention and his messages and tests are all recognized and accepted. He holds developing classes on Wednesday and Friday evenings of each week at 54 Morgan street. They are well attended and have good results.

Scientific Basis of Spiritualism.

By Epes Sargent, author of "Planchette, or the Despair of Science," "The Proof Palpable of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 23 pages, and the whole containing a great amount of matter, of which the table of contents condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense-perceptions, and which are not only historically important, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the name of "preternatural," is outside of nature, is unscientific and unphilosophical. All this is clearly shown. Cloth, 12mo, pp. 396, reduced from \$1.50 to 75c. Postage 10c.

ADDITIONAL EDITORIAL.

U. S. SENATOR SMOOT.

minister is guilty of a sexual crime, it is too absurd to expect a minister to preach against a thing that is so clearly upheld and defended by the Bible. How can they?

These church member mothers all expect to leave this vale of tears to go straight into Abraham's bosom. If they do not, then the claims of the churches are all wrong. Now Abraham was a—I almost said polygamist, but he could not have been as he was one of God's chosen ones. But let us see. Did n't he have several wives? Did n't he raise families by at least two of them? We have what the Mothers say is "divine account" of that, but so far we have no evidence that Senator Smoot has done such a thing.

Then there was Isaac—hold on, I came near saying the same thing about him and I had Jacob right on my tongues' end. Let's see—did Jacob have more than one wife? There was Leah—and Rach—No! No! It will never do to go on this way. It will reflect on the church.

What a farce to talk about polygamy and the churches working against it! The Bible is full of it. If they could not get enough wives of their own people they went out and stole them as in the case of the women of the vineyard, and the Midianites where they took them, killed all the older ones and took the young ones home with them. A handmaiden, a maid-servant and a concubine was merely a polygamous wife. Let the churches successfully controvert it if they can.

Did God ever put His seal of disapproval on polygamy? If so, where is the place? There is something said about leaving father and mother and clinging to husband and wife, but not as to how many of them. The American home is not a part of the Bible God's doings. It is entirely contrary to it and if a person wishes to have all the license possible in that direction all that is necessary is to go to the Bible for it. Clergymen and Christian associations of any kind can not consistently say one word against the institution in any way.

We do not wish to be understood as advocating polygamy, although it is being advocated by many of the leading economists of the day, and some of the smartest people in the world as a positive necessity, but we will leave that discussion to them. If it was agitated in a Spiritualist journal it would open the subject of being advocates of "free-love" again. But there is a feature of the home question that these mothers should ponder carefully. That is: The home is the place where all of the ideals of life are generated. If these mothers want to purify the home, they can not do better than by resigning from the Mother's Association and attending strictly to their own home and business.

Where are their daughters and sons and what are they doing while these mothers are away from home attending conventions, evening gatherings of the clubs, etc., etc.? Are they in proper places? or are your sons seeking pleasant associations and companionship away from the home fire-side—possibly in the saloon or brothel; or possibly your daughter is out enjoying the evening in the company of some libertine and drinking in the the ecstasies of a wine supper with its attendant irresponsibility?

Did this association of mothers think that it takes the women to make polygamy possible? A man cannot marry two women at the same time unless they are willing. If he is married once, he has got to find another woman who is willing to be number two before he can marry her. It is not a case of undue influence or the heat of the moment. It is the result of a courtship and a regular marriage the same as we have here.

The home is the greatest institution of the times. Anything that does away with its influence is of the utmost injury and there are many who think that the present agitation of Woman's Rights, and the usurpation of the places formerly occupied by men is having a very deleterious effect on the home. It is certain that marriages in the middle classes of society are all the time getting less frequent, and the cause is not a mystery in the opinion of many.

In conclusion, get the evidence and if Senator Smoot is a law-breaker, whether in polygamy or elsewhere, turn him out. But don't ask a minister to do that which he can not do and still remain an exponent of the Bible.

N. H. EDDY,

ASTROLOGER,

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METAPHYSICAL.

Conducted by EVIE P. BACH.

QUIT KICKING.

Quit kicking just because you think
The world's going wrong;
There's always something some-
where
Of happiness and song.
Besides you never made the world;
Life's scheme is not your own;
Quit kicking; take what happens,
and
Just reap what you have sown.

Quit kicking. When the play is bad
Remember what you've lost
Some other fellow's gained, and so
In summing up the cost
We find that in the end we know
What other men have known—
Results? We take them as they
come—
We reap what we have sown.

Quit kicking, man. The world's not
bad;
At least, it could be worse.
We live and dream; that's worth the
while;
We ponder themes and verse;
We sing and love; we hate and feel,
We laugh; sometimes we weep—
So all the pulsing passions are
Compassed in the sweep.

Of what we are and what we feel—
Quit kicking, man! The blame
If in this whirling of chance
And time, you lose the game.
So with the man who whiles his life
Complainingly away,
Just laugh, old man; just dream, and
love,
Just live—and live today!
—New Orleans Times-Democrat.

FEAR.

(Continued from last issue.)

BREATHING EXERCISE.

First and foremost, be sure you
have plenty of open windows in your
sleeping room; not a crack at top
and bottom, but wide open windows.
Use a screen to prevent draughts,
if necessary.

When you wake in the morning
throw everything wide open; lie flat
on your back with outstretched
arms and no pillow and light covering
or, what is better, none at all. Relax
from head to foot; close your mouth;
take quite a deep, slow breath, filling
the lungs evenly as possible all the
way down; hold the breath as long
as you can without straining; and
see how very slowly and smoothly
you can let it out. Pay very partic-
ular attention to this. See how
slowly and steadily you can exhale
the breath. Now, "get your breath"
if you need to—as you certainly
will if you are unaccustomed to deep
breathing—and then do it over again.
Repeat this five or seven times.
Take about four seconds to inhale,
eight seconds to hold, and as many
as possible for exhaling. Possibly
you cannot hold the breath so long
at first; remember not to strain.
Smooth, easy, steady—these are the
first essentials. Practice will lengthen
the breath. At first I could not
inhale longer than two seconds, hold
three and exhale three or four; and
my heart would beat as if I had
exerted myself terribly. It was
three months before I could take five
successive breaths such as I have
described to you.

Repeat this exercise two or three
times each day, always in the same
position and with the clothing loosened.
And after retiring at night re-
peat again. Then command your-
self to sleep quietly, breathe fully and
wake refreshed at the usual hour.

Inhale love, power, shine, life—
slowly, quietly; let it thrill you and
permeate your every atom of being
and fill your solar plexus with joy;
let it transmute you and be trans-
muted; then lower your eyes, spread
your hands wide in blessing and
breathe forth, quietly, smoothly;
slowly, all joys to all mankind.

Stand up like an athlete, chest out
and stomach in, and take long swigs
from the sun; let them exhilarate all
your being, soul and body; then
breathe out blessings on the world.
Take two or three breaths at each
exercise several times a day, in stand-
ing position if you prefer; and recline
at night and morning for more
breathing.

