













**A Wanderer in the Spirit Lands.** A remarkable book, full of interest throughout. It was written in England by Spirit Franchezzo, and we take great pleasure in adding it to our list of valuable Premiums. This work details minutely the efforts of one who had led a sinful, selfish life on earth, to redeem himself in the Spirit realms. Every Spiritualist should read it. It portrays in vivid language a great moral lesson, and shows the baneful effects of wrong doing, and the suffering and tribulation that follows. In presenting this book to Spiritualists we feel that we are enabling them to become familiar with those spirits who have led on earth a selfish or licentious life, and whose suffering is great before they are able to see the light that betokens a happier existence. This book elegantly bound in cloth and nicely printed, will be our next leading premium, and although the price of it to the trade is \$1.50, it will be furnished for 25 cents to our subscribers, which is far less than actual cost to us. Remember, we pay the postage or express charges on the book, leaving us only a few cents. It will be ready to send out to our subscribers about April 1st, and orders will be received for it at once. Bear in mind, please, that all orders for this book must be accompanied with a year's subscription for the Progressive Thinker.

## The Progressive Thinker.

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SATURDAY, MARCH 30, 1901.

### Departed Glory.

A cablegram from Rome of a recent date represented that city as almost in the throes of a revolution on the school question. The anti-clerical party, it seems, has gained control of the municipal Council. The question of religious instruction in the schools of the city was under consideration. A crowded audience was in attendance. The clerical members of the Council were hissed, and the liberals were uproariously applauded. The former resigned their seats and left the Council chamber and were "hustled rudely and insulted by the crowd on the outside." The prompt interposition of the police probably saved them from violence. Even the clerical journals the next day had to be guarded by the civil authorities to prevent their destruction.

With such progress in the Eternal City, where ecclesiasticism was supreme for ages until a little while ago, and no life was safe that dared resist its demands, there is only a little way when it will cease to be a ruling power. The erection of a statue to Bruno, unveiled June 9, 1889, and the celebration of ceremonies, 30,000 persons present and applauding, while, said the report of the event, "The Pope was much depressed, and refuses to see any one, and for three days has been shut in his room engaged in prayer," clearly foreshadowed the event which culminated with the voluntary retirement of the clerics from the city government mentioned above.

Protestant churches are weeping over the decline of their power, but the mother church, which for ages directed the destiny of the world and dominated its rulers, gives equal proof that its sway has departed. A long farewell to its fading glory.

### He Deserves Immortality.

The whole world is startled at Andrew Carnegie's munificence in the way of donations for library purposes. Mention of his benefactions a week ago are so excellent the week after they are almost shocked at their magnificence.

From every quarter comes accounts of donations ranging from \$25,000 to \$150,000. He set aside \$5,000,000 in trust for his old employees in Pittsburgh, and \$1,000,000, the income to be spent in maintaining libraries in Braddock, Homestead and Duquesne, neighboring localities to Pittsburgh, in which were his iron manufacturing.

These, with other gifts, now aggregate \$27,000,000!

But these separate gifts are only trifles compared to what follows: It is now announced he has set aside \$25,000,000 to be expended in building and endowing a technical school in Pittsburgh, wherein is to be taught the theoretical side of iron and steel making, his late famous industries being only practical exemplifications of what genius can accomplish. This school will be the best in the world, to which students from all nations and countries will resort.

But, good reader, hold your breath, while we tell you further: Mr. Carnegie offers to build sixty-five branch libraries in the great city of New York, which shall be open at all times, and free to the people.

It is stated Mr. C.'s annual income now amounts to one hundred millions of dollars, and he declares it a disgrace to be rich. The world would be better if he could live always, and continue his benefactions in the interest of education.

Listen again to the acclaim, in acts, not words: "Millions for education, not one cent for creeds!"

### A Grand Motto.

Mr. Carnegie should write on his escutcheon, and inscribe on his seal: "Millions for Education, not one cent for Creeds."

He has adopted the words in practice, whether he makes formal use of them or not in the manner indicated. Other millionaires may profit by his action and gain immortal renown.

### The Church Accepts Evolution.

The spirit authors through Hudson Tuttle, were the first to claim evolution as evidence of a future life. The foundation of this proposition was laid by them in the "Arcana of Nature," written before Darwin had published his theory. It pervades all that they have since written. They claimed that the materialist had no new argument in the doctrine of evolution, as they claimed, but that life first expressed in individual form in the cell and its homogeneous aggregation in the protozoa, ascended through higher and higher forms to man. This advancement did not stop with him, the highest possible expression in physical matter, but through man a spirit was evolved which continued right on in an unending progress.

Critics ask curiously, "How can spirit be evolved from matter? How can the lesser produce the greater? It is nonsense to talk of life being produced from matter. If a being has an endless future, must it not have an endless past?"

These objections were answered one by one, and to the merit of some scientists, the spirit authors declared matter to be living, that there was no dead matter. That was written and published thirty years ago. Now every scientist in the world believes that there is no "dead matter."

The ministers of the gospel, seeing the mighty force of the argument furnished by evolution, continued across the borders of this into that of the next life, have not had the honesty to give the source from which they learned this wonderful extension of the Darwinian theory, but make it their own. Yet it must be remembered that when the spirit authors were daringly publishing this extension of evolution, and extending the reign of law to the world of spirit, the theologians were fighting Darwin and his followers tooth and nail, and could find no words strong enough to convey their disapproval, scorn and hate. Now the theory applied to the physical world has been demonstrated, and these same theologians come forward, and in the words of the spirit writers, claim evolution as fundamental evidence of the future life, and hence of their religion.

### Question of a Scholar.

Professor Haeckel, in his "The Riddle of the Universe," after telling of the gain in scientific knowledge during the last hundred years which has changed the world's civilization, and saying "there has not been in the same time any remarkable progress in moral and social life," then inquires:

"Why, with all the wonderful advance in the knowledge of Nature, and the almost equally wonderful application of that knowledge to commerce, labor, and technical science, do men remain so untruthful, dishonest, vicious and criminal?"

We beg to assure the philosopher that this all comes from the damnable influence of church creeds, made especially, one would suppose, to powder to vice and crime.

A person may be guilty of every wrong, "roll sin like a sweet morsel under his tongue," then repent at the last hour, believe in the atoning blood of Jesus, be forgiven, and enter at once upon a heavenly reward.

