



SPIRITUALISM—Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems. SPIRITUALISM

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NO. 443

SOME POPULAR ERRORS EXPOSED.

A Spiritualist Imparts Instruction to a Christian Brother

To the Editor:—My article of March 9, on the Origin of Christianity, has elicited a reply from a good brother out in Pennsylvania, and as much that I shall say will be valuable to the public, I select The Progressive Thinker as a medium of communication between us. As I wish no advantage over my very zealous brother, I shall take the liberty of correcting any glaring defect in grammar as far as possible, without destroying the force of his remarks. His letter is as follows:

Franklin, Pa., April 3, 1898.

D. W. Hull,

Sir:—I have read your scientific lecture published in The Progressive Thinker of March 9, wherein you give your ideas of Christianity and how it was introduced into the world, etc. Well, I couldn't, even if I wished to, bring any argument against your assertions. But one thing I do know, and that is, twenty-eight years ago, God, for Christ's sake forgave my sins, and was initiated into the mysteries of God.

You are well learned in history, but your wisdom avails nothing with a Christian. The scripture says "The wisdom of man is foolishness with God." You are "in the gall of bitterness and the bonds of iniquity," and really know nothing as to God and pure Christianity.

There is where the great error exists: Christianity is not Christianity; neither (is) Catholicism, or Protestantism, or Mohammedanism. To be a Christian is to be converted. I am a real Spiritualist, because I am blessed of the Holy Spirit. I know that there are ever drunk of the spirit of Satan, and I am one of them; but I believe in the Father, Son and Holy Ghost, and worship God in spirit and in truth.

A Christian is "not slothful in business, (and) is fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer." God fills his children with all joy and peace in believing that they may abound in hope through the favor of the Holy Ghost. It is this Holy Ghost power that brings the joy of the Lord. Those like you who have never felt this power are as ignorant as the heathen. Yes, you take it upon yourself to explain Christianity, a thing you are perfectly ignorant on. Have you ever felt the power of the Spirit? Have you been drunk of the spiritual wine of heaven, that makes glad the soul? A Christian is led of the Spirit. That they are Christ's have crucified the flesh. "The fruit of the spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance, against which there is no law." I close With all your worldly wisdom, you are a poor ignorant, as to spirituality.

Yours for truth,

Write soon. J. McLELLAN.

MR. HULL'S ANSWER.

Norton, Kans., April 15, 1898.

Brother J. McLeellan:—Dear Sir:—As per note I sent you to-day, I propose to answer you through the columns of The Progressive Thinker for the reason that I wish to present to the public "over your shoulders," some expose of some very popular errors. You start out by informing me that twenty-eight years ago, God, for Christ's sake forgave your sins.

Two questions here naturally present themselves. First, what particular crimes have you been guilty of committing? and second, in what way did you find out that he forgave your sins? and a third question might follow after the satisfactory answer of these questions; and that is, whether you have since left off sinning?

To the first two questions we may anticipate the common answer, that is, they feel it. One man in answer to how he knew he was right and I was wrong, pointed to his heart as evidence. This was evidence to him, but not to me, and since the heart is deceitful above all things and desperately wicked, (Jer. 17:9) it should be insufficient evidence with him. We cannot know we are right or are "converted" because we feel that we are right or have experienced a high degree of holiness. Jesus points out a set of self-deceived fellows that will come up and claim that they have prophesied in his name and in his name cast out devils, etc. (Matt. 7:22-23) and yet he will not acknowledge them. People are too apt to go by impulse rather than reason. God gave us brains for the purpose of reasoning, and when we make the heart to be the work of the brains, we are putting it to a wrong use.

I want to cover this whole ground as near as I can, and only regret that my correspondent was not more consecutive and systematic in his letter to me. "To be a Christian," he says, "is to be converted." Granted; but how does he know that he is converted? Why should I not claim that I am converted? For twenty-nine years and eleven months I have enjoyed the most complete happiness in my religion. It seems to me that more complete happiness is unattainable, and I am certain that I never enjoyed such sweet peace during the twenty years I was in the church. And in the exercise of my religion I have been compelled to bear a cross that the easy-going church-member who claims that "I am in the gall of bitterness and the bonds of iniquity" can but poorly comprehend. Yet I feel a sweet peace in my mind which is a peace which my friend knows nothing of; but then I would be asserting something I could not know to be true, except I take upon myself his conditions. But is that peace, that happiness within my soul, any evidence that I am right? Not a bit of it. On the contrary, the assurance that I am living up to my highest mental light creates that conviction within me. I might be wrong and yet feel that same peace within me, not because I was wrong, but because

I was living up to all the truth that my poor intellect could grasp or comprehend. Zeal and earnestness is no evidence of the truth of a proposition, though it counts a great deal for the honesty of the person advocating it. But it is of the ecstasy that we want to speak more particularly, at this time. Many persons, and my correspondent seems to be one of them, have a habit of referring to their experience, and the extreme felicity they enjoyed when, as they term it, they were first converted, as evidence that they are exactly right. When once a person reaches a condition in which he enjoys those intense feelings, if he is disposed to subordinate his judgment to those feelings he is out of reach of reason, and borders dangerously upon insanity. Indeed, in that one respect he is insane. This feeling is not peculiar alone to so-called Christianity, but is found largely in other religions. The worshippers of Baal no doubt worked themselves up into a fervor equal to that of any modern worshiper of the "true and only God," (1 Kings 18:26-28). Indeed, in many instances what is supposed to be "the spiritual wine that makes glad the soul," is really an intoxicant that induces a state of frenzy, that renders the victim of inebrity dangerous, if not deadly, to himself and others.

Jesus said "By their fruits ye shall know them," not by the ebullition of their feelings. These ecstatic feelings have been experienced by the Hindus, Chinese, Japanese, Mohammedans, derwishes, Slaves, Pythian Oracles, Bacchantes, Greenlanders, Plathead Indians, Zulus, Shakers, Methodists, and perhaps many others. Says James Freeman Clarke:

"The Bacchic mysteries were generally celebrated throughout Greece, and were a wild nature worship; partaking of that frenzy which has in all nations been considered a method of gaining a supernatural and inspired state, or as the result of it. The Siva worship in India, the Pythian at Delphi, the Schismatism of the North, the whirling derwishes of the Mohammedans; and some of the scenes at the camp-meetings in the western states belong to the same class as the Bacchic orgies."—Ten Great Religions, vol. 1, p. 305.

Speaking of the "God-worshippers" in China this same author says:

"Various striking phenomena, occurring among them, Men fell into a state of ecstasy and delivered extortions. Sick persons were cured by the power of prayer."—Ibid, 63.

In vol. 2, p. 257 this same author speaks of this condition of frenzy as follows:

"Thus the Samoleads of Siberia have diviners who work themselves into a kind of frenzy before delivering their oracles. The same notion of an inspired madness appeared in the insanity of the Pythian priestesses, and in the Greek diviners who fell into trances in which they lay without sense or motion. Plato speaks of one Pamphilus who lay ten days for dead on the field of battle, then revived when about to be put on the funeral pile, and related what he had seen in the three worlds."

"This same notion of inspiration as a kind of possession or frenzy, found its way into the religion of Greece, where it is seen as an alien element. It appears in the mad dances of the Bacchantes, and the shrieks and self-laceration of the Corybantes. In the Hindu religion we find it in the Yoga or one who seeks union with God by wholly withdrawing himself from outward things. The Yoga assumes painful positions and contortions of the limbs, he suppresses his breath, and performs other incredible mortifications."

"So the Greenlander in his freezing climate, has his prophets whom he calls Angokoks. These also, abandon the body and remain in a fixed intensity of thought, till they believe that they see and hear spirits. The Flatheads of Oregon, the Indians of Brazil, the Zulus of Africa, have a similar belief in inspiration which comes from fasting, loneliness and self-torture."

A little farther on this author tells us: "The great revivals in the beginning of this century in Kentucky and Tennessee these phenomena took the name of 'the jerks.' The limbs of the persons who were present and indisposed toward the revival would often jerk violently against their will, and this was supposed to be the influence of the spirit. The dancing of the Shakers and the whirling of the Mohammedan derwishes belong to the same class of bodily exercises, which according to St. Paul, profit little."