If you have a special pursuit in
which you desire success, remember

it when you are taking these exer-
cises. Whilst you are inhaling a
breath you are negative, receptive;
whilst you are holding the breath you
are poised, ready; whilst you are
exhaling you are positive, radiant.
You are giving out life to your do-
minion—to all who are less highly
developed than yourself, to your
environment in general, to your busi-
ness, to whatsoever you are inter-
ested in. Then as you exhale a
breath, spread forth your hands and
breathe life into whatever you desire.
You can grow friends, beautiful sur-
roundings, money, loving thoughts,
wisdom—anything you WILL, by
this practice I don't care whether you
have faith in it or not—just do it and
you will find out that what I affirm
is true.

The solar plexus is the seat of
emotion. By proper exercise the
whole breathing apparatus you may
gain such control of the solar plexus
that anger, resentment, resistance,
blues, discouragement and fear will
be as foreign to you as are the awk-
ward motions you used to make when
you were first learning to walk or eat.
All these unpleasant emotions are
due to cramping the solar plexus.
The exercise I have just given you
will free the plexus and make you
feel good. Continued practice will
establish the habit of "feeling good"
that is, the habit of feeling free.

Until you succeed in establishing
a habit of feeling good you will have,
as you have had heretofore, periods
of depression. These will gradually
grow less deep and be more readily
dissipated. When you feel yourself
growing depressed, for no matter
what cause, break up the tendency
as quickly as possible. Here is the
way to do it.

Undress, if possible; if not loosen
your clothing; lie down flat upon
your back with arms outstretched
and without pillow; let go of every-
thing mentally; inhale slowly
through the nostrils a full breath;
hold steadily a second or two; then
force the breath suddenly into the
upper part of the lungs; hold there a
second or two, and then suddenly
throw all the breath down as far as
possible, at the same time exclaim-
ing mentally to the solar plexus,
"Wake up! Wake up!" Hold the
breath down a second or two; then
gradually let it flow back until the
lungs are evenly filled again, hold an
instant, and then see how very
smoothly you can exhale the breath.
Do this not over three times at one
exercise and only when you are
depressed. Then rise and move as if
you were going somewhere and mean
to get there. Get interested in what
you have to do. The next time you
think about your depression you will
wonder what makes you feel so com-
fortable and full of quiet go. I have
used this practice, which is my own
discovery, for years; for all sorts of
depressions from every imaginable
cause; and never once has it failed
to change my feelings entirely. It is
guaranteed to cure anyone who will
practice it with a will.

These directions sound complica-
ted, but after a trial or two and re-
reading or two they will nearly do
themselves, so easy and delightful
will you find them and their effects.
Never mind if your heart does thump
a bit at first attempting any breath-
ing exercise. It would thump just
the same after any vigorous exercise.
Just be quiet and persist. Very
shortly your heart will enter into the
general enjoyment and keep as quiet
as a summer morn, no matter how
vigorously you force the breath up
and down. This exercise promptly
persisted in will completely cure
functional and even organic heart
diseases, as well as diseases of lungs
and throat. In fact, there is no dis-
ease of the human frame which can-
not be cured in this way, if the prac-
tice is kept up daily or oftener for a
long enough period. Remember
that the shine from your sun center
is to your body what the shine from
Old Sol is to the plant life and the
plants; and these exercises establish
in your solar center the habit of
shining.

—ELIZABETH TOWNE.
In New Thought.

There is but one real sin—ignor-
ance.

ORGAN BUILDING

A Pleasant Occupation
For Women

IN the United States a woman build-
er of church organs would be a
great novelty. In England, how-
ever, such women are not so rare.
The skilled worker in the craft gets
\$10 a week, which is large wages for
Great Britain. Here the pay would be
much greater. Why American women
have never tried it one cannot under-
stand, for the work is not difficult.

In England the organ builder's trade
is apt to run in families and be handed
down from father to son or, as in the
case of Miss Wedlake, well known in
London, from father to daughter. Mr.
Wedlake was a famous British artifice-
r of church organs. He had a large
factory of his own. His daughter de-
sired to learn his handicraft. He de-
sired to have her do so. She could not
be apprenticed regularly because, being
a woman, the sky would have fallen
had she been article like a boy. But,
being a woman, she also had an eye,
an ear, a touch and an adaptability to
the work of organ building that not
one boy in a thousand possesses. There
was no law to prevent her learning the
business as a rank outsider. Her father
was a man liberal far beyond his
time on the woman question. He him-
self taught her and took a fine pride in
her progress.

Like a boy, she went into the factory
and learned the trade from the ground
up. It is a delicate, beautiful work,
thoroughly healthful, artistic enough to
be inspiring and satisfying.

Since she learned her trade Miss
Wedlake has been constantly busy. She
has the woman's natural quickness of
eye, and long practice has made her
accuracy absolutely unerring. Her
work is chiefly the construction of bel-
lows and the ornamentation of pipes.
The blocks of wood for the bellows
come already prepared. Then Miss
Wedlake leathers and gussets them to-
gether. Pieces of white kid are cut
exactly to fit and carefully adjusted to
the wood by hand. There must be no
looseness of execution here, for it
would ruin all. In one of the large
churches of London—St. Jude's, South
Kensington—Miss Wedlake did all the
leathering of the main bellows. In con-
nection with organ bellows work Miss
Wedlake's father invented and patent-
ed an ingenious piece of mechanism,
which won him the medal at an ex-
position, but his daughter did the work
of making the thing. She herself is
inventive and has patented, among
other devices, a stove that can be
taken apart and cleaned and put to-
gether again by the most ignorant of
women.

After she has constructed the bel-
lows of her organ Miss Wedlake pro-
ceeds to decorate the pipes. In this de-
partment she rises to the artistic. She
devises first a scheme of ornamentation
suited to the subject. The theme is
usually of an ecclesiastical or Biblical
nature. Then she lays the figures deft-
ly upon the pipes. Miss Wedlake's ac-
complishments, however, by no means
stop at bellows making and adjusting
and pipe ornamentation. She can take
to pieces any organ in the world, clean
and repair it and set it up again bit by
bit. Then she finishes by tuning it.

There is another department in organ
construction which requires the most
sensitive touch, ear and nerves that be-
long to human being. This is the
"voicing" of the organ. Here, too,
woman has excelled. Some years ago
there was in England a family of or-
gan builders named Abbey. A daugh-
ter of the house became the most
skilled of the race in the family trade.
This lady, Miss Abbey, chose France
as the field of her labors. She went
thither and settled and began building
at once organs and a business. So
skillful was she that in this particular
task of voicing an organ she became
the marvel of the Frenchmen who
were in the same field.

An expert authority sets forth the
following qualifications for the organ
maker: "A delicate and sensitive mus-
ical ear, physique sufficiently strong to
lift the less heavy pipes, some simple,
cheap tools and about as much skill in
their use as is required in very modest
wood carving are the equipment neces-
sary to start with in an organ builder's
factory. The most difficult and highly
paid branch of this industry is reed
voicing, not the reeds of harmoniums,
but of real organs. This is tedious to
learn and takes years to master thor-
oughly."

Boston The Literary Center.

The assertion that Boston was the lit-
erary center—without quotation marks
—during the period in which American
literature acquired a shelf of its own in
the library of the race is hardly open
to dispute. The production of books
possessing something like permanence
is perhaps the most characteristic mark
of a center to which the term "literary"
in its true meaning of "related to liter-
ature" may be applied. Name the Amer-
ican writers whose work has stood the
test of half a century, and, with a few
notable exceptions, they belong to Bos-
ton and its neighborhood. All this is
trivial familiar. The record of it in out-
line or detail is a story which has been
told by many tongues and many pens.—
M. A. De Wolfe Howe in Atlantic.

