CHURCH INTELLIGENCE

MISSION IN ALABAMA.

Literal Fulfilment of a Blessing Pronounced Upon an Elder.

A Minister Challenges to Debate but Changes His Mind—A Mule Show in a Church.

Elder Thomas Ashton writes from Osceola, Cherokee Co., Ala., Oct. 29:

On Nov. 16, 1899, I was set apart in the Temple Annex at Salt Lake City, under the hands of Elder C. D. Fjeldsted, preparatory to my coming on a mission to the Eastern States, where I arrived November 29th.

In the blessing, among other promises which were made me, was one which deeply impressed me. It was to the effect that people should tell me when I went to see them, that they had seen me in their dreams. I was also told that I would be fed and have good beds to sleep on, and that people would give me money.

These promises I have lived to see fulfilled to the very letter, for upon four different occasions I have been told by people whom I have visited that they saw me in their dreams before my coming to their home.

The fulfillment of these promises are of great consolation and comfort to me.

I am at present laboring in this county with Elder E. R. Woolley as my companion. We are enjoying our labors and meeting with success. We meet many good people and receive kind treatment generally, although we find some who are desirous of taking away our rights and privileges as American citizens.

A short time ago several preachers of different churches met together and decided to hold a union meeting for "all" denominations, in which each sect should be allowed to set forth their belief, and then those who should be converted at the close of the meeting could join any one of the churches they desired to. The time was set and the people and preachers met, and started the meeting, which was carried on several days. A popular preacher was sent for. He took his text "out" of the Bible, and finally landed on the "Mormons." Several of our friends were there, who informed us that he handled his subject without gloves, and that among other things he said was this, that any person who was baptized by a "Mormon" Elder was on the straight road to hell. As is usually the case, this broke up the meeting and made our friends still firmer towards us and many others became disgusted with the tirade. It would be well for preachers who are going to hold union meetings for "all" denominations to put a clause in, stating their purpose to unite against the people of God.

A few days after this meeting we met one of the "divines" who challenged us to debate. This we accepted. Propositions and articles of agreement were drawn up and signed by both parties; also by witnesses; but it seems that when the minister came home he saw he was in a tight place; he wrote us a card saying he could not meet us. A few days ago we went into a small place where the people had two churches. We were desirous of preaching in the place and at once started out to gain permission to use one of the churches; we were soon told very emphatically that we could not have it. We then tried for the other, this time being successful. We preached two nights to good crowds and made many friends. The next day a show came along in which was a "tricky one-eared mule," and as show people decired to exhibit in this place, they went in search of the parties that had charge of the church which we had been refused the use of. Having found them, they were welcomed in and as the shades of night fell they led the mule into the church and proceeded to go through their performance.

The Saints of this county feel well and bear strong testimony to the truth of the Gospel.

The "News" is a welcome visitor and is always looked for with pleasure.

REMAINS LAID TO REST.

Funeral Services of Elder E. Hale, at Oakley, Idaho.

Prof. A. F. O. Nielson sends us the subjoined communication, dated November 5th:

Tuesday, October 30, 1900, the remains of Elder Elipha Hale were placed in the silent tomb, followed by parents, brothers and sisters, and by a host of sympathizing friends.

Elder Hale died October 23, 1900, at Great Falls, Maryland, while serving as an ambassador of the Church of Jesus Christ of Latter-day Saints. The sad news of his death reached Oakley, October 25th, while a large number of the people were visiting the Oakley Relief Society fair, and it cast a gloom over all present, and out of respect to the bereaved family, the fair was closed immediately.

Elder Hale is the son of Brother Solomon E. Hale and Louisa Hunter Hale, and was nineteen years of age. The greatest part of his life has been spent in our little town, the people of all classes and creeds had learned to love the young man for his noble traits of character. He attended the Cassia Stake academy for a number of years. A year ago he left home and attended the business department of the L. D. S. college at Salt Lake City, and while there made rapid progress in his chosen studies. In the spring of 1900, he was called home to take a position as bookkeeper in the People's Union of Oakley, and remained connected with this institution till he left for a mission to the Eastern States, August 9, 1900. Shortly after arriving in his field of labor he took sick, but continued to do the work required until the body refused to obey the spirit, and on the 23rd of October, 1900, God transferred him from the Eastern States mission to the Great Beyond.