James Freeman Clarke, from whom we have been quoting, is a believer in Christianity, and therefore cannot be said to be unduly prejudiced on the subject. C. P. Moulton, in a lecture on "The Religions of Japan, in speaking of some of the Buddhist sects, says:

"Some work themselves up to a point of religious ecstasy, just like more or less ignorant and bigoted enthusiastic fanatics much nearer home to-day."—Religious Systems of the World, p. 94.

Prof. W. R. Morfill, in a lecture on the Slavonic Religion, tells us: "Hansen, who has written an elaborate work on Slavonic mythology, considers that the nervous affection called St. Vitus' dance took its name from the wild dances which were indulged in during the celebration of the Sobokla. He also sees a trace of the old Pagan worship of the sun in the epithet."—Rel. Syst. World, p. 263-4.

I might mention in this connection that the old Teutonic worship in the forests was characterized by the same evidences of ecstasy, but as I can't recollect just where I read it, I find it impossible to turn to it at this time. As I write I have before me a work entitled "The Dancing Mania of the Middle Ages," by J. F. C. Hecker, M. D. This was a species of insanity in which all were affected alike, yet it was contagious. It was called the Dance of St.

John or St. Vitus, but I must beg that the reader will procure this work, as it only costs 15 cents, and read it for himself. I have besides a long list of other peculiar phenomena, such as the Whippers, or Flagellantes, mentioned by Mosheim; the Crusaders, who marched with religious and shouting to their death; Simon the Stylite, and other religious zealots, who took the witness of their feelings that they were in the right.

My correspondent tells me that "the wisdom of man is foolishness with God." This is Scripture, and I suppose it is quoted to show that we are not to accept anything on evidence. At least, no other reason is apparent. The idea is, that the evidence I gave established that what we called Christianity was only Paganism, veneered with the name Christian, and that true Christianity had been subordinated to this Paganism. But we are not to take a thing upon evidence, but upon the state of our feelings. I had the evidence and he had the feelings, and he having been converted twenty-eight years ago, gave his feelings a priority over my evidence. It doesn't matter that I feel different. His feelings are to be the criterion in the matter. It strikes me that my correspondent has incorrectly understood this scripture. It does not mean that God prefers foolishness to wisdom but that supreme intelligence includes so much more than the most profound wisdom of men, that as compared to either one becomes foolishness to the other.

Now a word as to "Father, Son and Holy Ghost," which my correspondent professes to believe in. I fear my correspondent does not understand the meaning of these words. I am quite certain no one else does. One of the Christian Fathers, if I mistake not explained that the relations of this Godhead were a mystery. A man may assent to what he does not understand, but he cannot believe in it. Our friend perhaps has never thought that such a relation as is said to exist in this trinity is destructive of infinity, and therefore a refutation of the existence of an infinite God. If the three are complete God, then either of the other two or both of the two, are incomplete without the third part. But if God is infinite, he is indivisible. The fact that he may be divided into three parts, demonstrates that he is mutable, and if mutable he cannot be eternal, and if not God without the Holy Ghost, he is not God without the Holy Ghost, for he lacks just the Holy Ghost of being infinite. Infinity includes all, as to space, time and intelligence. Therefore even Satan cannot occupy a place where God is not, neither can he have intelligence which God has not. If the Devil occupied space not filled with God, then God wants just so much of filling infinity, and therefore so much of being God. If God occupies all that the Devil occupies as to space or intelligence, then to that extent God and the Devil are one. In other words, the Devil himself is a part of God. So if there is a Son without God who exists as a separate individuality, then God is robbed of just so much of the attributes necessary to complete a God. If the son is "Express image of his (God's) person, then he fills immensity, and has neither body nor passions. But there cannot be two infinite immensities in existence, for they cannot exist without crowding each other in space, which signifies they are not infinite immensities. If God has parts and passions, then he is not omniscient. But unless he has bodily parts the Son cannot be the "Express image of his person." Thus, our friend cannot be the intelligent believer in the "Father, Son and the Holy Ghost."

Thus trinitarian doctrine was annexed to Christianity about the third century, and in translating the Bible King James translators strained points to carry out this view. The Holy Ghost should have been translated "good or consecrated spirit, even though such translation should be the means of spoiling somebody's nice system of theology. When we read the Holy Ghost, we should generally read a consecrated spirit. Such is the meaning of pneumatology. Sometimes it refers to an inward conscience or monitor, as in Matthew 2:31, where Jesus used the word to show that men charging him with being under the control of Beelzebub, were violating their own sense of truth, and therefore never would be able to reconcile their consciences with their acts. Men can never forgive themselves for doing what they know to be wrong.

But, my brother, I must close, though much must be left unsaid. Yours, for the truth, not as it is in Jesus, but as it appears to us through our best reason and intelligence. D. W. HULL.

ANNOUNCEMENT

To the Spiritualists of Illinois.

I am directed by the official board of our State Association to announce that all societies, which on February 24, 1898 (when the Chicago mass-meeting closed), held charters from either the National Spiritualists' Association, or the Secretary of State at Springfield, will be re-chartered by the new State organization without any additional expense therefor. It is hoped each interested society will avail itself of this privilege without delay, and file its charter application not later than June 15. Increasing interest in our State work forebodes a very helpful union of our forces. Effectiveness in many ways will follow therefrom. Let old and new organizations step rapidly into line. The cause outweighs all pettiness of personality.

Charter applications, also constitutions and by-laws can be obtained from this office.

Advise the secretary whenever you wish help in perfecting the organization of a new auxiliary society, or in holding an all-day Sunday revival meeting. The Association will lend you a hand.

MARTIN H. McGRATH,

Fulton, Ill. Secretary.

QUESTION OF THE HOUR

A Declaration of Principles, Considered.

In the Thinker of April 30, is a very suggestive article by Dr. T. Wilkins upon the question, which, till after the National Convention in October next, will be dominant in the minds of Spiritualists. But it is somewhat singular that so many of our writers persist in talking about, and protesting against creeds. Creeds belong to churches, and cannot be imposed upon Spiritualists. A declaration of principles cannot take the form of a creed, much less embody its substance. A creed is an affirmation of ignorance and uncertainty. It deals largely with the unknown and unknowable. Creeds are founded upon the assumed revelations of the Bible.

Spiritualists, without exception, claim for themselves knowledge; hence, if they make any declarations, they must be of things known, as self-evident propositions, or demonstrated by rigid scientific induction.

The simple question, then, is this: Do we know anything which the world has not known in the past? Have we any new revelations, through spirit phenomena, which afford us any new knowledge? If we do not know anything different from past teachings, if the spirit world has revealed nothing new, then it is time we shut up shop and hung our heads in shame over the world-wide pretense that we have something superior to what mankind have ever known before. What are we writing, lecturing and organizing societies for if we have nothing new in principle to teach the world? What is Brother Wilkins, or anyone else at work for? Is it to teach the facts and principles of Spiritualism? What are those principles? Where can you find a summary of them? Is every ignorant who chooses to mount the platform, to be endorsed as an authoritative exponent of those principles? Spiritualists organize societies and authorize men and women to go forth and proclaim the science and philosophy, in other words, the principles of Spiritualism. But they have no statement of what those principles are; and hence, make no examination as to the capacity of those sent forth to teach. And it is no exaggeration to say that many of them cannot tell the difference between science and philosophy. Indeed, they don't know what Spiritualism means. Take for instance the assertion, made over and over again, on the platform and through the press, that genuine Spiritualism and Christianity are the same! That is just as true, and no more so, than to affirm that Judaism, Mohammedanism, Brahmanism, Buddhism, Manichaeism, Mormonism, etc., and Spiritualism are all the same thing. Spiritualism, it is said, teaches "the Fatherhood of God and the Brotherhood of man." Spiritualism teaches nothing of the kind.