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if you do not want some of
these books, and order them
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December 5, 1903.

THE SUNFLOWER.

Lake Helen Camp, Florida.

Each week brings more people to this healthy and sunny winter resort—a paradise for the cure of pulmonary disease.

The hotel is being painted, a much needed improvement.

Dr. Hilligoss will advance money to enable the Association to pipe the camp for running water.

Mr. Myers is running his stage to the depot for passengers and baggage. Mrs. Wittters and Mrs. Vogt report a delightful trip on the Clyde steamer Comanche which sailed October 28.

They went up the St. John's river, the popular route to Lake Helen this season. They have taken rooms in the Budington cottage.

We are pained to note the transition to spirit life of Henry C. Fogle.

Mrs. Philbrooks' new cottage is materializing under the magic hand of Dr. Webster.

E. W. Bond is making thousands of boxes which are needed for oranges and garden productions in the State.

Oranges are now selling at 5 cents per dozen, at Lake Helen, grape fruit at 60 cents per dozen.

Mrs. Emma Huff, Mrs. Murphy and Mrs. Hardenburg are going to California this winter.

Clerk H. S. Twing and wife expect to go to the Lake Helen early in December. Mr. Twing's grape crop was light this year, but the prices are heavy enough.

On November 24th A. W. Carrique and wife, A. S. Wheeler and wife, Chas. R. Warren and wife, G. C. Lower and wife, Arthur C. Simaneau, A. S. Littlefield and wife and son, and H. M. Clark sailed on the Arapahoe of the Clyde line for Lake Helen.

Most of them go by way of St. John's river.

George P. Colby is very busy managing his farm.

George W. Nickerson will not go south this winter. He has taken a wife and she will keep him safely at Onset.

My next excursions will sail from N. Y. City December 8th and 22nd, and January 5th and 19th, 1904. I shall personally conduct the one which will sail January 19th. Those who intend to join them should write me early to secure the best state rooms. Enclose 4 cents in stamps for postage on Clyde folders, etc. Full information as to party prices will be given.

H. A. BUDINGTON,
91 Sherman street,
Springfield, Mass.

What I Always Thought.

Editor of Sunflower:—

Below I will give you and your readers extracts from a Catholic paper called the *Patriarch*. Sample copies were sent me. I presume you will see at a glance as well as myself that the priesthood of the past and their Lords of authority have been the means of women lagging behind in the line of progress.

EXTRACT.

"I want to make a suggestion to Dr. Matthews, and call his attention to a very important matter in the New Testament: Why did St. Paul exclaim: 'I suffer not woman to preach, nor usurp authority over man'? Now the Bible gives us a record of three thousand years before St. Paul's time, from Genesis to Malachi, and the names of all the Prophets and all the great instructions which they presented for the guidance of the human family, and not one of them issued such a mandate concerning woman as St. Paul did. I have my own version of the matter: When St. Paul appeared upon the scene, Rome had reached about the same depth of degradation that America has today, and was, during her period of retrogression, under the 'dominion of women,' just as America is today.

"The satires of Juvenal show an exact parallel of the notorious dominion of women of that period, and no student of history will question it, and no student of the present day in

America can deny the exactness of the comparison.

(Comparisons are indeed odious in this connection.)

"This notorious public life of the women of Rome at that time was what caused St. Paul to issue that celebrated mandate: 'I suffer not women to preach, nor usurp authority over man.' If women had not been 'preaching and usurping authority over man' at that period, he would never have forbidden them to do it. Is not this perfectly clear? It is particularly noticeable and gratifying to the moralist to observe several churches within the past two years, carrying out St. Paul's mandate as they have forbidden women applicants to preach in their churches and some of these same churches have been very liberal heretofore in encouraging 'women to preach.' But they have had a lesson and they appear to have benefitted by the experience. It has been a costly experiment, but experience bought is more impressive than experience taught. I think the turning point is reached, and a valuable lesson has been taught to the nation. If we are still of different opinions of what to adopt, intelligent people have at least learned what to avoid."

This editor's criticism don't stand for much among enlightened people. He quotes Paul for his speech against women. That is no use to us in this enlightened age. All advanced men and women know their place without advising the old records. Spiritualism has done more for the advancement of women than all the denominations together; and may we as a body of sisterhood stand by the Cause of truth that has given us our freedom, until the flag of Woman's Freedom will be raised everywhere.

HORTENSE MALCOLM PHELPS.
Otterville, Can.

THE ETERNAL FEMINE.

Womanly Sympathy, Not Intellectuality, Counts at Last.

"I got another glimpse of the 'eternal feminine' recently," says a Washington physician, "and I shall never again express surprise that men of admitted intellect should marry women who are not their mental equals. Among my patients for the last few weeks—in fact, until he died—was a man of remarkable ability and character. The case had been in the hands of another doctor, and when I took charge I saw that there was little hope of recovery. The illness was complicated and, I will confess, difficult of diagnosis, and it was not until shortly before the fatal termination that all the symptoms developed.

"The patient's wife was a little woman whom one could best describe by the term 'sweet.' I never saw greater devotion displayed in the sick room. Her anxiety was pathetic, her watchful care unceasing, and I grew to look up to her. But I never could explain to her just what was the matter with her husband, although after I really found out I made the most perspiring effort to do so.

"How is he today, doctor?" she would say in the most pathetic fashion. The first time she put the query I went into details by way of explanation.

"The danger from pneumonia has diminished to a certain extent," I said, "but from the heart action I notice certain symptoms of carditis which give very little grounds for hope." Then I would continue to explain the trend of the disease so simply, I thought, that a child could understand it. When I concluded she nodded intelligently and said in a manner so pathetically sweet that my heart went out to her:

"I understand. But, doctor, how do you think he is?"

"I groaned inwardly and made some reply, holding out little hope, and never again attempted to go into detail. But as I watched her during the trying days until the end came I forgot all about her failure to comprehend my explanation. I forgot everything, in fact, except that I was a witness of that wonderful depth of affection of which the feminine nature alone is capable, and it would have made no difference to me if she had not been able to say her alphabet. I honored her as my equal if not my superior."

A Psycho-Scientific Sermonette.

Man is governed by two general principles—sensation and emotion.

The first makes him conscious, the second active in being—leading to intelligence and volition, or reason and will-power.

Sensation or feeling is imparted to the body through the nerves and centered in the brain as reason. Emotion or impulse is imparted to the body through the blood and centered in the heart as will-power.

In the pure, or unalloyed state reason develops the mind's consciousness or spirit, will-power the heart's consciousness or soul—the spirit being the soul's dimensioned part or covering in the life immortal, and the two entities come into existence through gestation, but as unindividualized as the babe is that represents them.

Growth, discipline, education and religion develops, perfects or ripens them for a higher life than material conditions are enabled to do—earth-life being to the immortal entity what soil is to the seed implanted in the same.

Education or mental culture ripens the spirit. Religion or moral culture ripens the soul—one making this combination conscious of its surroundings, the other giving it motive-power.