There is not a criminal, however great his offense, who was reared under the influence of the popular churches—and there is rarely one who was not—who does not expect to escape all punishment in a future life, and all the consequences of guilty action on earth, by gaining a free pardon before he dies. For this reason we insist that the church teaching is positively immoral, and encourages wrong doing by the easy method of escaping the penalty for transgression.

The reader will excuse an eloquent quotation from Prof. H.'s book which shows he has traveled along the same lines of thought we have expressed. We quote:

"The goddess of Truth dwells in the temple of Nature. In the green woods, on the blue sea, and on the snowy summits of the hills—not in the gloom of the cloister nor in the narrow prisons of our jail-like schools, nor in the clouds of the Christian churches. The paths which lead to the noble divinity of truth and knowledge are the loving study of Nature and its laws, the observation of the infinitely great star-world with the aid of the telescope, and the infinitely tiny cell-world with the aid of the microscope—not senseless ceremonies and unthinking prayers, not alms and Peter's pence."

### Education a Necessity.

Danton, of French Revolutionary fame, he, who declared when Robespierre had accomplished his ruin and determined on his death, "I would rather be guillotined than guillotine," and again, "my name will live in the pantheon of history," expressed a grand truth when he said:

"Next to bread, the first need of the people is education."

Not mythology, not some romancer's story of the gods, some speculative theory of an imaginary heaven just above the clouds, nor a hell "under the fat earth," but real knowledge of the world, its physical changes, convulsions, upheavals and depressions; its population, acquaintance with the manners, customs, laws and institutions of the people, and their struggles to gain a lasting triumph over the crudities of Nature, and to establish justice, protection to life, limb and estate, with the art of defending the weak from the aggressions of the strong and a combination of the multitude—all these and more are the products of a true education.

Morals and correct habits are acquired by education. Religionists associate ethics with their creeds, but ethics cannot be taught by religion.

Aethically taught, religion consists in the worship of the Gods, and has little to do with adding man in his needs. Carnegie, with his love of education, and his magnificent contributions to place knowledge in reach of the people, unless he accepts the "dream-begotten God as his Savior, has no occasion to hope for heavenly reward on the contrary, because of his rejection of creeds, his destiny is with the damned, else orthodox preaching is of no account.

### The Gladdest of Arts.

"Bliss Carman" contributes another of his finely studied articles on political economy and sociology. "The Dreary Science," as political economy has been termed, under his treatment becomes quite pleasant reading as well as thoughtful and instructive.

He says, in the Evening Post, of this city:

"When I wrote of 'The Dreary Science' (meaning political economy and sociology in general), I tried to express the sense of depression one must have in the pursuit of such investigations. The analysis of evils and ill conditions, of misery and oppression, cannot be conducive to a cheerful frame of mind."

Perhaps, however, no science in itself is very cheerful. The happiness we derive from new perceptions of truth is at best a lonely consolation, somewhat lacking in the humane qualities of joy. And I dare say the reason of this is that our activity has only been one-sided; whereas we are so organized that all of our faculties require activity, and unless we constantly transmute new knowledge into emotion and action it will not profit us to the full; just as any amount of aimless activity undirected by reason and uninspired by spirit is bound to prove fruitless and futile.

And what we need to give zest and pleasure to our knowledge is practice. Activity aids our mental digestion, as food aids our physical. And unassimilated wisdom is but an incumbrance to the mind.

So that I much doubt the value of the mere study of social ills, unless it is accompanied by reform in ourselves. After all, the preacher's lot is a sad one—forever to be proving platitudes. An hour of practice is worth a year in the pulpit. I derive our legitimate pleasure from new knowledge, and I instantly test and use it. The test of truth, like the test of goodness, is not only its reasonableness but the gladness inherent in it.

If the saddest of sciences is the science of economics, perhaps the gladdest of arts is the art of life. For there we surely must bring into play all our powers; and I do not know any more certain assurance of happiness than the opportunity to use every faculty, and to attain to its utmost capacity. And by that I do not mean the use of any one to excess, or even in excess of the others, but the use of all equally, so that all our nature may be developed and satisfied. There is no studio like this beautiful world (for all its dust and grime), and no artist whose lot is happier than that of the artist in life.

Whatever may be the best solution of the unending question, one thing is certain: we must each solve it for himself, wisely or ill, since our part is to be played. And the very conception of life as an art, is in itself a stimulus and encouragement, and the beginning of happiness. For art as something apart from life, and so, indeed, in our modern civilization it is. In reality, however, art is only the love that we put into our work. It is the flavor of toil, the good taste life leaves behind it.

If only freedom can be won for the workman, who can say that our great social dilemma will not be near solved? For then our natural love of activity would lead us always to be doing things we cared for, and the work of our hands would take on the beauty which is the guise of spontaneous gladness. Every man would be an artist, and wage-work would go as personal slavery has gone.

But perhaps it would be more accurate to say nominal slavery. For though it is illegal to buy and sell a man's person, we seem actually to trade in his freedom. We tell him he is at liberty to leave one job and look for another, but at the same time we take good care to allow him no more than a starvation wage. But with the abolition of labor-slavery, and the re-establishment of every workingman's right to the ground he stands on, we should be reinstated in our right to happiness in our work.

For now, as long as a man works at any productive occupation which helps to increase the wealth of the world, he remains comparatively poor; but as soon as he gives up doing any productive labor and concerns himself only in speculating in other people's labor he begins to grow rich. That is to say, the great material rewards of the world fall to the unskillful members of human society, while all the useful members remain in bondage. To my mind there is something wrong in such a system. It does not commend itself to my conscience, and that is the only means I have of telling wrong from right. It appears to me wrong, just as evidently as the results of the system (as we see them in the civilization about us) appear to me ugly.

Well, what shall we do about it? How shall we secure freedom for ourselves and for the people? We might and some good, wholesome socialist doctrine, and devote ourselves to that. Certainly the cheerful art cannot be practiced to perfection in our present imperfect environment. And a good deal of rough pioneering is to be done before we can sit down to enjoyment.

So, if you have any social convictions it will be well that you should thoroughly, and then put them to use. They will bring a fair share of happiness in itself. Then, too, much of the energy wasted in war might be more usefully employed. I suppose that fifty thousand men, working for two or three years as hard as an army works in the field, could make a big city tolerably free from fifth diseases—for the time being—at least.

Probably, too, if we could have freedom of occupation at home we should not want to go to war. Men are willing to risk their lives in battle because they are accustomed to it under the industrial order. The grind of necessity (that is to say, the tyranny of a false system) is so severe that a year's skirmishing in the army is a pleasant diversion.