But this brings us to the one great disturbing question in the constitution of a declaration of principles. What shall we do with the God question? I answer, we do it and do it thoroughly. As said before, Spiritualists claim knowledge; they are not agnostics. Therefore, if there is anyone who has any knowledge on this subject let him or her come forth and impart it to us, so that we may be wise. What I know, I can impart to another.

How can we settle this question? In this way. There are few or none who admit the existence of a personal God. They say he is the Impersonal Oversoul or Inner Soul of the Cosmos. They clearly see that the idea personality is utterly unsupportable. Personality necessarily implies limitation, hence an anthropomorphic God. In other words, a human or originated being. Well, we will accept, for the time, the Impersonal Oversoul. What follows? We say, God is neither a person nor a thing. There is neither will nor purpose, neither thinking nor feeling—love nor hate, in fact, our God is a veritable "klug log." Neither creation nor destruction can be attributed to him; and the glamor of a "tender father, pitying his children" is dissipated like the morning dew. We can admit no subterfuge here. God is a person or not, and if a person the Bible is a true revelation of his character and acts, and we are infidels in rejecting it. We know what personality means for we are persons, and if God is a person he is like us—our father and we his children. And, if "Spiritualism and Christianity are the same," most certainly we and God are alike, Jesus, therefore, is a person, and in the latter case, the grandest and noblest feelings of human nature are developed and strengthened, and true civilization promoted, not only for the time being, but for generations to come.

Dr. Phelon incidentally admits that such a nation as Spain, whose whole record has been one of murder and oppression of the weak and helpless, ought to be stricken from the map of the world. He says: "She (Spain) has always been slaughter-mad. It is time her blood-red harvest should be reaped," etc.

Now, Doctor, where is the nation that in every way is so well fitted to do this grand work in the interest of humanity, and a grand civilization for the future as the people of this Republic? For myself, although of Quaker origin, and loving the beatitudes of peace and kindly feeling toward all men, I think that we would almost forfeit our right to live if we did not liberate our Cuban brothers, and drive their bloodthirsty oppressors not only from Cuba, but from every foot of ground over which her accursed flag floats in the Western hemisphere.

V. FELL.

Washington, D. C.

It is the excess and not the nature of our passions which is perishable.—Bulwer.

Falseness is susceptible of an infinity of combinations, but truth has only one mode of being.—Rousseau.

there is nothing in our phenomena which is new. That the Bible is full of it; and, indeed, that the church is saturated with it, and the pulpit largely infected therewith. What have we to say to these sweeping affirmations? Simply this: They are not true. The concept of Spiritualism, as it exists in the human consciousness to-day, is only fifty years old. Communication between incarnate and decarnate men, in the use of means purely natural, is a concept born in the present century. The birth of Modern Spiritualism was the birth of a perfect naturalism. Never before was it suspected even that natural law governed spirit operations. And when that idea of naturalism was born in the human consciousness all supernatural dogmas died; and all forms of miraculism were relegated to the cloud-land of ancient mystery and superstition. The petted Drogons fell from their pedestals never to be replaced. All ab extra gods are sheer impossibilities. There is no place for them in a natural universe. Nor is there a place for any of them in a Spiritualist declaration of principles. No Spiritualist will affirm miraculism for our phenomena, or, in fact for anything else. Very few will affirm personality for God. We are then on good substantial ground for declaring for a system of pure naturalism; and this means the rejection of all attribution of personal qualities to any supposed Deific being. We shall reject entirely any acknowledgment of a "Supreme Being," or a "Great First Cause," as there can be no first in that which is eternal. Effect is as old as cause. Existence, Being is uncaused. Effect means change, or motion of or in substance, and this is infinite—unbeginning and unending.

Does anyone ask "whence came the universe?" We answer, it never came. The universe is infinite, hence there is no place for it to come from. It is, it will be, it can have no maker, as it is unmade; and it needs no ruler for it is equal to its own needs.

But, if we are pressed for some more positive statements we say this, science teaches that the universe is a live one; that the life principle is as infinite as the universe itself. That its modes of manifestation in and through substance are beyond number, and extend from the lowest forms of matter to the highest consciousness of a spiritual being. But from the lowest to the highest, through all the vast series of life expression, the attribute of adaptation is forever manifest. Two seeds from the same tree will produce the same species with perfect accuracy, but one planted in the open will grow short and bushy, while the one planted in the thick forest will grow tall and slim, with but few limbs. Life spontaneously—automatically adapts itself to the conditions of its environment.

According to the new, there is no royal road to happiness, and no standard or guide for ethical conduct other or better than human experience. Experience teaches us that there are a great many quicksands and pitfalls in life that we should avoid if we wish to be happy. It teaches us that there are many furies pleasing to the senses, that turn to ashes and bitterness when other than the one he was born with, and that he was not born wrong end foremost. And that instead of his having originated a perfect being and having continually deteriorated, the reverse of the dogma of original sin is true; and that the social, civilized man of to-day has evolved from the uncouth cave-dweller, and he from the lower orders of nature.

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# REALMS OF SPIRITUAL LIGHT.

HUMANITARIANISM IS ONE OF THE CORNER-STONES OF SPIRITUALISM, AND IT IS MOST BEAUTIFULLY ILLUSTRATED IN THE RED CROSS SOCIETY—A STATEMENT IN REGARD TO THE AIMS AND WORK OF THE ORDER, WHICH IS IN THE HIGHEST DEGREE AN- GELIC.

In an article in the Times-Herald, Clara Barton writes: Will you kindly endeavor to instruct and induct the press of the country into use of the proper title for the American National Red Cross? To say the American Red Cross Society is much the same thing is quite as awkward as to say that of the Postal Union Society. Both are the result of compound international treaties, the only compound treaties in existence, and are simply mediums through which governments communicate in regard to the subject for which they exist.

The American National Red Cross has only its staff officers—no other membership, no stated (society) meetings—but each ready on call, if needed in conference—no dues—and acting only in accordance with the privileges asked for by and granted to it by the international power which ratified the treaty and granted the charter, which privileges were first to work in the relief of suffering by war, second in the relief of sufferings from great national or international calamities, but only when so great as to be such. We have never broken nor strained our charter, have never interfered with small relief, never mixed with other work, and with one or two early and time-honored exceptions all that you read or hear of "Red Cross Societies" work, etc., by the score over the country are self-created, self-named, self-authorized, so far as the national body knows, and in every way unknown to us.

Do not misunderstand—this is not said as a complaint, nor a criticism, but simply as a statement of facts, which you have a right to possess.

## EXISTS BY A GREAT TREATY.

As already said, the Red Cross is often spoken of as the "Red Cross Society," and sometimes as the Red Cross "Order," as if it had some secret features or some special requirements for initiation into it. By some it is supposed to be a charitable institution for general charity relief.

In fact, it is a great treaty, one of the greatest ever entered into, and the nations that are parties to it are Great Britain, Germany, France, Belgium, Russia, Austria, Sweden, Norway, Turkey, Greece, Spain, Italy, Serbia, Persia, the Roman States, Switzerland, the United States, Venezuela, Bolivia, Chile, Peru, Argentina, Japan and other governments to the number of forty or more. They have bound themselves to regard all sick or wounded persons in time of war as neutral, and to care for one another's disabled as they do for their own. A sick or wounded soldier, to whatever army he may belong, into whatever hands he may fall, is a Red Cross subject. His nationality is merged in the humanity of the treaty, and he is tenderly cared for. If cured he is sent to his home as a noncombatant. No days of suffering, relieved only by death, can ensue, even if his comrades have passed beyond reach of him, leaving him to the neglect or cruelty of the enemy as in the days gone by. No starvation, no death from neglected disease, can happen within the boundaries of a treaty nation. The civil arm of the Red Cross can extend through the lines to reach the suffering, although the lines be bristling with the engines of war.

## WOULD HAVE BEEN A BLESSING.

One has but to recall the pitiable conditions of the sick and wounded in the great American war in order to appreciate what the Red Cross might have done had it existed then. It is true that the Confederate States could not have been a party to the treaty, not being a recognized nation, but the Red Cross Societies of neutral nations could not have been stayed from carrying succor to Libby, Belle Isle and Andersonville prisons.