Now, all who attain any degree of sensation and volition are immortal, but the infant remains the infant still, and every such departed entity finds itself in the spirit world as it has left this—reasoning and doing as far as it has learned how, whether weak or strong, right or wrong.

Intelligence or reason misapplied means to study the wants and desires of the body rather than those of the spirit—indulging the appetites beyond the normal through what is termed intemperance, gluttony and lust.

The will mis-represented means to have others labor for us in place of exerting ourselves to perfect our locomotive powers as immortal beings—indulging our indolence, which constitutes selfishness per se. In neither case do we injure any one but self. To indulge in sensual sin in preference to reading or studying leaves the consciousness of the spirit unperfected—dull and discontent comparative to the passion of the same ruling. To indulge in selfishness in preference to earning our own living or doing for others, leaves the soul imperfect—impotent and unhappy comparative to the passion ruling.

Now, intelligence perverted or misapplied also leads to other ends than sensualism. In conjunction with indolence or selfishness it invents ways and means to deceive—live by its wits as a substitute for honest work; while selfishness (being love reversed or negative) dwarfs the soul in the place of expanding it—robs it of force comparative to denying it sustenance needed for growth, which are labor or any kind of self-help, doing for others being benevolent or charitable and combatting those emotions which oppose such principles—of which jealousy, prejudice and resentment constitute the great triumvirate.

Absolute consciousness of spirit—i. e., without impediments to its clear sense of reasoning or understanding—and absolute or positive will or soul, or locomotion unimpeded by selfishness, are the requirements for a perfected immortal state—being a spiritualization of animal sensation and emotion or the negative feelings and impulses neutralized for a positive effect.

Their mediums to this end, as may be readily cognized, are temperance and justice—thought and action exercised for that which is wholesome to self and good to others—the Golden Rule exemplified.

ARTHUR MILTON.

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SHAKOPEE, Minn., Sept. 17, 1903.

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a. m.	p. m.			a. m.	p. m.
7:00	5:00	Lv.	Dunkirk	9:30	6:00
7:10	5:10	Lv.	Fredonia	9:12	5:52
7:14	5:14	Lv.	Laona	9:08	5:48
7:34	5:38	Lv.	Lily Dale	8:52	5:32
7:38	5:42	Lv.	Cassadaga	8:49	5:29
7:45	5:49	Lv.	Moons	8:41	5:21
7:53	5:57	Lv.	Sinclairville	8:34	5:14
8:04	6:06	Lv.	Gerry	8:25	5:05
8:12	6:16	Lv.	Falconer	8:14	4:54
8:19	6:23	Lv.	Jamestown	8:07	4:47
8:45	6:44	Lv.	Falconer Junct	8:07	4:47
8:19	6:21	Lv.	Warren	7:17	3:57
10:25	8:25	Lv.	Titusville	6:00	2:40
a. m.	p. m.			a. m.	p. m.

*Daily.
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Some of the questions involved in this are quite complicated. If the Devil is bad now, was he better at the time God made him, and was he good when "God saw all that he had made and it was very good"? If God is all-powerful, and the Devil is a detriment to humanity and to the peace of this world and gets the majority of us in the next, why don't God kill him? Can't He do it? If God can kill the Devil and don't, is He not responsible for all the evil the Devil does? You will never regret it if you send 15 cents for this book.

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This pamphlet by the Arch Druid of Great Britain is written to show that Devil Worship and Jehovah worship are identical. Paper 25c.

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Savitri Saravati.

OF IMPORTANCE TO SPIRITUALISTS.

The Sunday School Illustrator goes out to multitudes of Sunday schools and furnishes the teachers with material for their class instruction. A late number furnishes what they are to teach on the subject of Spiritualism. A more slanderous statement it would be difficult to make, and yet these are the views which are to be instilled into the minds of millions of children.

"Spiritualism is as old as the days of Moses. It is not a myth, not a thing to be laughed at, not a simple pleasure to while away an hour, not communication of the dead with the living for the benefit of the latter. It is a terrible reality, a possession of evil spirits, a dominion of demons who control men and lead them to destruction. And those who go to the performance of magicians and necromancers, who take part in table turning and spirit rappings, who consult the mesmerist and clairvoyant, who indulge in planchette, who seek in any way for communion with the dead are in the ways of death. A witch is a spirit medium, one who possesses supernatural power by control of evil spirits. We are warned against giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men they speak lies."

"And there are spirits of demons working miracles abroad today." Rev. 16; 14, pretending to be the spirits of departed friends, whom they shrewdly personate and work such wonders as would, if it were possible, deceive the very elect. But they will not be deceived because they will not put themselves under the power, not wishing that spirits shall take possession of them and work through their physical and mental faculties, and there are those who have the power today to deliver others from demoniac possession even as Paul had. Act 13, 8-10. Jesus gave his disciples authority over unclean spirits and bade them cast out demons. Mat. 10-18. H. B. Laning, in 1853, through a writing medium, crossed questioned the evil spirits and insisted in the name of the Lord that it speak the truth when it said: "In the name of the Lord is the Bible true?" "Yes." The Bible forbids consulting familiar spirits. Which shall I believe, you or the Bible? "The Bible." "Why did you tell me that it was right to consult spirits?" "I wished to deceive you." "What is the business of spirits with men?" "To deceive." "In the name of the Lord is there a good spirit, the spirit of a departed Christian among all those rapping and writing spirits?" "No not one." "Where are the spirits of departed Christians?" The Lord has taken them."

We quote only a small part of the lengthy screed, which tacitly shows the importance with which the subject is regarded, and the fear that the young people will gain a truthful understanding of its teachings.

If it were possible to reply in the Sunday school papers, the truth of Spiritualism might be presented in contrast to the assertions made and wholly false and brazenly ignorant interpretation of the Bible opposed by a correct exegesis. But as the Sunday school papers are edited by those who believe that lying, and traducing those who do not agree in belief, commendable for Christ's sake, to use them is out of the question. To reply to these thread-bare assertions in spiritual papers would be repeating arguments already stale by repetition. This is not my present object.

I want to call attention of Spiritualists to the instruction given their children at Sunday school. You think after their home-teaching they will be unchangeable to the persuasions of others against free thought and spiritual doctrines. If this is true, why do all the sects so urgently press the Sunday school on the attention of their followers? Is it not because experience has shown that the mind of the child is as pliant as the young plant, and receptive to the influence with which it is surrounded? If a child of six or eight years, begins attendance at Sunday school and continues regularly until fifteen he or she will be prepared to be led into the church, and the domination of that church will be that of the Sunday school which preceded it.

You who have come up from the fog-land of theology, passed the

Gethsemane of crude creeds, and after years of strength escaped the old belief which clouded your early years with fear, doubt and forboding, do you desire your children to pass through the same experience? Or do you prefer that they begin where you now are, free from the blighting dogmas which cast a gloom over the fairest prospect? Shall they start from the mountain top with minds free to absorb the truth wherever found, unfettered by the misunderstanding of the past, with self-dependence on their own righteousness, or shall they start from the bog-lands of theology? Will you provide their training and instruction of will you turn them over with fond reliance on their independence, to the training of those who hate with a bigot's unforgiving hatred, your beliefs and will herald as a triumph of their religion, if they bring your children into the church, and make them despise you because of your belief?