Elder E. H. Snow deserves much credit for the manner in which the remains were prepared for shipment, and Elder Duke for his kindness in accompanying the remains home. The First Presidency of the Church did not forget the sorrow-stricken parents in their bereavement, but sent Elder Joseph McMurrin to represent them at the funeral and offer consoling remarks to the mourners.

Our meeting house was crowded to its utmost capacity by the people in doing honor to the young brother, who died on the battlefield. Elder Duke spoke of Elder Hale's sickness and the great glory in store for a man that lays his life down for the sake of the Gospel. Elder McMurrin made a great impression upon all present by his eloquent yet sympathetic discourse. Elders Wm. T. Jack and John L. Smith bore their testimony to the worthiness of Elder Hale, and offered consoling remarks to the mourners.

Elder E. H. Snow wrote of him: "Elder Hale has been in the field but two months but in that time has endeared himself to all those he has met. He was cheerful, hopeful, and entered into the spirit of the work with faith and zeal. He died battling for the right. His end was peaceful and apparently painless as if he had fallen asleep. He is not dead; he only sleepeth until the morning of the first resurrection, when he shall rise to receive a martyr's crown."

The words of the poet are true of this departed Elder:

"None knew thee but to love thee,
None named thee but to praise."

IN FLORIDA.

Interesting Meetings in Several Branches of the Church.

In a letter from Elder John H. Bankhead, dated Jacksonville, Florida, Oct. 30, the following items of interest occur:

Our conference comprises thirty-five counties of southern Georgia, and that part of Florida east of the Apalachicola river. Though the territory is quite large, the population, as compared with country farther north, is quite small.

First counsellor P. N. Nelson and myself have just completed an extensive visit among the Elders and holding conference with the several branches. We have about one thousand members; though not all are situated to belong to an organized branch; hence not all the Saints were visited. We held two days' meeting at each branch. As in Zion we found some living the Gospel while others seemed more interested in the affairs of the world. All the meetings were well attended and several persons were led into the waters of baptism.

The most striking feature of the conference was the similarity in the remarks of the several speakers and those of the late conference held in Salt Lake City.

The spirit of gathering seems to be taking hold of the more faithful Saints.

Elders P. E. Van Orden, W. N. Eldredge, C. H. White and A. J. Reese assisted in the branch conferences.

The "News" is a welcome visitor, and is anxiously waited for both by Elders and Saints.

IN THE BRITISH MISSION.

The New Conference House Dedicated in London.

The First Property of That Kind Owned by the Church, in the British Mission.

[Millennial Star, Oct. 18.]

As a sequence to the excellent conference held in the Clerkenwell Town Hall, London, on the 7th inst., invitation was given to the Elders and Saints to visit 97, Farleigh Road, for the purpose of dedicating the new conference house, which has lately been purchased, with the approbation of the Presidency in Zion, and since that furnished and fitted for the use of the Elders, and as a resort for those of us who visit, from time to time, the metropolis of England, and the most noted city in the world.

For many years the neighborhood of 26, Penton Street, has been degenerating, and removal has seemed desirable, and under President John R. Hindley's administration this has been finally and successfully accomplished. The new quarters are in a fine neighborhood, occupying a prominent corner a little aside from traffic, and perhaps half a mile from Dalston Junction, so long associated in the minds of the Elders with Ball's Pond Road of years ago.

The cost of the building, on a sixty year's lease of the land, was £550, and probably over £100 has been spent on the fittings, which include a piano for the room in which week-night and Sunday morning services are held.

President Hindley's patience and pertinacity have been put to a severe test in the consummation of the transfer of the property to the trustee in trust, for the use as originally intended, and the Presidency here have had great interest also, but all might have been unavailing but for the whole-heartedness of such friends as Sisters A. W. McCune and Inez and Raymond Knight with others, including the Hon. Frank J. Cannon, R. K. Thomas' family, one of the missionaries who proudly furnished the piano, and others whose names are recorded in extenso on the books in London.

There is some £300 yet due on the purchase. This was kindly furnished at a low rate of interest by the Knight family, of Provo, Utah, as represented by Brother and Sister Knight above mentioned, who were both members of the missionary corps of the London conference. This balance will be diminished gradually as funds accumulate, until a final clearance is effected. With such devoted men as Col. Thomas, and such devoted Saints as belong to the district, this will be the work, it is to be hoped, of but a very little time.