If you will give the workman freedom you may declare war until you are blue in the face, but you will not get anyone to enlist. Men will be too eager to stay at home and mind their own business. It will bring them more happiness than any amount of campaigning; and men will do what makes them most happy.

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### What Is Beyond Death?

Dr. Morgan Wood, one of the most popular and leading ministers of Cleveland, Ohio, had for his subject in a late sermon in Plymouth Church, "Is There a Heaven?" The most critical Spiritualist could not find an objectionable sentence in all his most remarkable speech. A brief quotation will show the reader what wonderful strides the pulpit has made within a few brief years:

"No era of the world has ever seen a time when men and women have been so keenly interested in psychic problems and mysteries as now. There has never before been so much speculation over these questions. There has never before been at hand so complete a bibliography from which to select authorities."

"The professors in the universities try to interest their students in these problems and place at their disposal the books to use, and the means to arrive at an understanding of the subject. The medical science is deeply interested."

"I remember when the first mesmerists wandered about the country giving exhibitions and they were regarded as tricksters. Now hypnotic power is science, a scientific fact. Spiritualism was at one time regarded with contempt and people would have laughed at the idea of physical magnetism of healers. Now we pause, face to face with these things not for contempt but for lack of understanding of what lies beyond."

"We do speculate, we wonder. I never yet stood by an open grave but that as I pronounced the words of the service the thought came to me, 'I wonder what is beyond.'"

"Heaven must be a state, rather than a place external. The geographical idea of heaven has been a great attraction for the masses. It is a mistake. The mind makes its own environment and it can be what the mind chooses."

How true it is that all ministers as they "have stood by an open grave" have in their perplexity thought, "I wonder what is beyond?" The only light they have had, the Bible, has not given a single ray of light on the subject. The lurid phosphorescence it has shed, has distorted rather than illuminated. How joyful it must be to one of these to receive the knowledge of the future life Spiritualism gives!

But Dr. Morgan Wood has reached dangerous ground? or what would be for a weaker man? He is so strong in moral power and his heart on his church, that he has been able to carry it with him.

### Science at the Front.

Now comes information from Germany that Mr. Gustave Conz, an electrician of note, has been making a special study of air currents and their force, with a view to utilizing them for the generation of electricity. He has already set up an experimental plant at Kapellen, in Schleswig-Holstein. The windmill with a 35 feet sweep, and 30 horse power, is connected with a dynamo running at 700 revolutions a minute, giving 120 amperes at 100 volts. A storage battery is used in connection, to retain power, while the air is still. Any number of mills can be joined to increase the force to a limitless extent.

These air currents, as well as the waves of the ocean, are destined to supply man's needs for purposes of illumination and heat, and motor purposes.

When old Boreas rushes down from the North in wildest wrath, bringing ice and frost, and great winds will hither him to the car of progress and compel him to generate electricity to supply the needed warmth in every home, while during the long cold nights of winter he will produce the light of day, and propel the machinery in all the factories.

Pessimists have predicted when the coal supply shall fail, and the forests be cut down, man will freeze to death, and the earth will cease to be inhabited. But here in embryo we have a new source of heat and power which is practically inexhaustible. Should the light of the sun be extinguished—an impossibility, for it, too, is electric—the energy of the surging waves on which old Neptune rides, and the winds with Boreas and his aerial companions, will supply all needs for warmth, light and motor force.

Thus another scarecrow of churchmen, always predicting an impending calamity, may be retired with a burnt-up world and a sulphurous hell. What will be their next device for terminating mundane affairs?

### To the Memory of Eve.

A proposition in Central Village, Ct., to build a monument to the memory of dear Mother Eve was received with wild enthusiasm, at a late meeting. By all means let the project be carried into execution. Depict on one side the serpent standing on his tail, using his most seductive language to our esteemed maternal ancestor urging her to eat of the fruit of knowledge, concluding by contorting a declaration of Lord God by saying, "In the day thou eatest thereof thou shalt not surely die," the very language of almodora orthodox clergyman, who defines the evil day to another life, and assures those who accept faith in a virgin born God that the penalty can be wholly escaped. On the obverse the young wife, made of a rib, should be represented in hiding with our paternal progenitor, while the Lord God, walking in the cool of the day, should be represented in search, and following: "Where art thou, Adam?" On another side the serpent pair should be represented in flight, while the Lord God stands smiling, holding the fugitives out of the garden. In front the principal character might be represented making coats of skins for the fatherless pair, or, perhaps better, placing the Cherubim at the east gate of Eden, and fixing a flaming sword turning every way to keep away intruders and to protect the tree of life.

It is a wonder the monument was not erected years ago, but let us have it now, preserving the parties in the costume of the period represented, in purest marble.

The Arizona Legislature, with thirty-six members, boasts of only three who are women. A summary of recent investigations into Life, Love, and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

"The Pantheism of Modern Science." By F. E. Titus, Barrister, Toronto, Canada. A summary of recent investigations into Life, Love, and Substance, and conclusions therefrom. Price 10 cents. For sale at this office.

### A Queer Decision.

A Paterson (N. J.) judge has put himself on record as a Dogberry, by a decision, which should shame American justice. Why should Americans in China expect different treatment than they accord to Chinamen in America? In China the Boxers take it in hand to right their wrongs, and in the United States, judges under the pretense of law, do the same.

Sing, a Chinaman, was arrested for throwing a flat-iron through a window. Sing wanted to go on the witness stand and testify. Judge Barkalow said it could not be.

"You see, he is a disciple of Confucius," he said, "and so does not understand the nature of a Christian oath."

"But he is a Christian, your honor," declared his lawyer. "He goes to Sunday-school every Sabbath."

"But what does he go for?" "You stump me there, your honor. How can I tell what any man goes to church for? He may go for religious purposes, or because his wife makes him, or to look at the pretty women. I assume that Sing goes to Sunday school to learn the Christian religion."

"And I assume that he probably goes there to learn the English language. He cannot take the oath required by the constitution and cannot testify."

Everyone well knows that the oath administered on the Bible is a mockery; an idle form, and that it has little influence in making witnesses tell the truth. No one knows this better than a judge before whom it is daily illustrated. There is no doubt that a Confucian has as much fear, and more, of disobeying the precepts of that great sage, as a Christian has of horror that may befall him if he falsifies after kissing his Bible. But—heaven have no rights Christians are bound to respect!