If you do not provide a place for your children to go to you should not complain if they attend the Sunday school and that the teachers there make the most of their opportunity. You should not be surprised when your daughter joins the church and marries a circuit preacher, or your son cajoled by the Presbyterians with an offer of a free scholarship, enters a theological school and becomes a gospel minister—being called by God and a salary.

If you do not relish this prospect you must supply a school of your own. Children are gregarious. They like associates, and contact and friction with others is a spur to their endeavors. At the Sunday school they are told that the only path to preferment, position or honor lies through the church, and that it is a disgrace not to be a member.

To counteract all these influences, you have not only to build up societies strong and influential as the churches, but of more importance, associations for your children.

The plan of THE CHILDREN'S PROGRESSIVE LYCEUM has been well prepared by the Seer A. J. Davis and there are books which furnish the required information. The National Spiritualist Association most wisely appointed Superintendent John W. Ring, who publishes a weekly paper, *The Progressive Lyceum*, as a lesson leaf to assist with helpful hints and suggestions. There could be no better selection for the place. Capable, earnest, with the zeal of an enthusiastic disciple, absorbed in the work, he devotes all his energies, and I may say, his life to the Cause.

A Progressive Lyceum should include adults as well as children, and it can be sustained where a society cannot. Why? Because it gives everyone something to do, making each a working factor.

The method of the Lyceum is distinctly spiritual; to draw out from within; to cultivate thinking, in opposing the old method of teaching, which is to bring some outside revelation, to be parrot-like learned. The Sunday scholar is expected to bring his little cup to be filled by the teacher with scraps of Bible lore and commentaries on texts. The Lyceum attendants are led by the teachers to think for themselves, and have no reverence for anything, new or old, except the truth.

Lectures are desirable at times, but at a Lyceum session every member is expected to contribute something, an answer to the question discussed, a motto, a selection, an original thought, an essay, a recitation and the whole forms a satisfactory and interesting meeting. The demands for social affiliation and intellectual and moral culture, are answered in a most complete and perfect manner and there is little necessity of going to outside source to awaken interest.

HUDSON TUTTLE.
Editor-at-Large N. S. A.

We know so little. That is to say, we are conscious of so little. Yet beneath this daily consciousness and knowledge of ours are, right within our being, great stored-up oceans of wisdom; every little experience throughout the countless ages of evolution has impressed on the tabernacle of the mind within an atom of wisdom—of knowledge that is potential energy; so that we really know a great deal. Who can, indeed, measure this realm of subconsciousness? And it will all be gradually expressed or made consciously ours as we prepare ourselves for this realization and recognition.—Fred Burry.

Notes From Baltimore.

Dr. N. S. Ravlin, pastor to the First Spiritual Church, of Baltimore, Md., spoke Sunday November 15th, taking for his subject "What is Sin; Its Deceitfulness and End." In part the Doctor said that sin is the transgression of the law—sin when punished, bringeth forth death, etc. Sin may be divided into three parts: divine, moral and legal. Sin comes in so many different guises. It is no sin to use the things of the world moderately. It is no sin to attend a first class theatre occasionally, but the sin is in immoderate going. It is always the excess that does the mischief. Intemperance is a sin not only in the use of ardent spirits but in the use of the tongue. One may sin far more with the tongue than some do with liquor. It is a sin to oppress the poor. The Rockefellers for instance raised the price of coal-oil from 9 cents a gallon to 14 cents, thereby pocketing over nineteen millions of dollars gotten from those who can ill afford to stand the raise that is imposed for which there is no justification. There is no mediator for such as the Rockefellers who deliberately pull from the pockets of the poor such a vast amount of money. One cannot do wrong and expect to reap the results. Be not deceived; God is not mocked for whatsoever a man soweth that also shall he reap. Spiritualists have been disposed to be careless in regard to the matter. Many think it natural for young men to sow their wild oats, but Jesus will not reap the harvest, you alone must do that. I am not an advocate of long-faced piety—but admire temperance in all things.

"I am the enemy of intemperance in all things and in whatever city I go. I heartily endorse the Prohibition ticket. The question of temperance is in the hands of the so-called Christians and they alone have the say whether ardent spirits shall beset or not. By their votes they endorse the saloon and its consequence. Ignorance is another sin. I remember when I was in the church, I preached a sermon on Thos. Paine, I denounced him as an infidel; I had read nothing of him, what I knew was only told me, but when I picked up his *Age of Reason* the first thing that caught my eye was these words, 'I believe in one God and hope for a future life. The world is my country to do good is my religion.' I was ashamed of myself for slandering him and owe him a thousand apologies and on each 29th day of January I always remember Thomas Paine and apologize to him by preaching a sermon in his behalf. Sin is very deceitful and the end is death, death to all that is noble and grand. The end is reproach, unhappiness and sorrow. It pays to do no sin, it pays to keep one's conscience clean. Be moderate in all things and sin and its consequence will be of little moment to you.

Mrs. Loan gave another seance in the lecture room of the First church Thursday, November 11, at 8 p. m. The room was quite full. All the tests were recognized. Her seances are growing in number and many are recognizing the truths of our philosophy.

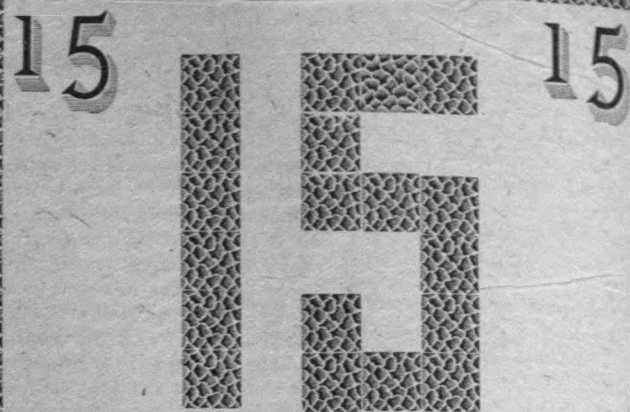
D. FEAST.

THE SILENCE.

When from the conflict and the strife
My spirit fain would flee,
His spirit bids me come apart
And seek tranquility.
A solemn silence comes between
The noisy world and me,
And lifts me up to sacred heights
Of soul serenity.

Alone upon the solitude
Of life's mysterious sea,
I feel the overwhelming power
Of God's infinity,
The soul that in the silence dwells
I feel but cannot see;
Its inflow gives a larger view
Of life's sublimity.

We are not here as servants for a universal scheme; we are here as co-operators. There is nothing servile in working for humanity—or in having to obey the laws of nature. We are thus building up self. The unity of life is a literal truth. Who shall say where self begins or self ends? Who can draw demarking lines in an infinite universe?—which lives and moves and has its being by the law of attraction, the binding, uniting principle that is love; a universe that embraces all—in which all things are in contact, chained and blended together forever.—Fred Burry.



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Magic Numbers
WHAT ARE THEY?

THEY MEAN

that we want a lot of people who do not take



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At the end of that time, if you do not wish to continue, write us a postal to that effect; if you are pleased with the paper, as we think you will be, and wish to continue, you can send \$1 for a year's subscription.

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SENT TO SEVEN FRIENDS.