The whole constitutes a new departure in the experience of the Church, it being the first house property owned in England for the purposes thereof. Being unique it is somewhat suggestive, if not prophetic, of a time when such investments will be greatly enlarged. If this is a beginning, mayhap Liverpool, the headquarters of the British mission, will have offices, meeting house and headquarters, comporting with the progress of the work at home, and more in harmony with the claims made by and for the Church as an educator in the essential fitness of things. In places where growth is stunted, and meeting places not obtainable, we may see ground leased or bought, and buildings for worship erected, as was done many, many years ago, one of which, the old Birmingham house, is still retained and rented, though the congregation has removed to a more congenial and respectable neighborhood. Places like Bristol is a case in point, where for lack of the needful a cozy meeting house was reluctantly allowed to get beyond the reach of the Saints there and no other appears reachable at present for love or money.

By all considerate persons it is realized that if the gathering had not been included in the program of events, long ere this, the Latter-day Saints would have had the best chapels and the largest congregations in all England, for with all the faults of and fruits of a conservative character, the people are Bible believers when the barriers of prejudice are swept away, and respectability to minor things.

* * *

Great credit is due to the Elders and lady missionaries who have exhibited intense interest in the change, paper-hanging and fitting in great part having been done by them. The visiting Saints at conference were overjoyed with seeing all the arrangements, and will doubtless emulate in their liberality, their associates from Zion.

A NEWSPAPER CLIPPING.

Like Bread Cast Upon the Waters, Returning After Many Days.

Testimony of a Miracle—Its Influence Upon Those Who Honestly Seek for the Truth.

Elder Samuel G. Garbett writes from Pocatello, Idaho, Nov. 5th:

While reading the Deseret Semi-Weekly News of Nov 1st, my attention was drawn to a letter with the heading: "Stranger writes on Utah." I read the stranger's letter and in it he says that some time back he met a young man at Dudley that was arguing in favor of "Mormonism" from a newspaper cutting; and to my surprise they were my own words which had been published in one of your papers. He was delighted to find the author; I was equally pleased to find my paper being made good use of.

I was filling a mission in England in the year of 1896 and '97, in the Birmingham conference and Dudley district, and it was there I met Mr. Hinton, the stranger.

I was invited by my traveling companion, Elder Joseph E. Williams, to accompany him to a gentleman's place of business in Dudley, where we were to meet a gentleman from Tipton. The gentleman was Mr. Hinton. In the course of our conversation I was speaking of the merits of our people, by their fruits ye shall know them; and I also read the clipping referred to which was cut from the Deseret News and was part of a letter given by Mr. Hinton after his visit to Utah. Upon several occasions when I have been surrounded on the streets of England by a howling mob, I have read the clipping and referred them to the postmaster of Tipton as the author, but I had not yet met the gentleman. The reading always had the effect of cooling their anger and allaying the prejudice of the people. So Mr. Hinton found the scripture true: "Cast thy bread upon the water that it may be seen after many days."

During our religious conversations we spoke of the signs following the believers. He asked us if we could cite a case where signs did follow the believers. We referred him to a case in Warwick where a lady by the name of Bond, had laid in bed sick for two and a half year with the disease which affected the bones, so that the least thing would break them. She was pronounced incurable and was living in the alms house opposite the Warwick castle. Two of the Elders at her request administered to her. She got right up out of bed. She was not a member of the Church at the time, but was afterwards baptized. Mr Hinton wrote his son, who was a clerk in the postoffice at Warwick to go and see the lady; I saw the letter he wrote. He said if ever there was a miracle performed, that was one. The letter was a beautiful testimony to the power of God. I was invited to Mr. Hinton's home many times and was made welcome by himself and family. So were my fellow laborers, one of whom was Elder J. H. Paul. We found him a broad-minded Englishman and a kind-hearted gentleman. He both lectured in our favor and wrote for a weekly paper about life among the "Mormons."

Pleased With His Trip.

Mr. Rufus S. Humphrey in a private letter to Mr. James A. Smith, a local Elder at Seneca, S. C., writes in highly eulogistic terms of Utah and her people. He says in concluding his letter, which is dated Awensdaw, S. C., Oct. 29:

I may say in conclusion that I have never seen a happier or a more contented people than the much abused "Mormons," and I wish everybody could visit and see for themselves. Then I think they would be willing to investigate the doctrines of the Church of Jesus Christ of Latter-day Saints.

CONFERENCE AT SACRAMENTO.

Elders and Saints Enjoy the Instructions Imparted.