By the terms of the treaty the hospital flag of every nation must be a red Greek cross, on a white ground, and every person, ambulance or other part of the service must be so designated. The prime thought that inspired the promoters of the treaty was the unavoidable insufficiency of the military hospital service. History during all time had demonstrated the sad deficiency, but, said these noble men of the Geneva Society of Public Utility, the great sympathy of the people outside of the military will supply means and nurses in the most generous manner, and they will administer the relief in co-operation with the military, if we can secure recognition and protection for them. They interested the officials of the Swiss government, and with General Dufour, commander-in-chief of the Swiss army, at its head, a committee was appointed February 9, 1863, to forward the movement. That date marks the beginning of the Red Cross, although the great honor of conceiving the ideas that culminated in the treaty of Geneva, in August, 1864, belongs to Henry Durant, who had been the unhappy witness of terrible and needless suffering by the wounded at the great battle of Solferino, June 24, 1859.

## NATIONS CONQUERED BY HUMANE IDEA.

The labors of the committee resulted in a formal international conference in October, 1863, and the final convention in August, 1864. So delicate and arduous was the work before the delegates of these great nations in convention assembled for the purpose of mitigating the severities of war—men whose energies had previously been given to the mutilating of men and the conquests of war—that a fortnight was consumed in their deliberations. But it was the greatest fortnight's work ever known. The great nations of the earth had been conquered by a humane idea. War had been robbed of its most barbarous aspects. It had been solemnly agreed that henceforth one common flag should be the symbol of mercy, and wherever it floated there should the fallen heroes find friends and tenderness, there should they be secure against the further horrors of war.

The Red Cross flag has no Christian meaning in the sense that many suppose. It is broader than Christianity itself, being it has neither prejudice nor bounds; Christian, Mohammedan and Pagan are the same in the eyes of the Red Cross. The choice of the flag was a well-merited compliment to Switzerland, who had given her kind services in the cause by officially issuing the invitation to the nations of the world to meet in conference, and by providing the place. Her national flag is a white Greek cross on a red ground, and the colors were simply reversed.

In each country that adopted the treaty one national organization is formed, and that society alone is recognized by its national government, also by each other national organization and an international committee located at Geneva, Switzerland, the latter being the medium of communication and assistance between nations, in order to prevent any possible complications by reason of nationality and jealousy.

## HAVE NO AUXILIARY SOCIETIES.

The national ladies have the right to carry on the work of gathering funds and materials in such manner as they deem best. In those countries where strict laws have been passed to prevent the misuse of the Red Cross (and such is the case in most countries) local auxiliary societies are formed. In our own country no such laws exist; therefore it has not seemed wise or just to sanction sub-societies. With no power to restrain them the tendency of local societies would be to overreach and subvert the purposes of the treaty.

It can make but the briefest reference to the work performed by the societies.

The first war to bring the treaty into practical operation was that in 1866 in Germany, Austria, and Italy.

Austria had not yet joined, but her citizens raised and applied nearly half a million dollars. Italian societies raised nearly fifty thousand dollars. French and Swiss societies aided, this being the first instance of neutral aid. Germany's societies were fully prepared, and more than three million dollars was applied, and half a thousand volunteers, men and women, were employed. The results of this war fully proved the incalculable value of organized, authorized civil aid.

Next came the Franco-Prussian war and the commune, 1870-1871. In Germany more than two thousand communities arose at once, with a central committee at Berlin. More than fourteen million dollars of money was raised. Hospitals, hospital trains, and preparations on the grandest scale were organized. France was not so well prepared, but upward of two million dollars was expended, and more than one hundred thousand wounded were cared for. Neutral societies also rendered great aid.

## AID TO FRENCH SOLDIERS.

One striking instance was that of 85,000 French soldiers, who peacefully invaded Switzerland in a famished condition, ten per cent of them being sick. Their every want was provided for by the Red Cross of Switzerland. The international committee asked for and obtained from Germany 2,500 incurable French soldiers, supplied all their wants on their way through Switzerland, and returned them to their homes.

The wars of 1876-78, involving Turkey, Serbia, Montenegro, Greece and Russia, furnished the next scenes of activity. The work of the Russian Red Cross was the most notable. Regarded with jealousy first by the military, it was soon solicited to take control. It raised nearly \$17,000,000, and applied more than \$13,000,000 of it. In Turkey the Red Cross emblem found its first obstruction. The Turkish soldier regarded it from a religious point of view, and so strong was their prejudice that a red crescent had to be substituted by that society.

The latest display of Red Cross work has been in the Japanese army. How frequently we hear it remarked that the Japanese displayed such astonishing mercy and civilization, that they are so quick to adopt the ideas of more advanced nations, etc. In 1886 Japan joined hands with the Red Cross nations. Her ruler, the mikado, became a president of a Red Cross society in a civil capacity, and therein lies the secret of Japan's wonderful development in humane ideas. She has been an adept scholar, and deservedly received the commendations of the world. Picture, if you can, the scenes that would have ensued in this year in the absence of the kindness and mercy incited by the Red Cross.

## AID IN TIME OF PERIL.

In our own country the war signal has not been heard since 1862, when we entered the treaty, but the elements have wrought sad destruction. Foreseeing these conditions, I asked of the other societies, through the international head, the privilege to include calamities other than war when I organized the American National Red Cross. My request was cordially granted and hailed with enthusiasm. Other nations have since adopted it.

I need only tell in a few words of our own work. It includes thirteen fields of disaster in as many years. Floods, famines, fires, epidemics and storms have caused the suffering, and more than \$1,000,000 has been applied in the aggregate by the willing hands of those that have for the most part volunteered their services in behalf of the great cause of humanity. CLARA BARTON.

## President of the American Red Cross.

## What the Catholic Church Has Done.

A lecture on "Church and Literature" was given by the Rev. James McDonald under the auspices of Phil Sheridan Council No. 72, Y. M. C. in Metropolitan Temple, Friday evening, which packed the building from the stage to the back row of the gallery.

The speaker confined his remarks mainly to the position which the Catholic Church has taken in the spread of literature and deplored the historical text-books used in the public schools as being written altogether by prejudiced people, unfaithful and slanderous to the Catholic Church. He then touched on the manner in which literature was preserved through the dark ages. "Admiring the fact," he said, "that the dark ages were all that historians claim them to have been, civilization has much to thank the church for, as it and it alone preserved whatever knowledge was extant at that time, and has handed it down to the present time. If we read a true and correct history we will find that all the works of the old classical writers were faithfully preserved by the Catholic Church, and this alone gives the church a standing in literary history." He then cited many instances of valuable works of literature and history which owed their existence at the present time to the Catholic Church alone.—San Francisco Call.

The cat is out of the bag at last. The Catholic Church has confessed what we have always claimed, and that is, that all the writings of the ages in the realms of Christianity were for centuries in the clutch of the Roman Church, and that the Pope and priests, as the agents of Constantine and other Christian butchers and rulers, revised all these manuscripts and made them to fit their fiendish purposes. There is no authentic history back of the "dark ages" bearing upon Christianity.

## DARE.

Dare to be true to your highest aim,  
Though others may gossip and jeer,  
Heed not the prick, nor heed not the pain,  
That little minds offer you here!

Dare to step out of the beaten road,  
No matter what people may say,  
Steady and strong bear your own life-load,  
And bear it in just your own way!

Dare to do right, because it is right,  
But not for the gain you may get;  
Sleep are the steps that lead to life's height,  
And fierce are the foes to be met!

Dare to break down the fetters and chains,  
Society forges at will;  
Throw off its cares, and throw off its pains,  
Serenely thy mission fulfill!

Dare to confess the wrong you have done,  
For this you need courage sublime;  
Battles with self, are hardest e'er won,  
And victory here is divine!

Dare to serve truth with ardor and zeal,  
Nor look for approval at all;  
Honor is yours with stamp, and with seal,  
For truth will respond to your call!

Dare to befriend the friendless and weak,  
Nor heed not the heartless, that jeer;  
Shallow the minds that cruelly speak,  
And pointless their wit, or their sneer!

Dare to meet death with calmness and peace,  
As friend, not as foe, will it come,  
Bringing your freedom, bringing release,  
When work here below has been done.