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makes one of the finest Christmas Presents that can be given.

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causes your friends to think of you regularly during the year.

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By Hon. A. B. Richmond.

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The Nemesis of Chautauqua Lake is a Psychic Story. It is based on fact, and there has been sufficient romance added to give zest to the facts, making a most interesting, instructive and entertaining account of events connected with the early history of Chautauqua, and of the so-called "Whisky Rebellion."

25 CENTS POSTPAID

We offer this book while it lasts, for 25 cents, postpaid, when accompanied with \$1.00 for a year's subscription to *The Sunflower*. That is, a year's subscription to *The Sunflower* and a copy of *The Nemesis of Chautauqua Lake* will be sent to any address for \$1.25 Postpaid.

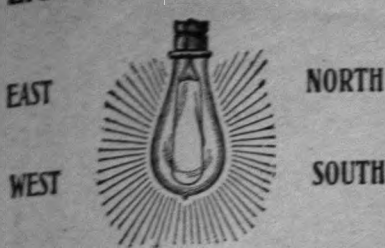
In doing this we are not reducing the price of *The Sunflower*, which is always \$1.00 a year, but we are giving you the advantage of securing a valuable Christmas Gift for a very small sum of money.

Send in your orders now and we will ship them any date you mention. It is unlikely that this book will be reprinted. Get a copy of it while you can.

Address all communications to

The Sunflower Pub. Co., Lily Dale, N. Y.

LIGHT FROM EVERYWHERE



Miss Julia Hoffman writes from Toledo, O.: "The Independent Association of Spiritualists at our last business meeting elected the following officers: Henry E. Dowd, president, Dr. W. O. Hubbell, vice president, Henry J. Hoffman, financial secretary and treasurer, Wm. Lynch, recording secretary; trustees, James Newton, Wm. Traverse, Arthur Page, Louisa M. Hoffman, Lizzie Dowd. We have also organized a Lyceum which is prospering wonderfully and is well attended. We have had Mrs. Marion Carpenter of Detroit, Mich., who is filling the hall to the utmost. Mr. and Mrs. Ripley of Toronto, Can., will follow her for December."

Miss Julia is the efficient representative of THE SUNFLOWER in Toledo, and if she works in the Lyceum as she evidently does for this paper, it is bound to be a success. [Ed.]

The Wheeling, W. Va., Telegraph says: "Dr. B. F. Austin delivered another very able address at the Odd Fellows Hall to a crowded house last night. He opened the meeting by reading a poem, 'The creed to Be,' by Ella Wheeler Wilcox. The subject of his address last night was 'Spiritualism and the Bible.' 'There is,' said he, 'very little study of the Bible. It is the least studied of all the books. However there is a great deal of study about the Bible. If the Bible itself were studied as much as Shakespeare there would not be so much misconception of its teachings.' Dr. Austin spoke at length and related instances where modern Spiritualism had been instrumental in healing and the other miracles of the early fathers of the church. He was listened to with rapt attention. By the vote of the audience he was requested to remain tonight and will take for his subject 'The Soul Powers and How to Develop Them.'"

Patrons of THE SUNFLOWER will confer a favor by addressing all communications pertaining to the business of the office to The Sunflower Publishing Co., and making all money orders and checks payable to the same. Please do not send your personal check for \$1.00 for subscriptions. We have to pay 15 cents to collect it, and we cannot afford to have 15 cents taken off from our subscription price. By kindly observing the above you will confer a favor on us.

LOOK OUT FOR A FINE ARTICLE FROM THE PEN OF DR. SWERINGEN IN THE NEXT ISSUE.

Moses Hull is improving. A letter from Mrs. Carter informs us that Mrs. A. A. Cawcroft is very ill at her home at Jamestown, caused by a fall a couple of weeks ago while at Sinclairville on professional duties. An early recovery is expected.

Max Gentzke has been engaged by the N. S. A. as German missionary and would like to arrange for lectures in either German or English. He can be addressed at 13 Sliker avenue, Price Hill, Cincinnati, O., or in care of the N. S. A. Washington, D. C.

Mrs. E. W. Tillinghast writes that she has received \$4.00 to put a new roof over Mrs. Pardee's head. It is from Mr. and Mrs. R. W. Savage, \$2. Mr. T. B. Waite, \$1.00; Mr. C. H. Phelps, \$1.00. Probably a few others have remembered her since the card was written. Mrs. T. is now at her home, McDonald, Penn., and all letters should be addressed there. But if they come to Lily Dale they will reach her just the same only there will be a delay of a few days.

F. Corden White writes us from Pittsburg, Pa., that "Turkeys are roosting high" but that he "is all right." That evidently meant that he knew where his Thanksgiving dinner was coming from. He reports success in Pittsburg.

Cyrus Hotchkiss writes us from Delancy, N. Y. that he would like to hire a man to work on his farm next summer who is a medium and can aid them in their investigations. Any such person who can go well recommended, should write him. A good medium or one of the State Missionaries would doubtless receive a cordial welcome and we would advise corresponding with him.

G. W. Kates writes from Lynn, Mass.: "We have had a very successful month of service during November in Lynn. The Cadet Hall society led by Dr. Caird, as president, and Mrs. Averill, as secretary, with a large corps of efficient workers, is about the best working society we know of. It is a great pleasure to serve them for they give the worker their hearts, good sustenance, and greet them with large audiences. The Ladies' Aid, the orchestra, the Children's Lyceum, and many other adjuncts, all testify to good work being done. We are glad to have a return call for March next and will accept week-night calls in March and possibly all of April in Massachusetts and near-by points. Our address is Thornton, Penn."

D. B. Jimerson writes: "Today, November 20, we start for Orleans, Ia. We have had a very successful series of seances in this place, (Brown Hill, Pa.) and neighborhood, and have opened the way for other mediums to come in, as they would like to procure a good test medium and lecturer. Correspond with Chas. R. Brown for particulars, at Miller Station, Penn. R. F. D. No. 1, which is four miles from the railroad. There are many interested."

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Dr. Beverly, president, writes from Chicago: "At Lakeside Hall, corner 31st street and Indiana avenue, we have continually the best talent that money can procure. After the great 'New Thought' convention we secured Dr. Gibbons of Minneapolis and Dr. Lucas of Denver, both fine psychics and inspirational speakers, who entertained us royally for the evening. Some of the best psychics and mediums in the country demonstrate their particular phases and every one in attendance in the afternoon is promised a test. In music we have a professor who is fine and a girl of only 10 who sings at the best theatres, whose mother is an old worker along these lines. Everyone is made welcome for I am bound to make a success of these meetings. I am a graduate M. D. and now make a specialty of obsession and all kindred complaints. Chicago is a center for psychic development and investigation. A gentleman came 90 miles to the healing last Sunday and will remain in the city until after the holidays for spiritual development. People in all classes of society are becoming interested and are sitting for unfoldment of their innate powers. These New Thought Truths will sweep away every vestige of ignorance, superstition, crime, war, etc., in due time, for truth is mighty and will prevail."

An Obnoxious Law.

I hereby present a copy of an act passed by the Ohio Legislature April 16th 1900 which I presume will be of interest to your readers.

SENATE BILL NO. 162.