Elder Edward H. Garlick writes from Sacramento, Cal., October 31:

The Saints and Elders of the Sacramento conference met in semi-annual conference Sunday morning, October 28. Besides the traveling Elders of the conference Apostle Brigham Young and President E. H. Nye were present.

The Saints and friends turned out in goodly numbers. The Elders addressing the conference were S. M. Schlatter, F. O. McDaniel, James T. Hoagland, conference President James R. Robinson and A. W. Bohman. Elders and Saints alike were built up by the timely, pertinent and encouraging remarks of Elders Young and Nye. Sunday afternoon the general Church Authorities were unanimously sustained, as well as the mission and conference officers. Monday a priesthood meeting was held where Elders Brigham Young and E. H. Nye instructed and commended the Elders in their special calling. The Elders were then assigned to their various fields.

A social party was given Tuesday evening.

The health of the Elders is good and the work is progressing favorably.

SOME HEALINGS BY FAITH.

Remarkable Manifestations of the Power of The Almighty.

Signs Following the Proclamation of the Gospel, as in the Days of Our Lord.

La Junta, Oct. 29.—I left my home in Tropic on the 16th day of July last, to fill a mission in Colorado. I arrived in Denver on the 22nd following, and was assigned to labor for a short time with Elder Wm. Peterson, of Salt Lake City. On August 1st I was sent to Las Animas county to labor in company with Elder Ebin Robinson, of Farmington, Utah. We canvassed this county and distributed the second course of tracts, and held meetings. We found some very warm friends in this county, two of whom are subscribers for the Deseret News.

On September 1st we were sent to Hurfane county. We arrived at Walsenburg in the last named county on the 6th following, after tracting and holding meetings in most of the towns between Trinidad and Walsenburg. We visited and tracted all of the towns in Hurfane county, but were not able to hold meetings. Those two counties are coal mining districts and contain many Mexicans, Italians and other foreigners. Walsenburg has a very nice building for Catholic worship. We also found some friends in the last named county. One evening we came to a friendly family. We found their little girl very sick. They had given her up to die. The doctor said she could not live until morning. We sympathized with these people and pleaded earnestly with the Lord to spare their child. We told them she would get better. The next day she was up and playing around the yard, to the surprise of many, for the evening before she was unconscious and did not seem to recognize anyone.

We were also called to visit a lady who had been sick for three years with a cancer of the liver, which several doctors said could be cured only by an operation. She refused to have this performed. She had now arrived at a critical stage and was not expected to get up again. When we went to her bed side we found her very low. She had a high fever. She asked us if we believed in Christ's healings. We told her we did. She then requested us to pray for her. I told my companion that of all times in our lives we must now exercise faith, for we had been preaching the Gospel of Christ restored to earth with all its gifts and blessings, and bearing testimony that the sick are healed through the servants of God. She had much faith herself. So we laid our hands on her head and rebuked the fever and the disease, and told her if she would exercise faith in God, she should be healed. The fever left her in less than five minutes and she fell into a peaceful sleep and rested until morning, when she arose from her bed and dressed herself, and went about her work. We called to see her a day or two later as we started to Pueblo for conference, and she told us she was well and that she wanted to know something about the Gospel. We preached to her. Up to this time she had heard almost nothing of the Church of Jesus Christ of Latter-day Saints. Again we felt to thank our Father in Heaven for answering our petitions.

The Deseret News is highly appreciated by the Elders and their friends.

Your brother,
S. A. JOHNSON.

AN ANTI-MORMON TIRADE.

Absurd Ideas Some People Have of the Latter-day Saints.

One Lecturer Apologizes to the Elders for Misrepresenting the Church Publicly.

Elder Franklin Hansen, writing from Sheboygan, Wis., Nov. 3rd, says in part.

At our conference, Sept. 8th and 9th, I was assigned to labor with Elder F. R. Bentley, of St. George, in Sheboygan, Wis., and since we arrived here, we have been trying to search out the honest in heart.