### Still Hammering and Pounding Away.

The Higher Critics, as they are called, have made such terrible havoc with Old Testament literature, showing that the books are fragmentary matters collected from a multitude of sources, and written by persons widely separated from each other both as to time and place, that they have absolutely overwhelmed the better educated of the clergy, and caused many of them to be silent when their defence of the book was most needed.

At an English Church Congress held some time ago this subject came up for discussion. Members seemed afraid to express themselves. They did not dare to give utterance to their honest opinions, doubtless conscious that they would lose their "livings" should they do so. Rev. Dr. Wace, who we judge is a professor in some institution where preachers are manufactured, is reported to have said:

"As a teacher of candidates for Holy Orders, I could not, if I held the views of some modern critics, advise any young man to say solemnly at his ordination, that he unfeignedly believed all the Canonical books. Similarly, plain men and women cannot read their Bible with the certainty of believing a single word of it."

Thus the very scholars, even those occupying high positions, "hammer and pound away at the Bible," and the noise they make, mingled with those outside the church, will not be silenced until the book is relegated to its true position as fabulous or mythological.

### Words of Wisdom.

The Chinese Ambassador to Great Britain, in an official communication, placed himself on record by saying some time ago:

"It will be quite impossible to have peace in China so long as foreign missionaries are allowed to interfere with the institutions of the country; and no Government at Pekin can be strong enough to protect unpopular missionaries throughout so vast an empire. We may not be able to keep these missionaries out of China, because we are not a fighting nation. Anything will be better than the missionaries. Peace, prosperity, and healthy commerce will be impossible until the missionary shall have been eliminated from our local problem. Recall the missionaries, and all will go well."

In view of past experiences this earnest appeal should be heeded; but on the contrary the disturbers of public tranquility are everywhere active in preparing for a new descent on China. If the consequences would fall on the aggressors only we could well remain silent; but other wars will follow, and a standing army of foreigners will be required to preserve the peace, and peaceable citizens at home will be compelled to share in the cost of such armies.

### Philosophical Reasoning.

A correspondent of the Christian World accounts for the lack of interest in Sunday-Schools, and the falling off in attendance, by saying:

"As long as the leaders of our Sunday-Schools cling to the old-fashioned fathers, and teach scholars the world was made only six thousand years ago; that physical death was introduced into the world in consequence of Adam's sin; that every child is born into the world a sinner—a child of the Devil; that the Bible from the first verse of Genesis to the last in Revelation, is the actual word of God, specially revealed by him, and true in every particular; that science, and history, and the Higher Criticism—of which they know nothing save the name—are, if they conflict with their views, inventions of the Devil—so long we shall have a leakage in our Sunday-Schools."

### J. W. Ring.

J. W. Ring, of Galveston, Texas, is now president of the State Association. Mr. Ring is a talented young man, and is destined in the future to act an important part in all reformatory work in connection with our cause. He has been lecturing for a society in Galveston for several years, and has accomplished much good.

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## Eight Remarkable Books.

### "A Wanderer in the Spirit Lands."

Our New Premium Book, "A Wanderer in the Spirit Lands," will be ready for delivery about April 1st. Orders for it will be received now. It is a very valuable book. We are now offering these eight Premium Books to those who send in a year's subscription for \$2.50. After paying postage or expressage on them we realize about \$1.50 for the eight books. No where else on this green earth has such an offer been made before. Remember, please, that these books are only sent out in connection with a yearly subscription to the Progressive Thinker. For further particulars see 2nd page, and also the top of 4th page.

## The Seven Premium Books.

To the Editor: I want to thank you for the seven premium books. I am at a loss to comprehend how you can afford to give them for the small sum you ask. Every person who is interested in his own self and family's welfare ought to have them. I also thank Mr. J. K. Hammerle, through whose kind solicitation I was made acquainted with the truth.

LOUIS H. KROPP, Hamilton, O.

## The Only Way to Keep Posted

Many people and especially Spiritualists, are depriving themselves of very much pleasure and profit by neglecting to take a Spiritualist paper, as it is the only way to keep posted on the advance of free thought and free speech, and leads to a higher and purer mode of living.

Portland, Mich. G. W. PEAK.

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Please answer this question. You certainly can not be posted on the Spiritual or Occult events unless you take a Spiritualist paper. Two cents each week pays for The Progressive Thinker. Subscribe for it.

### Impeached Testimony.

A successful lawyer will not trust his case before a jury to the testimony of an impeached witness. An honest one would prefer an adverse verdict than a judgment in his favor based on such discreditable evidence.

We have sometimes questioned the wisdom of bolstering Spiritualism by quotations in its favor from a book whose errors are so marked, and so numerous, that more than a thousand conflicting sects have been built on its authority, and the end is not yet. It may tickle a few into the indorsement of our faith, but are not others repulsed to a far greater extent?

The proofs of a continued life come to us now, to persons of integrity yet in the flesh. They are overwhelming, personal, positive, and convincing. As showing that the Bible writers had such knowledge, so far corroborative of living evidence, there can be no objection to it, though the book itself as original evidence on which to base a general fact is worthless.

### Correction.

In an article by Geo. M. Ramsey, M. D., occurred the following sentence: "At the depth of two miles the pressure [of water] is 24 tons to the square inch." It should read two tons instead of 24.

### A Practical Test.

At a municipal election in Moundsville, West Va., on March 14, the prayer-gage was called into service to defeat the license candidates for office. An all day prayer-meeting was held in the Methodist church, where the leaders made their headquarters and wrestled with God, then again at work at the polls. Each hour the church bell was rung to notify all parties that the contest was still raging between the rum-blend and the servants of the church. We own our sympathy always against the saloon when the law is not defied, and violence is not resorted to, but our side was defeated at Moundsville by 12 majority.

It does seem as if that occasion was a good time for the Lord to have answered prayer, but if perfectly deaf he could not have shown greater indifference, or lack of interest in the matter. If a prayer-answering God why does he not come to the front on such occasions?







discourse by spirit Bishop Haven, given especially through the hand of Carrie E. S. Twiss, &c. For sale at this office.



QUESTIONS AND ANSWERS.

This department is under the management of HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will be withheld. The correspondence of this department has become excessively long, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the extraordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Antiquarian: Q. What have you to say of the recent excavations which are claimed to prove that most, if not all the so-called gods were men?

A. It has been held for a long time theoretically, that all the gods were once men. There was no doubt about the Hero-gods who stood in the dim light, half mythic, half historic, but beyond these were gods who while retaining human likeness, were idealized into creators with almost omnipotent power. Were Osiris and Isis once living in marriage and love, and were Horus born to them? or were they deities of their man to explain the present problem of creation? Was Jupiter a hero of a remote age, or a fancy? And Jehovah—was he also a great chieftain, warrior and law-giver, far above the people that they misunderstood and worshipped him, until succeeding generations forgot all except his godship?