An act making it a misdemeanor for one to represent himself as an astrologer a fortune-teller, a clairvoyant, or a palmist.

Be it enacted by the General Assembly of the state of Ohio: Section 1. That whoever shall represent himself to be an astrologer, a fortune-teller, a clairvoyant or palmist shall be guilty of a misdemeanor and, on conviction thereof, shall for each and every offense be fined not more than one hundred dollars, and not less than twenty-five dollars, or imprisoned in the county jail for a period not longer than three months nor shorter than thirty days, or shall within the discretion of the trial court, be both so fined and imprisoned.

Section 2. Nothing in this act contained can apply to any astrologer, fortune-teller, clairvoyant or palmist to whom a license to practice has been legally granted.

Section 3. This act shall take effect and be in force from and after its passage. A. G. Reynolds, speaker of the House of Representatives. John A. Caldwell, President of the Senate. 236 G.

Passed April 16th, 1900. Published in Volume xciv of general and local acts, passed and joint

resolutions adopted by the seventy-fourth General Assembly at its regular session, begun and held in the city of Columbus, Ohio, January 1st 1900, Columbus, Ohio. Published by the State Printer, 1900.

It will be seen that the practice of these gifts is not forbidden. It is a law forbidding anyone to "represent" himself to be an astrologer, a fortune-teller, a clairvoyant or a palmist.

After condemning the one who "represents" himself as being a clairvoyant, etc., and providing punishment for the crime, by fine and imprisonment these law makers make provisions for laws already enacted in the state, licensing the practice of these same powers, gifts and practices, by adding Section 2 of this bill which we repeat: "Nothing in this Act contained shall apply to astrologers, fortune-tellers, clairvoyants or palmist to whom a license to practice has been legally granted."

According to this the great State of Ohio grants license to commit such crime. Such wisdom as is wrapped up in this Senate Bill No. 162. (???)

This legislature evidently felt the power and were certainly influenced by organized Spiritualists, as the Ohio State Spiritualist Association is legally chartered under the laws of Ohio and has power to ordain or license those who "represent" themselves as clairvoyants, platform test mediums and speakers this legislature could not legally pass an act to punish its legally licensed clairvoyants. The clairvoyant is one of the principal teachers of our religion and if, as per the constitution of the United States, we are allowed to worship according to the dictates of our conscience, and if the state of Ohio grants a license to our teachers, all of which is true, then this Ohio legislature overstepped its legal rights when it passed that vicious and unjust Act.

This Act is an abomination and a disgrace to the men that organized it and to those who voted to make it a law.

Senate Bill No. 162 makes it a crime for anyone to represent himself as a clairvoyant, etc., unless licensed to commit the crime(?)

What a travesty on the dignity of that great body of law-makers of Ohio.

The lesson to Spiritualists is plain. Organization gives protection to our mediums, therefore, every medium and speaker should unite with some organization and assist in teaching such men as voted for this infamous law that clairvoyance and fortune-telling do not deserve to be classed together.

Let the Spiritualists of every state organize and stand for their rights, that our mediums may be recognized and protected, and our beloved Cause upheld and advanced.

We are busy at work in Indiana, organizing new societies and visiting those already established. We hope to create interest and receive assistance in organizing a fine State Association here.

We desire to hear from every Spiritualist in Indiana who is interested in our work.

Address for the present, Rochester, Ind.

E. W. SPRAGUE AND WIFE, N. S. A. Missionaries.

OBITUARY.

JAMES BROADFOOT

passed to spirit life at Port Perry, Pa., in the 78th year of his age. He had been a Spiritualist for over fifty years and had lived in the locality of Port Perry for thirty years. He was born in Scotland. He is survived by a wife, four sons, and four grandchildren. He has always tried to live a true life and do his duty to all. A large number of friends and relatives were present to pay their tribute of respect. The wife and four sons are all outspoken Spiritualists. The body was placed in the cemetery at McKeesport, the services being conducted by F. Corden White.

New York State Missionary Work.

The State officials are now arranging the itinerary of its missionaries for the months of December and January, and under direction of the state board are continuing the same liberal policy under which this branch of state work has been so successful heretofore. But in order to conserve our financial forces we desire to reduce the traveling expenses of our state Missionaries to a minimum, and for this reason solicit that inquiry and applications for our workers be sent in promptly thus allowing the

routes to be arranged in advance and thus arrange dates at contiguous points.

Applications may be sent to the President of the state association, H. W. Richardson, East Aurora, N. Y. H. W. RICHARDSON.

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Send your own picture or a lock of hair and receive a likeness of some departed loved one. Two well-finished cabinet photographs cost but \$2.00.

DR. W. M. KEELER

1343 Roanoke St. Washington, D. C. 721

Spiritualist Badge

The Sunflower Jewelry.

READING OF THE EMBLEM.

The center of the design represents a human face, the highest type of intelligence; the face is encircled by the band of darkness symbolizing the ignorance and superstition of humanity; this is broken by the rays of light from the center of intelligence which pierce the darkness and join the light of the golden leaves beyond. Each leaf symbolizes one of the principles of nature on which progression is based. This design is set in the center of a square is a symbol of justice, while its position in the center of the square is a symbol of humanity, while the ornamentation of the band symbolizes the kindnesses extended to others.

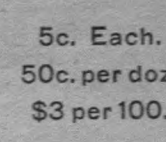
As the Sunflower turns its face towards the sun, so Spiritualism turns the faces of humanity from darkness and superstition towards the Sunlight of Truth and Progression.



BADGE PIN, \$1.50



LAPEL BUTTON, \$1.50



CELLULOID PIN.



MALTESE PENDANT.

The Maltese Pendant is one of the neatest ornaments ever designed. The Emblem, mounted on the finely chased background, is suspended by rings from the bar pin above. It is very popular for presentation purposes. It can be worn as a badge or a breast pin. The back is plain and can be inscribed if desired.

Price, \$5.00



MALTESE WATCH CHARM.

This is a very neat charm. The back is plain and any desired emblem may be mounted on it or it can be inscribed. Many think the Maltese Cross is a strictly Masonic emblem; such is not the case, as it is used by many orders.

Price, \$5.00



SUNFLOWER BROOCH.

The Sunflower Brooch is a very fine badge or breast pin. Between the five fluted points showing in gold are five sections of white enamel, the combination making a very beautiful background for the emblem. They are very popular with the ladies as a brooch or breast pin.

Price, \$4.00

FOR SALE BY

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A SPECIAL OFFER.

What \$2 Will Do

The time is approaching when you will want something to help you in passing the long winter evenings. To do this you will want a Spiritualist paper, and as many of you are interested in Mediumship, you will want to sit for Development.



PSYCHE

has helped many to develop their powers and to receive communications, and why should it not aid you? It is sold for \$1.20, charges prepaid.

For a short time we will make the following special offer: For \$2.00 we will send you

THE SUNFLOWER ONE YEAR.

at one dollar. For the other dollar we will send you

PSYCHE, value \$1.20, and MEDIUMSHIP,

a Book of Instruction in the Development of Mediumship.

Remember that we do not reduce the subscription price of The Sunflower in making this offer. That always remains at \$1.00 per year; but we make a combination offer to induce you to pay your subscription promptly and thus aid us to carry on the work.