Soon after our arrival here we attended the Sunday services in one of the churches and during that service we heard some of the things often told the world. The speaker was a lady. She made some very bold statements in regard to our people. She said that the "Mormons" were fast gaining sway in the West and to show their strength she said that Utah was represented in the Congress of the United States by six senators and nine representatives, and that the "Mormons" were going to "choke 'Mormonism' down the throats" of the American people if something is not done to check them. She said that in our Sunday schools we use Tom Paine's writings, and intimated that we are not thoroughly civilized. Many other things were said that I will not take time and space to mention. After the service two "Mormon" Elders stepped up to the front and introduced themselves. We asked the speaker where she had obtained her information, and if she had visited Utah and the people there. She said she had not and that the statements that she had made were based on hearsay. A friend of hers, seeing that she was on slippery ground, came to her rescue and she promptly excused herself and left. We were then entertained by the minister, who admitted that he did not sanction all the speaker had said, but thought we, as a people were in the dark regarding the Gospel. We bore our testimonies to him until he was called away. As we left the church, the lady who had been lecturing spoke to us and apologized to us. She said she was afraid we had not enjoyed the services. We told her that it was nothing new to us to hear our people misrepresented. We were both impressed that morning to attend some service, but we had no particular church in our mind, and as we walked along the street we came to this church, and we entered, and here we had the opportunity of refuting some of the false statements made against the "Mormons." The people in this city are nearly all Germans. The Lord has blessed us wonderfully in our labor by raising up kind friends and investigators. Some of the people that have visited Salt Lake City have nothing but good to say of Utah and her people.

STAKE CONFERENCES.

Bannock Stake.

Gentile Valley, Idaho, Nov. 1.—The Bannock Stake quarterly conference was held in Trout Creek ward, Oct. 28th and 29th. There was a good turnout from all parts of the Stake. Elder L. S. Pond welcomed the Saints.

Elder Edward Rose, a returned missionary, spoke of the performance of duty and of the need of having the Spirit of God with us. Elder Howard Thatcher, another returned missionary, spoke of the resurrection. Elder J. G. Folkmann testified that he has lived in the valleys of the mountains and associated with leading men of the Church for thirty years, and during that time all the advice given him, when followed, had been for his benefit.

Patriarch R. H. Williams spoke of the great increase in population in this valley.

At the afternoon session, after opening exercises and partaking of the sacrament, several Bishops reported their wards. The reports as a whole showed an improvement throughout, especially in paying tithes and offerings. Elder Carlos Call, superintendent of religion classes, explained the class work. Elder Denmark Jensen spoke of the organization of the Church with Prophets, Apostles, etc.

Conference was continued on Oct. 29th. Elder Nathan Barlow, superintendent of Sunday schools, reported his labors in the interest of the schools. Elder L. S. Pond spoke of the parable of the sower and applied it to our modern work.

At the afternoon session Elder Denmark Jensen warned the young people against marrying unbelievers, and related several instances to prove that trouble and sorrow result from such unions. Elder Laron T. Andrus spoke of the apostasy and of the restoration of the Gospel. Elder Pond presented to the Thatcher ward primary a banner on account of their regularity and punctuality in attendance.

Conference adjourned for three months.

Cache Stake.

On Sunday, Oct. 28, at 2 p. m. conference convened in Logan Tabernacle. Elder Rulon S. Wells, of the First Council of Seventies addressed the Saints and testified that he knew that the Gospel as revealed to Joseph the Prophet was from God, and that it would make better men and women of its adherents and lead them to salvation.

Elder A. O. Woodruff of the Council of Apostles was the next speaker. He dwelt upon God's way of dealing with the nations of the earth. He also spoke upon the duty of parents to their children, and some other topics.

On Monday morning at 10 o'clock, conference again convened. Reports were given by the bishops of Mendon, Logan Second ward, and Lewiston, showing those wards to be in good condition.

Elder C. W. Nibley addressed the audience and referred to the various commandments given to the Saints for their observance.

Elder Andrew Jenson reviewed the history of the century.

At 2 p. m. Elder Joseph Morrell presented the names of the General and local Authorities, all of whom were unanimously sustained. Elder Rulon S. Wells spoke upon the privileges of the Saints and the freedom of the Gospel.

Elder Woodruff exhorted the Saints to obey the law of tithing.

Elder M. W. Merrill made a few closing remarks, thanking the visiting brethren for the good instructions given.

The choir sang, and the conference adjourned for three months. Benediction by Elder James A. Leishman.

RETURNED MISSIONARIES

Elder R. L. Shepherd, of Beaver, Beaver Co., was set apart on the 20th of July, 1898, for the Southern States mission. He labored fourteen months in the North Carolina conference, and then was transferred to Ohio. After the division of Ohio into two conferences he labored in north Ohio. In the latter part particularly, the work is progressing nicely. He arrived in this city, on his way home, on the 2nd of this month.