Some critics have said nay, others have affirmed that the evidence is conclusive. Mr. Amelmeun excavated in the tombs of Isis and Osiris at Abydos, and discovered what he regards as conclusive evidence that these great deities were human beings.

Now Prof. D. G. Hogarth, famous for his researches in Greek archeology, has verified the traditions of the Cretans by his exploration of the cave said to be the birthplace of Zeus, or Jupiter. By blasting he gained an easy passage, and with his workmen entered the infernal labyrinth of chambers. One by one he found a circular wall of masonry, which showed that it was the Holy of Holies, where the greater rites, the most secret were performed. So many ages had it been used that the ashes, shreds and mould from the burnt offerings covered the floor for five to seven feet in thickness. This was the slow accumulation of ages, beginning in unknown time, and coming down to about eight hundred years before our era. There on every projecting ledge and in every crevice, votive offerings were found, bronze, knives, axes, pins, cups, amulets, statuettes, rings, etc., gifts of the worshippers.

Here Minos, the king of Crete, came to consult his father Jupiter. As Minos went up into the mountain to receive the laws of Jehovah, Minos went into the mountain cavern to obtain the famous laws for his people. This awful gloom of the cavern, dimly lighted by the blazing altar, the air stifling with smoking incense and burning flesh, furnished an impressive setting for the god drama, in which the high gods conversed with mortals. Already the priests had seized their opportunity and imposed themselves as representatives of the gods. Here began these religious rites which constantly added to, and made more symbolic, imposing and terrible, because of their mystery, the mysteries, the vital religion of the Greeks, and the parental source of the Christian church.

Writers on this subject, in their eagerness to trace old godship to human beings blend the ideal with the real. Hogarth does not escape this error. There can be no doubt of the human origin of the God Jupiter, but a great chieftain, and the selection of this cave by the priests as his birth-place is as admirable as that of a manager by priests of another cult for their deity. But why did the priests defy a man? Why was it necessary to exalt a man with the attributes of godship?

Because, beyond, there was an ideal which the man symbolized. The god-idea existed before the human representative. Zeus as a god was a vastly more august figure than the mighty chieftain of the heavens. Zeus was the archetypal sky, the canopy of heaven; the personification of the air, the universal breath of life, as Neptune was of the waters. This symbolism conveyed the fullest philosophy, attempting an explanation of the forces of nature, and while the priests and more advanced minds understood, the mass of people accepted literally.

Hence although it may be proven beyond doubt that the cavern in Crete was the birth-place of Jupiter, and that he was a chieftain revered for his prowess, there remains the fact that he, with all the list of hero-gods, personifies an idea vastly more remote in time; an idea which has no birth-place or parentage.

That idea was conceived in the minds of man in the childhood of the race, when ignorant of cause and effect, and filled with awe at the mysterious process of creation. It was the idea that behind the curtain of events dwelt beings, like himself, for any other would be unthinkable, irresponsible, remorseless or hateful in their moods, and later the accessibility of these beings, representative of the forces of nature, entering the human form, to lead or instruct their favorite tribe or nation. It was all a mistake. It was all the idle fancy of childhood. Helpful, because the human mind is so organized, that advancement could take place on no other line.

A. S. O.: Q. Was there any city of ancient times as large as some of the modern?

A. The population of ancient cities has been greatly overestimated. The tendency was always to exaggeration. The ancient world never saw a city as large as London, or one-fourth its size. This will be axiomatic when it is considered that in the old time, there was no mechanical transportation except that of beasts of burden, and small boats to support towns. Just imagine the situation of London or New York, were all railroads and ships taken away except smallest coasters, propelled by oars and clumsy sails. It takes the whole world to feed such a great city, and were its commissariat confined to the surrounding country, the people would starve.

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and Its Laws." For terms, address Hudson Tuttle, Berlin Heights, Ohio.

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London with its six million inhabitants, and nearly 700 square miles of area, is the largest city that has ever existed, and its immense population is made possible by the modern means of transportation, and the skilled methods of cultivation.

Mrs. Fred Craun: Q. What is the population of the world, and adherents of religious sects?

A. The population of the world is estimated at 1,400,000,000. This is conjectural, for no census was ever taken of the tribes of Africa, or inaccessible parts of Asia, and that of China is unreliable.

Of these the Greek church claims 98,000,000; the Roman Catholic, 200,000,000; Protestants, 100,000,000; Mohammedans, 100,000,000; Buddhists, 340,000,000; Jews, 6,000,000; leaving for the paganism of savage and barbarous peoples, 50,000,000, or over one-third the population.

Mrs. C. M.: Q. Where can I procure, and at what price, such an electrical battery or machine as is used in circles?

A. This correspondent labors under a mistaken belief that such batteries are used and are necessary at circles. As electricity has no influence whatever in the manifestations, the most delicate instrument being unable to detect its presence in the moving table or the atmosphere of a medium controlled, it would be as useless to place a battery near a circle or medium as it would a pull of water, or other unrelated substance.

If, however, there is a wish to test such appliances, such batteries can be purchased at most drug stores or through them, at prices ranging from five to twenty-five dollars.

Mrs. M. Brockie: Q. Can you inform me where I can obtain a piece of loadstone?

A. Dealers in minerals can supply the magnetic iron ore. If, however, it is the magnetic quality that is desired, the artificial magnet will be most serviceable, and it is incomparably stronger. This can be obtained at most toy shops, or in more elegant form, of dealers in electric and magnetic appliances. For psychic experiments, the magnet is far preferable.

THE REAL CHRIST, As Revealed to Modern Seership.

The very able article by Prof. Jenks in the January North American Review, entitled "The Religion of a Layman," offers food for deep and serious thought to our friends of orthodoxy. It may be that our orthodox friends may gasp at the spectacle of the image of Christ, in a thousand watery atoms, at the base of the altar of truth. The Christ of the old theology is dead. The vision of the real Christ is dawning upon the world. Christ the seer, Christ the healer, Christ the Spiritualist.

The Christ of orthodoxy has served his purpose, has taught his lesson. He has enshrined himself in our memories, and reared his image in our thought. Now he steps down in the light of truth, and the real Christ takes his place.