This offer will hold good during September and October, 1903. Address all communications to

THE SUNFLOWER PUBLISHING CO.,

Lily Dale, N. Y.

VISIT TO DOWIE'S CITY OF ZION.

Continued From Page 1.

found time to show me much courtesy and consideration. It is a model printery, clean, light, and airy, with as fine a looking force of employees as I have ever seen.

The Lace Factory was next visited and here the same cleanliness and orderliness was found. The manager is Deacon Henry Stevenson, but I did not have the pleasure of meeting him. This is the only Nottingham lace factory in the United States. The fourteen lace machines they have and the seventy-two that are ordered are from Nottingham, England, as well as most, if not all, of their employees. They make all their own designs and patterns. When I saw the little machine on which the patterns were made, and had its complexities explained to me, I felt as I looked at the operator "that still my wonder grew, that one small head could carry all he knew." They were so rushed with orders that they were working 18 hours a day, and had to call in their salesmen until they caught up. The curtain machines were not working and I was very sorry not to have the chance to see them for their curtains are very beautiful. There are 550 employees in the factory, which covers 8 acres of floor space.

The Sugar and Confection Association under the management of Deacon R. E. Rodda, occupies part of the same building until its own is built. I did not learn the number of employees in this factory, but they were experts and everything used is the purest and freshest. Zion City candy is in great demand on account of its known purity.

The postoffice is at present a medium sized building not at all in proportion to the amount of business done there, for it has sprung from nothing to a second-class postoffice in eleven months, and will have free delivery December 1. To give an idea of the amount of business done there, I can say that in less than a year, \$10,000 worth of postage stamps were cancelled, and that in a city but two years old.

The Administration Building is a large two-story building in which are the offices of all Zion institutions and industries of which Deacon Chas. J. Barnard is general financial manager. The Zion City Bank occupies the north-east corner of the lower floor.

The Zion City general stores are now occupying a long two-story wooden building, but in the near future it will be replaced with a large up-to-date brick building on the opposite side of the street from where it now stands.

We will go in at the south end at the confectionery and bakery and going north through the building find jewelry, book store, notions, dry-goods, hardware and paints, furniture, etc. I did not stop in the store to look closely at the arrangement, but as I wished to see the lace curtains manufactured there, I was introduced to Deacon F. G. Howard, who has charge of that and the carpet department, and he showed me some of the prettiest curtains I have seen for some time, and at prices that made my eyes open wide they were so reasonable. I found Deacon Howard to be an ex-physician, and only wish I had time to write up the most interesting talk I had with him.

To the south of the general stores and across the street, are found the stores that supply the fresh food, where all the meats, milk and green groceries are handled. At the back of the general store a switch is run from the railroad so that all goods are loaded and delivered direct from the cars. They also have their own brickyard, laundry, electric light plant, and bakery, but I did not have time to visit them.

Their educational advantages are fine as they have four public schools, each containing eight rooms, and a magnificent college building of cut stone and Zion brick, is now in the process of erection. The east wing is ready for occupancy and 1200 students are already enrolled.

Their salutation on meeting strikes a stranger as very peculiar. It is, "Peace to thee," and the reply is, "Peace to thee multiplied." When calling at the house the caller says as the door is opened, "peace be to this house." And when one meets the different people there you cannot but feel as you look into their faces that "Peace is indeed with them."

The officers of the church are, beginning at the beginning: Evangelists, the unmarried men and women, deacons, deaconesses, elders, overseers and general overseer.

All sickness, disease and death come from the devil as a result of sin, and we are saved through the full atonement which in Zion means that Jesus died not only for our sins, but the consequences—sin, sickness and death. Psalm 107-20. Dr. Dowie and all those under him heal "without money and without price." There are twelve tabernacles in Chicago where the elders hold meetings three times a week for healing and every Tuesday and Thursday a special train for the sick is run from Chicago to Zion, the round trip costing but 30 cents, the tickets being on sale at the Zion Home in Chicago near the Illinois Central depot. The people who are healed send "thank offerings" to Dr. Dowie for their restoration to health, and it amounts to many thousand dollars every month, all of which is devoted to charitable purposes. Dr. Dowie gives over ninety-five per cent of his income to charities. He received five per cent of the net profits of the Zion industries.

The motto of the city is, "Where God rules, man prospers" and every place of business is opened with prayer, and praise, even the gangs of laborers on the streets begin their work with prayer. Every place of business, and tools, etc., used, are dedicated to God before using. At nine o'clock in the morning and the same hour in the evening a whistle blows and all stop for a few moments silent prayer. I was in the news room one morning where there was noise and the whistle blew and in an instant heads were bowed, silence reigned, and you could feel the earnest sincerity of the prayers offered. It was profoundly impressive. The second whistle blew and all went on as usual.

I do not think that half has been told here regarding Zion City. The only way to know is to make a visit there and see for one's self; but go without prejudice and look with fair, just, and honest eyes, on the people and their work, and you will, like myself, find that much can be learned and good can come out of Zion City.

GEORGIA TILLINGHAST JOHNSON.

FARMER BROWN'S THANKSGIVING.

J. FRAZIER WILLITS.

See the punkin, big and yaller,
And the corn stands full in shock;
This foretells good store of fodder,
For the old farm's winter stock.
There has been a good year, Nancy,
'Cept the cholera 'mong the hogs,
And the loss of a few m'rneoes,
By old Farmer Jones's dogs.

But we'll mark them to the loosen',
Our young shoats will make good hogs,

And as things have been a 'changen,
Wool is free, I 'spect, to dogs.
Apples fine are in the cellar,
'Taters, too, the bin o'erflows,
Things in gen'l have panned out lovin',
For our hoein' 'tween the rows.

Put on your togs, we'll go to Bradley,
Down to see old lawyer Dunn,
For with debt we've had a cuffle,
But the mortgage's neck is wrung.
You shall have the new brown woolen—
'Toggin' up" bespeaks the rocks,
Martha Jane shall have the bloomers,
Wearin' trousers, stead of frocks—

Pheebe Ann, you mind the turkey!
Let the fire beneath him roar!
See you have the mince pie smoking,
Don't get grease upon the floor.
We will take a bag of 'taters
For to leave with Widder Wright,
Pheebe, don't forget the cider—
Keep it corked up good and tight.
Canton, O.

Your Fortune Told Free.

I reveal your entire life, when and whom you marry, your business success, your future, love affairs, etc. I have astonished thousands with my reading of their past and future. Send birth-date and 3 stamps. 137-34, SUNSHINE, BOX 2127, SAN FRANCISCO, CAL.

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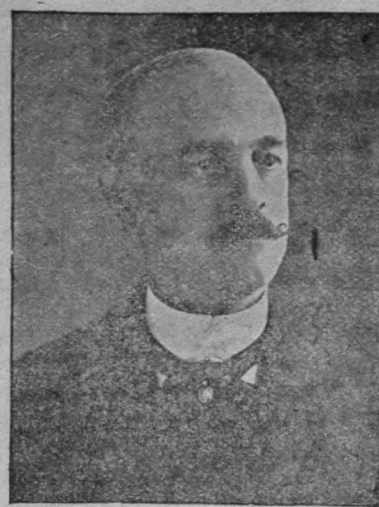
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