Elder Gilbert M. Williams, of this city, was set apart on June 15th, 1899, for the Southern States mission. He labored in the North Carolina conference, in the largest cities principally. He enjoyed his labors and has a good word for the Southern people. He took typhoid fever and lay two and a half months in bed with it. His brother Jos. A. went and brought him home, arriving on Oct. 24th.

Elder Joseph F. Barton, of Bluff, San Juan Co., returned on the 8th of October last from the Southwestern States mission. He labored in the Austin, Texas, conference. After twenty-two months of missionary labor, he took sick, and was released. Previous to that time he enjoyed splendid health and met with much success. He was set apart for the mission on the 11th of Oct. 1898.

Elder Soren Yorgersen, of Shelley, Idaho, returned home on the 12th of October from a mission to the Northern States. He was appointed to labor in the Wisconsin conference, over which he presided the last six months of his mission. He enjoyed his labors exceedingly, he says. Prospects are very promising. During the last four months 34 have been baptized. Two branches have been organized in the conference.

Elder Jesse Fox Cannon, of this city, was set apart on the 15th day of July, 1899, for the Colorado mission. He labored in the Wyoming, East Colorado and West Colorado conferences. He enjoyed his work very much until he was stricken with illness, on account of which he was released, much regretting that he was unable to remain in the field any longer. He returned home on the 28th of October.

Elder Livingston Montgomery, of Heber City, Wasatch county, who was set apart for missionary duty Nov. 10, 1898, in the Northern States, returned home Oct. 4. He labored in the North Indiana conference, where an excellent work is being done.

Elder J. T. Hoagland, of Hagerman, Lincoln county, Idaho, was set apart on the 11th day of October, 1898, for a mission to California. He labored in the Los Angeles and Sacramento conferences, where, he says, the work is prosperous. He returned on the 3rd of this month.

Elder Erastus B. Snow Jr., of St. George, returned on the 3rd of this month from the Southern States, where he has performed missionary labor in the State of Kentucky. He left home on June 18, 1899, and was released to return home on account of his father's death. While in the field he assisted in baptizing eighteen persons. He also labored in Louisville, meeting with success.

Elder F. C. Bramwell, president of the Northwestern States mission, arrived in this city on the 6th of this month. He says the mission is very prosperous. There are four thriving branches in Oregon, in the La Grande districts. From Portland south and west the prospects are bright. A conference has been opened at Salem, where 35 members have been added to the Church, and the Elders are constantly receiving invitations to hold meetings. Elder Bramwell left for his field on the 8th of this month. He is accompanied by his brother, Elder H. A. Bramwell, who assists him in the mission.

Elder O. W. Gale, of Beaver, Beaver county, returned on the 7th of this month from the Northwestern States mission. He was set apart on the 12th day of October, 1898. His missionary labors have been performed in the State of Montana, where the work is progressing nicely.

Elder Axel Modeen, of Gunnison, Sanpete county, was set apart on the 9th of April, 1898, for the Scandinavian mission. He has been laboring in the Stockholm conference, Sweden, where he says he met with good success and received kind treatment. He returned to this city on the 3rd of this month.

Elder Lorenzo Day, of Hunter, Salt Lake county, was set apart on the 6th of July, 1898, for the Northern States mission. He returned home on the 26th of October last. During his absence he labored in North and South Dakota the first ten months, and the remainder of the time in Iowa. He states that he had an enjoyable mission.

This is hard work, most people think. But is it any harder for a man than the old-fashioned way of washing is for a woman? And yet how many women, apparently bright and intelligent, still persist in that clumsy, wearisome, expensive way of washing!

Why don't they get Pearline and save the hard work, the ruinous wear and tear, the needless rubbing and wrenching? Pearline can't hurt the clothes. It's the most economical thing to wash with. Why don't they use it, like millions of other women? 190

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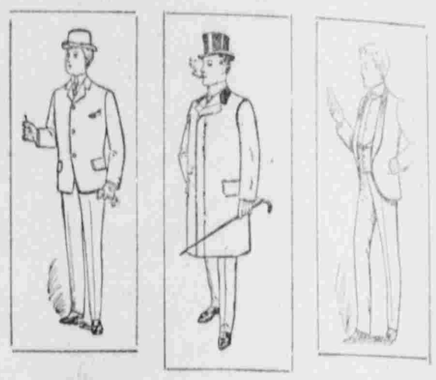

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