Austin, Ill. ELLA DARE.

"From Soul to Soul." By Emma Rood Tuttle. Lovers of poetry will find gems of thought in poetic diction in this handsome volume, wherewith to sweeten hours of leisure and enjoyment. Price \$1. For sale at this office.

# FROM THE TEMPLES OF EGYPT.

Esoteric Meanings of Ancient Egyptian Symbols.

BY QUÆSTOR VITÆ.

## NUMBER FIVE.

In addition to the identity of basic principles and of history previously referred to, there is much in the ceremonials, rites, vestments and implements in the Catholic church which an occultist, acquainted with ceremonial magic will recognize, such as the holy water, communion, sacred bread, wine, incense, processions, etc., as an externalized presentation of the symbols used in magical ceremonies and handed down therein from the hoary antiquity of Chaldea, Arabia and Egypt. It is transparent, therefore, that the church represents an externalized system based upon the old secret magical teachings which were held esoteric and handed down from antiquity.

The symbols used in Masonry also show a similar origin as regards that movement. But as in the church generally (outside of some secret schools said to exist in Rome) the Masons appear to have lost the original meaning of the symbols they use. It is probably because of the identity of origin so displayed, because primarily Masons possessed similar knowledge to that held secret within the church, that the latter has so persistently sought to exterminate and obliterate the Masonic fraternity. The aim of the Masonic brotherhood was to obtain the freedom and social progress of the people during the ages of ecclesiastical tyranny and oppression, and was therein in direct opposition to that of the church, which sought to keep the people in bondage and ignorance, so that the priests might rule. It is easy therefore to comprehend the persecution of the Templars, of the Knights of St. John and other of these fraternities, by the church during the Middle Ages. Yet in this age of liberty, the original object of Masonic brotherhood has ceased to exist, and from the fact that Masons have lost all occult knowledge, the still existing enmity of the church has lost its rational basis. Yet that this enmity exists still, was revealed in the recent Leo Taxis scandal, and in the fact of the anti-Masonic league established last year among the Catholics, as reported openly in the German and French press.

Yet there still are schools in which teachings of ceremonial magic are handed on under pledges of secrecy which effectually prevent their revelation. But the church must seek elsewhere than among Masons to discover them. Yet this veil of secrecy is essentially unhealthy in its effect. It is true that these teachings are imparted in a spirit and mode in which it is intended that they should only be used for spiritual development and enable the trained adept to more effectually serve society unselfishly. But the influence on individuals of the possession of secret knowledge carries in itself an implied superiority which exerts an unhealthy ethical effect. This is further developed by hierarchical rank and rule. If there were otherwise, there would be no reason for the secrecy enjoined.

It is not in accord with the laws of the universe that any knowledge should remain in the privileged possession of a few. As, in harmony with the laws entailing the general progress of humanity upon this globe, man evolves into selfishness; into the desire not only to live for himself but to contribute to the general good of the community in which he is a unit; as man comes into sympathetic realization of the solidarity of the human race; of the truth that so as best to live for himself he must be prepared to surrender himself in part to the greater good of the greater number, then the possession of the knowledge of the basic principle involved in these esoteric systems will become general. And in fact modern psychic, mesmeric and hypnotic experimental research is laying its hands on the forces which till now have been held secret only because they were unknown to science. As Baron du Potet says in his "Magic Unveiled," it is human magnetism that is the basis of Magic, or the magical element. Dr. Luys has shown how this element constitutes human sensibility or sensation, and is identical with vitality; how local insensibility can be produced by its local transference; how it can be exteriorized and stored (like electricity) in certain substances (water, wax, cloth, etc.).

Professors Boissac and Janet have shown how subjects can be influenced from a distance, illustrating thought transference and how a blindfolded subject can be determined mentally by unspoken commands. Doctors Moutin and Joire have shown how men can be made to kneel or walk etc., against their will. Doctors Bue and Barrey have shown that this force carried polarity. Dr. Moutin has shown that it carries motive energy and by its means objects may be made to move at a distance and to produce so-called "spirit raps." Another operator has shown that objects can be transported through space by its means. Several operators have shown that clairvoyance called "lucidity," is produced by its means. De Rochas has shown that the human double is constituted by the exteriorization of this magnetic or vital element and that this double may be made to rise in space, traverse solid walls or roofs, etc., and enter into relations with other human doubles, and with discarnate beings. Another experimenter has shown that such a double may be made to trace an abducted girl; to track detectives, etc. In fact, most of the phenomena called Spiritualistic produced through mediums, may be reproduced by its means, by a human operator acting on a human subject, as well as magical phenomena.

The existence of this impalpable force has been registered photographically and shown to exude from the organism in a similar manner as the lines of force radiate from a magnet.

Dr. Baraduc, of Paris, first found that human magnetism (or psychic effluvia, or sensibility, or vitality, or neuric force as it has been variously termed by different people) impresses images on sensitized plates. His experiments were carried further by Commandant Darget; by Dr. Luys, who laid them before the medical faculty; by Dr. Adam. The chemists David and Brandt found that these effluvia resembled those radiated by a magnet, in their distribution. The fact that this force impresses images on sensitized plates shows that it carries luminosity, and luminosity implies vibrations.

Commandant Darget and Dr. Baraduc affirm that they can direct this emanation volitionally and make it impress predetermined images or forms on the sensitized plates. And in this they illustrate the basis on which the occultists' claim reposes with regard to the production of "thought forms," by the combined action of will and imagination, by which thought is clothed in a substantial form or pabulum and made into a messenger. This action was illustrated in the phenomena produced through Eusapia Paladino, in which visible but impalpable busts, hands were produced. It is illustrated in hypnotic phenomena, in which a suggested idea may assume a visualized form which is more real to the perception of the subject than are the material things surrounding him.

Some other experiments by a daughter of Darwin have shown that the human voice carries vibrations that cause substance to assume definite forms. Different notes entail different forms. It has been found that different colors (i. e., modes of vibration) accompany different notes of the voice, thus explaining the force that entails forms. If this force be applied to the vital emanation flowing from man above referred to, it will be seen that there is a rational basis for spells, or "mantrams" or magic words and again for the production of thought-forms and for action at a distance. Further if the relation of this force in itself, with the equivalent vital not-self in its many aspects can be known, it will be recognized that magical action may be a possibility on the part of those who are willing to face the responsibility, and may entail influence on the without (but never on the transcendent).

This is further confirmed by the recent discovery of

Mr. Swan, a London electrician, that musical sound vibrations or words produced definite forms in the phosphorescent film or luminous vortex rings which appear within the eyes in a dark room. This phosphorescence takes place within the optic nerve, and is due to the nervous circulation. It is subjective consequently. But the experiments above referred to show that this fluid or element may also be exteriorized and remain subject to the same law. Thus an interrelationship between vibratory forces and the mental activity of thought is suggested and will open up vast fields of research.

Keely again has shown that the same force applied mechanically on the not-self or vital cosmos may alter the gravity of objects and even disintegrate them, which lends support to the magical claim that a word may kill, when applied in the domain of self. He affirms that by liberating the polar energy imprisoned within matter, or ether, by striking its consonant chord or key note, he will be able to produce gigantesque force.

Experimenting in another direction, De Rochas has illustrated that the fables of sorcery rest on a solid foundation. If man's exteriorized sensibility (vitality, aura, magnetism) is stored in an object and, that object when removed to a distance is pricked or burned, the pain reacts in the subject whose magnetism forms the connecting link.

Thus modern science is approaching the domain of magic, the knowledge which has been held secret (in part) becoming public property.

(To be concluded.)