He is facing orthodoxy to change its definitions, one by one. First the old weird barbarous hell and its burning, blazing brimstone. Then the conception of creation, the evolution of matter through countless ages. Then comes the definition of a miracle, and then the inspiration of the scriptures, and now comes the new conception of the real Christ.

Review the theological text-books of the last century and notice the evolution of ideas.

First one definition was changed, and then another, and another, until the time is almost now when a new theology stands before the world.

It is as if the world for centuries has been looking through the wrong end of the telescope. We have viewed Christ as God, above but not of us. We have conceived him as the ideal, and not the real—flesh of our flesh, blood of our blood, spirit of our spirit.

The things which I do ye shall do also." Christianity has misconstrued passages of that kind, or has consigned them to the category of the things too great for comprehension.

The vision of the real Christ is ours. His life is possible to us, his power is possible to us. Truly we are growing, and I, into a diviner atmosphere; God's life and our sight rested and our ears opened. We have grasped the infinite, and the divine ego is permeating our lives and thrilling our thought with the intensity of its force.

Then as these things dawn on our spiritual vision, we realize that our Christ is the greater Christ because he was a man, as we are men; because he died a real man, and was only as much the son of God as we are sons of God. And we are happy and free, because our religion needs no theology. Because theology is no longer the problem of life, the sphinx riddle ever crying for solution. This religion of nature has become gloriously simple as the prattle and laughter and joy and love of little children. No more struggling doubt, no more mysticism, no more stiff and antiquated orthodoxy, but the free theology of God's truth, and have let the forces of life, and the garbage heaps of time, and have wandered back to first principles, back to natural laws, back to God's voice, and to bathe our tired souls in his boundless love.

HENRY H. BROCKBANK, Utica, N. Y.

MASS MEETING.

Held March 12, 13 and 14, at Odd-Fellows Temple, Philadelphia.

Monday evening, March 11, there was a large and enthusiastic gathering of Spiritualists at the Casino, in Thirteenth street, above Girard avenue, the occasion being a reception tendered by the First Association of Spiritualists, of this city, to the members of the other associations of Philadelphia and the National Association. Representatives of associations from all parts of the United States and Canada, who will be present and take part in the grand rally and mass meeting in the interest of Spiritualism, in Odd Fellows Temple, were present. Captain F. J. Keffer, president of the First Association, presided, and called upon Mrs. M. E. Cadwallader, vice-president of the First Association, who extended a hearty welcome to the visitors, and also spoke of the objects of the mass meeting. Thomas M. Locke, vice-president of the National Association, responded.

Tuesday, March 12, at three days' mass meeting, under the joint auspices of the Spiritualists of Philadelphia and the National Spiritualists Association, was opened in Odd Fellows Temple by Captain F. J. Keffer, president of the First Association of Spiritualists of Philadelphia, which was founded in 1852, and it is claimed, is the oldest association of its kind in the world.

Captain Keffer announced the purpose of the meetings, which, he said, were the first grand rally of Spiritualists in this city since 1865. He was followed by Thomas M. Locke, vice-president of the National Association, who introduced the National president, Professor H. D. Barrett, of Boston, Mass., who said Spiritualism was having a great revival throughout the country.

Dr. N. P. Ravlin, of California, delivered the address of welcome, after which Mrs. Fannie Allyn, of Stoneham, Mass., and Mrs. Minnie Brown, of this city, spoke, the latter giving "spirit messages."

Vice-President Locke opened the evening session, which was addressed by President Barrett, who told "what Spiritualism is doing in the world by educating the people along altruistic lines." He was followed by Rev. B. F. Austin, of Toronto, Canada, who is said, was tried for heresy and expelled from a Methodist conference on account of his Spiritualistic beliefs.

Wednesday, March 13, Mrs. May S. Pepper, of Providence, R. I., delivered half a score of messages from spirits of the departed to their friends or relatives who were in the audience.

In some instances Mrs. Pepper was able to tell the names both of the spirit and the person from whom the message was intended.

Dr. Austin, Mrs. Allyn, Prof. Wm. Lockwood, Mrs. Pepper and Miss Margaret Gaule took part in the exercises. Thursday, March 14, at the afternoon session, Capt. F. J. Keffer, of the First Association of Philadelphia, gave an interesting address. This is the oldest Spiritualist association in the world, having been established in 1852. Samuel Wheeler, David McVeigh, Mrs. Allyn, Prof. Lockwood and M. E. Cadwallader were among the speakers.

Both sessions presented excellent programs. The most interesting feature of the evening session was the exercises of the Junior Spiritualists represented by the Lyceums of the city and the Young Peoples' Sunday School Club, auxiliary to the First Association of Spiritualists of Philadelphia. Mrs. May S. Pepper and Miss Margaret Gaule gave spirit messages, and Dr. N. P. Ravlin delivered a stirring address.

The following were unanimously adopted: The Spiritualists in mass convention here assembled, affirm a knowledge in the continuity of all life and its operations in accordance with nature's principles, and we affirm a knowledge of conscious spirit individuality after transition, with the power of communicating, under proper conditions, and in accordance with nature's principles, with spirits incarnate; and we affirm that spirit assumes its new relations, in the new world, with the same moral and intellectual advancement and growth it possessed before transition, and we also affirm that spirit progress and evolution manifest in this life are not interrupted or suspended by dissolution of the physical body, and that advancement comes only by and through individual efforts; therefore be it

Resolved, That we hold that mediumship is the bed rock of our Spiritualism. The most interesting feature of the evening session was the exercises of the Junior Spiritualists represented by the Lyceums of the city and the Young Peoples' Sunday School Club, auxiliary to the First Association of Spiritualists of Philadelphia. Mrs. May S. Pepper and Miss Margaret Gaule gave spirit messages, and Dr. N. P. Ravlin delivered a stirring address.