## Voltaire and Zola.

An interesting parallel might be drawn between some items in the careers of the two great French Free-thinkers, Voltaire and Zola. It was when Voltaire had made his name, and had apparently finished his literary work, that he threw himself into the defense of the wronged Jean Calas, with all the insight and impetuosity which Zola has brought to bear on l'affaire Dreyfus. In 1761, when Voltaire had retired to Ferney, a tragedy of mingled bigotry, intolerance, and cruelty was enacted in Toulouse. The scapegrace son of Calas, a respectable Protestant merchant, had hanged himself in his father's shop while the family were upstairs. The priestly party, who expected to turn the son a Catholic, scented crime. The father was arrested for the murder, and was tortured to make him confess. He was first stretched on the rack until every limb was dislocated. This was the question ordinaire. And the question extraordinaire followed. This consisted in pouring water into his mouth from a horn, while his nose was pinched, until his body was swollen to twice its size, and the sufferer endured the anguish of a hundred drownings. As he refused to confess, he was taken to execution. To the priest, who exhorted him at the scaffold, he said: "What you, too, believe that a father can kill his own son?" He was bound to a wooden cross, and the executioner, with an iron bar, broke each of his limbs in two places before burning the body at the stake. Voltaire spared neither time, trouble, nor money to expose this foul wrong. He himself provided for the widow and son of the victim. He employed the ablest lawyers to vindicate the memory of the murdered man. He issued pamphlet after pamphlet, which he had translated and published in England and Germany. He left no stone unturned to right the wrong, and rested not for over three years, till at length, on March 9, 1765, Calas was pronounced guiltless, and his family compensated.

Alone and single-handed Voltaire procured the reversal of a judicial crime, and this one solitary Free-thinker did more to procure the abolition of judicial torture than all the Christians who had lived during all the ages of Christianity. It was while the Calas case was pending, too, that Voltaire composed his noble Treatise on Toleration, a work which caused Catherine II. to promise, if not to grant, universal religious toleration throughout the vast Russian Empire.

Voltaire was, of course, assailed by all the stupid calumnies that in our day have been hurled at Zola. "He was paid by the Protestants. Avid for fame, he sought notoriety by attacking authority," and so forth. These contemptible insinuations usually betray the character of those who make them. Men like Voltaire and Zola do their work serene above all such littlenesses.

Zola may not have the happiness of Voltaire in undoing a great wrong. But he has, at least, worthily upheld the traditions of Free-thought, and of the citizenship of the republic of letters. He has let his voice be heard for justice and humanity in opposition to privilege and power. As Voltaire will ever be remembered not only as the author of Candide and the Dictionnaire Philosophique, but also as the defender of Calas; so Zola's reputation will rest not solely on Les Rougon-Macquart, but also on his defense of French honor and justice in l'affaire Dreyfus.—Lucianus, in Free-thinker.

## NOW DOAN' YO' GIT EXCITED.

Now doan' yo' git excited, fer dars time fer eberyting;  
De trees dey doan' begin ter bud foh de cummin' ob de spring,  
An' de cattapillah's baby in his lil' wahm cookoon,  
Ef he gits in awful hurry he kaint git out too soon.

De lil' squirts am chummin' an' de birds has 'gun ter mate,  
An' hit sets dis darkey thinkin'—kinder buzzin' in his pate—  
'Bout de stories dat dey tell him ob de Bible ez er whole,  
An' dat now's de time fer lookin' ter de intres ob his soul.

Dey's done gone tole me sartin, dat jist now's de only time,<  
An' yit dey says de sinnah dat repents at death kin clim' Up on dat golden laddah jist ez clean ez any saint,  
But yit I kaint beleeb it, fo' de Lawd, I sartin kaint.

An' I kaint see how dey reasons when dey reckons up two ways,  
An' hit leads dis yere ole noggin in a kinder sorter daze;  
But dars nuthin' lak er watchin' all de pints in nachral law  
When de preachah an' de deacons am er pintin' ter yoh daw.

No use ter be in moshun when yo should be layin' still,  
Ner be up an' cummin' airy when dars lots ob time ter kill,  
Dars time fer work an' loafin', an' er time ter sing an' pray,  
But de time ter whip de debil's when de debil cums yoh way.

Termorrer's fer de promise an' de yisterday am gone,  
But terday's de time fer doin'; de season's allus on;  
But doan' git in er hurry, yo'll be losin' sho's yo' do,  
Dars uddah men er gittin' an' dey wants ez much ez yo'.

Dars er season fer de buddin' dat seems sweetes' an' de bes',  
De growin' an' de ripenin', an' de season fer ter res',  
But yo' kaint push on no season no faster ef yo' tries,  
An' yer rushin' arter Jesus lak er failure when yo' dies.

All yoh rushin' arter Jesus lak er hongry pig fer co'n,  
Wid er tumbereen an' corjian an' big bass drum an' ho'n,  
Kaint onlitch de chains ob nachure more'n de church's clangin' chime,  
An' no saint kin git ter hebbin much afo' de gittin' time.

DR. T. WILKINS.

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CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

## CASSADAGA CAMP. LILY DALE CAMP.

Programme of Speakers for 1898.

Our mid-summer programme, which is nearly completed, we consider the strongest as to ability and brilliancy ever presented by the C. L. P. A. Believing our friends who contemplate visiting the camp during the coming season, would appreciate a little foretaste of the pleasures awaiting them, we present the same for their edification:

July 15, Pioneer Day; 16, Mrs. E. L. Watson, of California; 17, Lyman C. Howe; 18, Conference; 19, Lyman C. Howe; 20, Mrs. J. B. H. Jackson, of Grand Rapids, Mich.; 21, Lyman C. Howe; 22, Mrs. J. B. H. Jackson; 23, Mary E. Lease, of Wichita, Kansas; 24, Mrs. J. B. H. Jackson; 25, Rev. W. W. Hicks; 26, Conference; 27, Mrs. E. L. Watson; 28, Rev. W. W. Hicks; 29, Mary E. Lease; 30 and 31, Moses Hull, of Buffalo; 31, Moses Hull, Mary E. Lease. August 1, Conference; 2 and 3, Prof. W. M. Lockwood, of Chicago; 4, Moses Hull; 5, Prof. W. M. Lockwood; 6, J. Clegg Wright, of Amelia, O.; 7, Rev. W. W. Hicks; 8, Clegg Wright; 9, Conference; 10 and 11, Prof. H. D. Barrett; 12, Mrs. Cora L. V. Richmond, of Washington, D. C.; 13, J. Clegg Wright; 14, Mrs. Cora L. V. Richmond; 15, Mrs. Cora L. V. Richmond and Rev. E. L. Rexford, of Columbus, Ohio; 16, Conference; 17, Rev. E. L. Rexford; 18, Rev. E. L. Rexford; 19 and 20, Hon. Dr. W. H. Montague, of Toronto, Ont.; 21, Willard J. Hull, of Columbus, Ohio; 22, Conference; 23, Carrie E. S. Twine, of Westfield, N. Y.; 24, Willard J. Hull; 25, Rev. W. W. Hicks; 26, Carrie E. S. Twine; 27, ———; 28, Carrie E. S. Twine.

Mrs. Maggie White, platform test medium, throughout the season.

**Mesick, Mich., Camp.**

Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullman, Mesick, Wexford, Mich. This association was organized April 1, 1898, by Mrs. L. A. Malcoe, state organizer.

**The New Era Camp.**

Our many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe P. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Peabody to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this the most successful ever held in Oregon, and so solicit the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary. The Brockways are at Portland.

**Ottawa, Kansas.**

The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

**Topeka Camp, Kansas.**

We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have in our city four Spiritualist societies.

T. P. KELLEY, Sec'y.  
211 E. Fourth St., Topeka, Kan.

**Grand Ledge Camp, Mich.**

Grand Ledge Spiritualists' Camp will open July 31, and close August 23, inclusive. Mrs. Geo. Sheets, secretary pro tem.

**Mt. Pleasant Park Camp.**

The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 25. The best of talent has been secured. Circulars giving full information will be issued about June 15. For full information address Martha H. McGrath, secretary, at Fulton, Ill.

## THE BIBLE, CHRISTIANITY AND CRIME

Not only do the examples and precepts of the Bible foster and encourage crime, but in addition thereto the teachings of the Christian theology exert a vicious and corrupt influence upon the minds of evil disposed persons who accept them as truth. As a starting point, it eliminates the whole human race. Man is a "child of wrath, sinned under sin." In Adam all have sinned and come short of the glory of God. Jesus represents the heart of man as being the abode of "evil thoughts, murders, theft, false witness, adultery, envy, pride, ingratitude, fanaticism. He did not know enough about chemistry to understand that salt never lost its savor, nor of physiology to realize that the human heart is a hydraulic machine, instead of a "Pandora's Box."

Paul declared that the carnal mind is at enmity with God and not subject to law, neither can be. It was simply long on animal propensity and short on moral sentiment, and sized up mankind from his own depraved condition. Luther at a later period voiced the disesteemed sentiment of Jesus and Paul, and pedigreed man as follows: "We have altogether a confounded, poisoned and corrupt nature both in body and soul; throughout the whole of man is nothing that is good." With such an idea of himself, it is not strange that he denounced the liberty-loving peasants of the Netherlands and urged the German princes to destroy them. He declared that they were faithless, lying, perjured, disobedient knaves and villains, rebels who have deserved death of body and soul nature times. Therefore let us smite, choke and stab them publicly or secretly wherever can, and remember there cannot be anything more poisonous, injurious and devilish than a rebellious man." This truly Christian appeal from the founder of Protestantism to the Bible-believing princes had the desired effect, and over fifty thousand of the peasants, including women and children, were mercilessly butchered.

Luther instead of suffering remorse for the gruesome part he had acted in this awful tragedy, boasted of it in the following manner: "I, Martin Luther, killed all the peasants in their revolt, for I commanded that they should be killed. All that they did was upon my head; but I throw it off on the Lord God, for he ordered me to do it." That is just what Galtus said when he shot Garfield. When will this old devil monster, the God of Abraham, Isaac and Jacob, and of the Christians, cease to order his Mosesees, Joshuas and Luthers to murder and butcher? Who are imitating their own business, whether they be Amorites, Midianites or the industrious, frugal peasants of the Netherlands?

John Calvin, the notorious heretic-burner and contemporary of Luther, states in his famous "Institutes," once accepted by the Protestant world as standard Gospel truth, that "in vain we may endeavor to purify our hearts by good works. Everything in man—the will, the understanding, the soul and the body, is polluted. Man is nothing else but concupiscence." With such views as to the nature and condition of man, is it any matter of surprise that Calvin never manifested one single landmark trait of character which could be called good? Such are the effects of the Bible on persons ignorant and credulous enough to believe its offensive role. It simply qualifies them for the unbridled exercise of their lowest animal instincts, and deadens and dwarfs all of their higher faculties and refined sensibilities.

Calvin was a true illustration of the evil tendency which the Christian theology exerts on a mind capable of accepting and practicing it. His character was simply a practical proof to what depths of degradation the Christian religion will sink selfish disposed men and women. He was properly constituted to become a literal representative of church theology. Sullen, morose and gloomy in disposition, allied with hate and malice toward all mankind, with no trace of love or sympathy in his nature, he typified the lowest degree of mental and moral degradation to which a human being can deteriorate. He meditated on the "lost and fallen" condition of the human race in this world, and his "eternal torment" in the world to come, until the last vestige of humane feelings fled the confines of his callous nature and left him the literal embodiment of all that was tyrannical, heartless and cruel. He exemplified more the character of an incarnate fiend, than that of a human being. The Bible had so perverted his sense of right and wrong, that he saw men on the scaffold, and burned the distinguished Servetus at the stake, because they refused to accept his offensive vagaries. Such is the tendency and effect of the doctrine of "innate depravity" when honestly believed: No man accepting it can ever cherish a nobler or a higher life. It chains him to a world plane above which he can never rise.

After eliminating the human race and rendering it bankrupt and hopeless, the Christian religion recommends a plan of redemption that further degrades it. No criminal can be reformed except by convincing him that his reformation can only be accomplished by a complete self-abnegation, a renunciation of all claim to merit, and a confession that they are leprous with sin and worthy only of God's wrath. After thus humiliating the penitents and robbing them of the last vestige of self-respect and self-reliance, the church graciously infuses into them the idea that conditions Jesus is willing to become their paymaster, cancel their awful responsibility, and save them through his atoning blood.

The Christian's cunning scheme is so formulated as to keep its devotees in a state of constant dependency and humility, to prevent the reassertion of self-respect and its consequent apostasy. The only alternative left the devotees is to remain in the state of a constant state of their own unworthiness, beg God's clemency, and become his eternal beneficiaries.

If this degrading system of so-called religion, after having eliminated man, had given him a chance to work out his own salvation, some of the lamentable effects of the "innate depravity" theory might have been overcome by self-effort; but the merit of the individual was entirely left out, the better to hamper the ecclesiastical slaves and hold

them subject to the will of their masters.

Hope and fear are the motives that control the lowest criminal classes. (The Christian religion never advocated right-doing for the sake of right. The world in its estimation is utterly corrupt by nature, and can only be moved by bribe or threat. The central idea of Christ's teaching was reward and punishment: Believe and be saved, believe and be damned; Heaven was promised to those who were selfish and mean enough to accept his humiliating terms of salvation, and he threatened with endless torment those who had honesty and self-respect enough to reject his wild, unnatural and absurd theories.

There is no merit or spiritual growth in working for reward, or refraining from doing so to escape punishment. Hope and fear constitute the practical religion of the penitentiary. All the inmates are convicted, and so is all the human race, according to the Christian theology. The warden of the penitentiary tells the convicts that if they obey the rules he will exonerate them with good time and shorten their term of service, disobey and he will lay their backs with the rawhide. This method restrains the convicts, but does not reform them, because it appeals only to their selfishness.

The ecclesiastical warden says to the universal convicts under their system: Confess your guilt and unworthiness, have faith, join and obey the rules of the church, and we will give you absolute liberation for all your sins in this world, and a harp and crown in the next; but if you refuse to confess your lost and fallen condition, and deny the faith, "the wrath of God abideth on you."

We cannot see how any scheme of religion can be so grossly and so blatantly unjust and so strongly to the selfish instincts of man, that does the Christian system. During the Dark Ages when Christianity held supreme sway and dominated secular authority, the prevalence of crime was simply fearful; and the reason why this prevalence of crime was so great, was the appalling conditions to the same extent today, is because modern skepticism and free-thought have developed humane sentiment, forced literal interpretations of the Bible, and elevated the masses above the possibility of reducing to practice its examples and precepts.

When the Bible is treated as the "Bible of Crime," and "Bible of Shame," we may devote a few articles to the origin of crime and the proper means to eradicate it.

Some Christians bitterly renege on their opposition to the Bible, and aver that they are consoled and spiritually benefited by its teachings. The Bible teaches the most heinous crimes, and the ethical part of the Bible was plagiarized or stolen from the writings of the pagan philosophers, and it is from these pagan philosophers that the modern Christians draw their inspiration. It is the theological part of the Bible against which I am offering my earnest protest. We have spent time and money enough to test it, and weighed in the scale of experience it is found to possess not one single redeeming feature. It is mentally degrading, morally corrupting, and physically enervating. It is forced to the heathen, to its detriment and injury.

John Wesley in one of his sermons used the following language: "Let any one survey the state of Christianity in the reformed parts of Germany, Switzerland and France; in Sweden and Denmark, Holland, Greece and Italy; and he will find that the Christian religion is more justly and truly than the inhabitants of China and Hindoostan? Oh, no! We must acknowledge with shame and sorrow, that we are far beneath them."

"That we who by his name are named, The heathen unimpaired out-sin."

Here Wesley emphatically declares that in truth and justice, Protestant Christians are far beneath the heathen; and that the baptized Christian vastly discounts the pagan Hindoo in the commission of "sin." This confession should be sufficient to cook the mission of the Christian religion. It is a confession that the Christian religion is a failure, and that the heathen are far more just and true than the inhabitants of China and Hindoostan? Oh, no! We must acknowledge with shame and sorrow, that we are far beneath them."

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments)." By E. D. Babbitt, M. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

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"The Watske Wonder." To the student of occultic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum of Watske, Ill., and Mary Reynolds of Venango County, Pa. For sale at this office. Price 15c.

## REGARDING ART MAGIC. IN HIS OWN DEFENSE

A Companion to Ghost Land That is Its Equal In Every Way.