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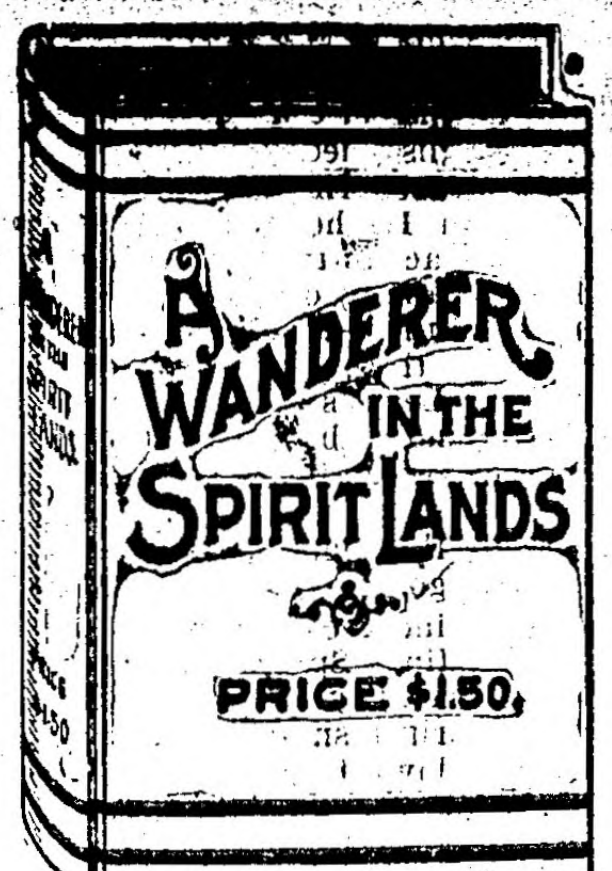
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among the first to recognize and advocate the equality of women in religious, social and intellectual life, we re-affirm that experience has confirmed and sustained our belief.

Resolved, That the thanks of this convention are hereby extended to the officers of the N. S. A., the visiting speakers and mediums, the local societies, and all those who have assisted in making this convention a success.

Resolved, That the hearty thanks of this convention are extended to the Spiritualists which has so faithfully and generously aided and seconded the efforts of this body, and we also note with pleasure and appreciation, the growing tendency on the part of the secular press generally to treat us fairly.

All of which is respectfully submitted. M. E. Cadwallader, chairman, representing First Association of Spiritualists of Philadelphia; N. P. Ravlin, representing Philadelphia Spiritual Society of Philadelphia; D. McVeigh, vice-president Second Association of Spiritualists of Philadelphia; H. C. Bordewich, Norway; Mary Humphries, president Woman's Progressive Union; Philadelphia; I. N. Buckwalter, vice-president First Spiritual Society, Rye, N. Y.; Richard F. Adams, president First Spiritual Society, Wilmington, Del.

During the entire three days' sessions the enthusiasm was unbounded. Every one worked with a will to make the meeting a success. The Committee of Arrangements, with the venerable Capt. Keffer, chairman, were untiring in their efforts; nothing was left undone. The last session was mainly devoted to the Lyceum and Junior Spiritualists. The Lyceum went through the same exercises and lessons as they have every Sunday, consisting of 'golden' chain recitations, musical readings, singing, callistics and recitations, interspersed with vocal and instrumental music by the scholars, concluding with a salute to the Star-Spangled Banner.

It was an inspiring sight to see our young people marching into the auditorium, each bearing an American flag, and singing "America." The program was in charge of Mr. Arthur Grob, the conductor of the Progressive Lyceum of the First Association, who made some remarks bearing upon the Lyceum work. Miss Carroll also gave a short address, urging all Spiritualists to seek the truth from every source.

We feel that this meeting will be productive of much good to the cause in Philadelphia, and are also pleased to record that the secular press treated us fairly and without prejudice.

M. E. CADWALLADER.

A Lucky Dream.

Flinday, O.—Fifteen years ago, Mrs. Mary Trucker, of this place, being unemployed, and having no other means of support, placed them in the Cleveland orphan asylum. This was the last she knew of them, as the rules of the institution prevented visits or communication of any sort.

Strangers adopted the children, and they were separated and made to forget, as much as possible, that they ever had other parents. As the years passed, the mother's longing to fondle her children, and to see them, became almost unbearable. She was permitted to see them only once, and then they were separated to be told where they were.

One day a letter from an unknown source came to her, telling her that her eldest girl had died. The light went out of the mother's life, and she gave up as hopeless the task of finding the others.

Wednesday, Mrs. Trucker received a letter written in an unknown hand. It was from the daughter, she supposed. The girl had been adopted by a family named Hall, at Wakeham, Ohio, and two years ago became the wife of Ernest J. Haskins, a prosperous young farmer living near there. The girl had always believed that her parents were dead.

A short time ago she had a dream in which she saw her mother. The dream clung to her memory day after day. She had no peace of mind until she learned from what institution she had been adopted. She went there and asked for information. The orphan asylum authorities told her all they knew.

Then she wrote the letter that carried great joy to the heart of her long-lost mother. There will be a happy reunion in a few days, either here or at Wakeham.—Cleveland Plain Dealer.

WAR IS HELL.

Some Illustrations of Its Character.

Anybody doubting these well-known words, attributed by some to Sherman, by others to Ingersoll—let him come forth and disprove them. Our plous forefathers loved hell so well, that they could not afford to wait for the one instituted by them in the next sphere, but had to have one right here on earth, to appease their brutish appetites, and this earthly hell seems destined to outlive the other. Indeed, though the belief in a future hell is diminishing more and more, that of war is kept in full blaze, and the endless procession of devils attending to it is headed by the very nations who pretend to lead the world's civilization.

However numerous the men and women of to-day, whose feelings revolt against war, their number is by far not big enough to vote a speedy abolition of that scourge of humanity. It is remarkable, how even in this enlightened century, thoughtlessness, adherence to time-honored evils, hereditary tendencies, ambition, or savagery and greed under the cloak of "patriotism" walk hand in hand with open brutishness.

It may be called patriotism to meet the enemy invading your own country, and herosim to risk your life in protecting what you love and honor; but what about the soldier of fortune? What about the man who sells body and soul for so much a day, killing in cold blood his fellow-man by order of his superior or by his own savage instinct? If he reaches home again, he is cheered and feasted by men as a patriot, and hailed and petted by women as a hero.

Squarely speaking—what difference is there between a hired assassin and the average soldier? The soldier's killing is legalized by his employers, that is the difference. But who sees the bare fact? Certainly not the gentle young girl who presses the blood-stained hands and winds a wreath of laurel around the curls of the legal assassin.

However, to be just, we must not forget another class of soldiers, a better one: I mean those romantic youngsters, who, in a frenzy of enthusiasm, rush into the ranks, soon to be disenchanted; but coming to their senses when it is too late to escape.

History, poetry, and even religion have deluded mankind into judging war from a perverted standpoint, by glorifying—nay, sanctifying the monster; parading Beelzebub, if not as an angel of light, so at least as a "time-honored necessity"; "a blessing in disguise, that purifies the social atmosphere and regulates the overproduction of the human race." Those sharp (?) philosophers do not stop to think which part of humanity is sent to war; they forget, that mostly cripples are staying at home, their number to be increased by war a thousand-fold; they forget the condition of any country, receiving as a battle-field for any length of time; the burnt-down homes, the untilled fields, the paralysis of industry and commerce, the paupers lingering in the filthy streets, and the graveyards loaded with the victims of epidemics following in the wake of war. They are blind also to its moral consequences, when all ties of order are broken, all restraint is gone, vice and violence strutting along unchecked, when the formerly law-abiding citizen, now unprotected, is forced into anarchism and lynch-law.

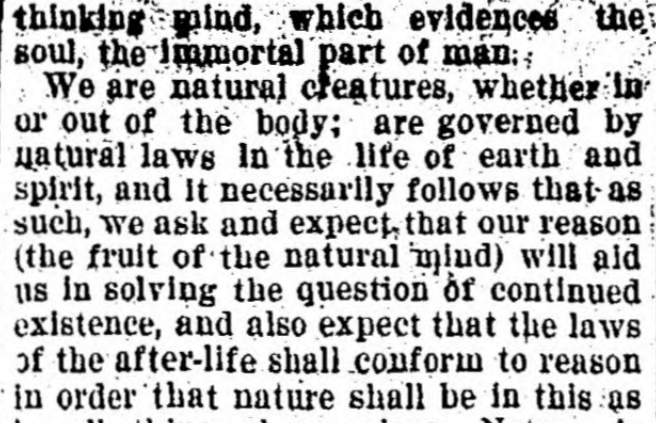
"They do not consider the fact that the wild animal, once awakened in man cannot be put to sleep so soon, and that epidemics of crime of every description are the natural consequences of war, while the germs are carried in every direction by brutalized soldiers, by war-wounded veterans."

Just look at China, that peaceful land, I am not going to paint the horrors, committed there by white and yellow devils alike. I leave that nauseating task to daily papers, which ought to be censured for it by guardians of public morals. Can it strengthen public morals to have scandals and crimes plucked to pieces and dished up in some papers as a ragout, to be swallowed by soft-brained, unprincipled people?

It is only to terrify the brutalizing effect of warfare that we point to China, where white soldiers virtually outdo the yellow ones in brutality, making strange propaganda for Christianity and civilization.

There was a time in the history of mankind when man had to fight against man, and tribe against tribe, in self-defense and for self-preservation. At that time man was not much above the animal. The necessity of a chief was recognized, and man was not a lawless and the choice fell naturally upon the strongest and bravest of the tribe. Such a man had to be invested with some power and was forced to claim obedience. This was the base of future tyranny. When tribes developed into nations, rulership and leadership became more and more established, and people were trained up to obedience, and war-spirit might have been diminished, had it not been for the early ages, and the choice fell naturally upon the strongest and bravest of the tribe. Such a man had to be invested with some power and was forced to claim obedience. This was the base of future tyranny. 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The First Spiritual Church of Chicago, Mrs. Georgina Gladys Cooley, pastor, holds services in Oakland Club Hall, corner Oakwood and Ellis avenues, every Sunday at 7:30 p. m. Lecture and spirit messages at all services. Take Cottage Grove car to 39th street.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services in Handel Hall, 40 Randolph street, every Sunday at 11 a. m. Seats free.

Band of Harmony, auxiliary to the Church of the Soul, meets at Room 008 Handel Hall Building, 40 Randolph St. Every first and third Thursday of the month, beginning afterwards at three o'clock. The ladies bring refreshments; supper served at six o'clock. Evening sessions commence at a quarter of eight. Questions invited from the audience, and answered by the guides of Mrs. Cora L. V. Richmond. Always an interesting programme. All are welcome.

The Progressive Spiritual Church, G. V. Cordingley, pastor, 6th floor Handel Hall, 40 Randolph street. Services at 2:30 and 7:30 p. m. Take elevator afternoon and evening.

Church of the Spirit Communion will hold meetings in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 8 p. m., conference and tests; 8 p. m., lectures by competent speakers; tests by H. F. Coates and others. All are invited. Good music and seats free.

Truth Seekers meet at the Tautonia Hall, corner of 53rd and Ashland avenue, every Sunday afternoon at 8 o'clock.

The Chicago Liberal Society is a non-sectarian association for the encouragement of morality, the promotion of education, the acquisition and dissemination of knowledge, and the speculation of truth in the place and stead of error and superstition. The Temple services of the society are held every Sunday morning at 11 o'clock in Corinthian Hall, Masonic Temple, 17th floor, and are in charge of Thomas B. Gregory. You are cordially invited to attend the same.

The Spiritualistic Church of the Students of Nature holds services every Sunday evening at Nathan's hall, 1566 Milwaukee avenue, corner Western avenue, at 7:30. Mrs. M. Summers, pastor.

The Independent Spiritual Society, G. N. Kinkadee, president, will meet each Sunday evening at 8 p. m., at 77 Thirty-first street. (Auditorium hall). Good speakers and test mediums have been engaged.

The Spiritual Research will hold meetings every Wednesday at Van Buren Opera House, Hall B, corner of Madison street and California avenue. Beginning at 2 o'clock.

The Society of Modern Spiritual philosophers holds every Sunday at 8 o'clock p. m. in old Masonic Hall, No. 144 22nd street. Good lectures and tests; seats free. All welcome. J. Howard Bishop, secretary.

The Englewood Spiritual Society meets every Sunday, at Hopkins' Hall, 628 Wabash street, at 2 p. m. and 7:30 p. m. Lecture at 7:30. Will C. Hodge, present speaker. The Ladies' Auxiliary meets at the same place, every Thursday, at 2:30 p. m. All are welcome.

The Progressive Spiritual Society will hold meetings each Sunday afternoon and evening at 3 and 8 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert, pastor, assisted by Mr. Bernhart.

Church of Spiritual Affinity, J. McLane, pastor. Meets at 2:30 and 7:30 at Van Buren Opera House, corner of Madison street, and California avenue.

Church of the Star of Truth, Wicker Park hall, No. 501 West North avenue. Services at 7:45 p. m., conducted by Mr. and Mrs. William Lindzey.

Lida Sholdice holds meetings every Sunday evening at 1156 Montrose Building.

The South Chicago True Spiritualists Society holds meetings every Sunday at Fink's Hall, 9140 Commercial avenue. Good lectures and tests at 3 and 8 p. m. Everybody welcome. Chas. F. Johnson, secretary 8828 Buffalo avenue, South Chicago.

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