The subjects of improvement, advancement and spiritual progress ought never to grow old or tiresome to a true Spiritualist, and if there is any one thing more than another that The Progressive Thinker takes pride in it is the matter of improvement, advancement and progress being made in the whole

Reading an article from the pen of Ernest S. Green, in No. 239 of The Progressive Thinker, explaining some of my work and in part my position, I desire to place myself and my work in its proper light before the public. I wish to state that I am a Spiritualist, and, first, that I am a Spiritualist, a clairvoyant, clairaudient, trance, inspirational and musical medium; second, I am not antagonistic toward Spiritualists, Spiritualism, or honest mediums; third, I am fighting with you against fraud and trickery, and to clean the ranks of Spiritualism of vile impostors, charlatans and tricksters, who are defiling and defaming the grand truth of Spiritualism by making a traffic of the souls of your departed, and preying on the credulity of the superstitious and ignorant, under the guise of "mediums."

Spiritualism, to me, is a grand religion and truth, and as such I determined to render it a service which is as a public worker and firm Spiritualist, am the first to undertake. I sincerely believed it best for Spiritualists to crush out the fraud from their own ranks and not allow any other religious or sectarian organization to do it for them.

It should be the aim and purpose of all true Spiritualists who have the ultimate good of the cause at heart to work to this end. To them and them alone should belong the honor of crushing that hydra-headed monster—fraud!

I have sacrificed a good business, home and many friends, to accomplish my purpose, and have spent hundreds of dollars in the most painstaking matter to the very root or foundation. In this work I have spent nearly six years of time and given it a thorough and honest investigation.

I know many true and honest mediums who are working for the good of Spiritualism, but in my investigation I have failed to find one physical medium who even believed that spirits returned to give physical manifestations, and I have been "in" with the best of them throughout the United States.

In your comment following Brother Green's article you state: "In Chicago there are independent slate-writers, spirit artists, trances and test mediums, etc., whose aim is to make a traffic of all respects, and it is an exceedingly easy matter for the skeptic who is seeking truth to find it here." Then follows a description of how to obtain a spirit picture, and then this: "Mr. Cooney is altogether too broad in his denials, and if in this city he could become convinced of the truth, he would be a true and genuine medium here who give only genuine manifestations."

I have honestly and earnestly sought for truth from every available source and have the honor (?) of knowing many of the physical mediums, slate-writers and spirit artists of Chicago, who know the methods. Have spent hours of time in their company. I have had sittings, been the recipient of numerous methods from their hands whereby the public are deceived and duped. I have parted with good United States coin for "mediumship," and I stand ready to duplicate the work of any so-called independent slate-writer, spirit artist, medium, trance seer, or physical medium, in Chicago, New York, Boston, or elsewhere.

It is time Spiritualists awoke to the nefarious practices which have been perpetrated in the name of "mediumship," and see to it that the terrible business of commercial and "grafting" mediumship is stamped out as you would stamp out a pest.

I have heard the old, old cry of "no counterfeit without a genuine," until I am disgusted with the paraphrase. I would ask those who advance that idea, where is the original of the first locomotive, telephone, or telegraph?

Where the original of the first steamboat, plane or paper? A device created the original. From whence did the old religious dogmas and beliefs? A demand created them, and so with many so-called manifestations. A demand on the part of Spiritualists created them, and the old adage does not apply. More has been demanded of the medium than the spirit-world could supply, and the result has been the origin of the "wonderful phases of mediumship, in slate-writing, etc."

I admit there are thousands of good, honest mediums (not physical), who would not countenance fraud in any form, and I know there are others who are apparently just as good and honest who are not afraid of receiving a "test" to give out at their meeting the inscriptions on tombstones. I know others who have been struggling along with their mental mediumship, honestly and earnestly, and they see some rascally slate-writer and physical medium come in and do as they please with the practices that are the lifeblood of themselves and family, and then they, too, resort to fraud to make a living, and because Spiritualists have, in the majority, become phenomena hunters, and will allow a good honest mental medium to starve while they crowd the scene-room of the fair, and pour their hard-earned money into the coffers of unscrupulous rascals.

And so it has gone from bad to worse, until the ranks of Spiritualism have become undermined with the network of fraud, and the sooner the Spiritualists open their eyes to the true state of affairs and determine to pull the tares from the wheat, the better it will be for Spiritualism. The sooner true Spiritualism will take its place in the world as a respected, honored and advanced religion. Until it does this the same fight must be fought, the same struggle gone through with, and in the end the work of cleaning house done again.

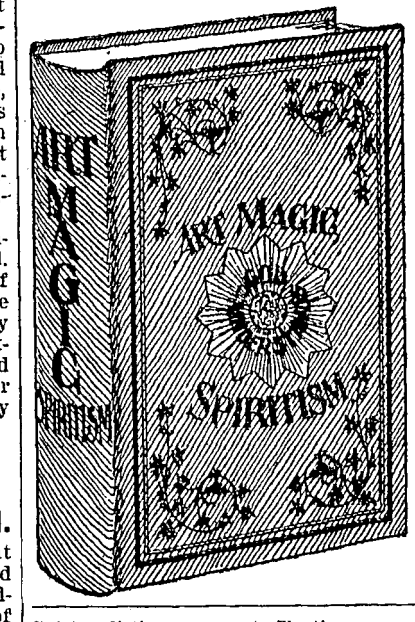
It seems foolish to me to see Spiritualists refuse to attend an expose of the methods of fakirs and even denounce such from their platforms, for fear it will "hurt Spiritualism," and I have seen Spiritualists stand in front of my halls, when I have given an expose, and warn people away, that is, Spiritualists, and the people seek truth.

Spiritualism as a fraud will ever stand; but where fraud and trickery are found, in the name of truth, Spiritualists, let us crush it. Stand together. I am for higher, truer, better Spiritualism—are you? Then let us put our shoulders to the wheel together and wage a warfare of extermination against this tidal wave of fraud that threatens to engulf our grand bark.

I may seem harsh and broad in my statements, but they are made without fear or favor, and I have no retraction to make in any particular. I stand ready to prove every statement.

I have sought the co-operation of Spiritualists and Spiritualistic papers of the coast in my work. One society has said, "It would not do." One paper has said, "It would not do." Seekers after truth, forsooth, while from many of the most prominent Spiritualists I have received words and letters of praise, and to these I extend my earnest appreciation. I find my most bitter antagonists among Spiritualists all.

(Continued on page 9)



ART MAGIC

Spiritualistic movement. To the accomplishment of this result there is nothing more potent than the live, wide-awake press that leaves no stone unturned and no seculcher closed that will aid in bringing out all the truth there is to prove the statements, the declarations of its basic philosophy.

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Reason is only potent when on the side of truth. Wisdom can be taught without the truth at its base. Religion may, if eloquently and hypocritically presented, take upon the mind of the people temporarily, but it is not based upon a knowable fact it must fall of its own weakness.

**CANNOT BE CRUSHED.**

Spiritualism is simply a fact, a knowable truth, and cannot be crushed by any amount of slander and misrepresentation; by all the fraud and charlatanism and exposures of fraud and charlatanism; by all the individual idiosyncrasies and intricate and almost unsolvable problems along the line and within the outwretched arms of its many themes, theories and philosophies; by all the burdening barnacles of destruction that have become attached by reason of selfish desires and aims; of this be assured, but we must not forget that the wheels of progress will not turn if the machinery is not cleaned and oiled in a white and oiled; if man fails in his duty, the machinery of which he is a very important part will lag, and the progress that is his will be slow.

**OUR PROMISE FULFILLED.**

We have promised the readers of The Progressive Thinker, each time we have given them something new, that it would not be the last or the largest donation that would be made to the cause and to their own personal compilation of valuable literature, so

**HERE WE ARE AGAIN**

with a neat and invaluable work, a book of nearly four hundred pages, beautifully bound and plainly printed in clear, bold, and legible type, large enough to test the eye from the strain necessary to obtain the current news from the secular press of today, large enough to read at night without injury to the eyes.

**THANKS FOR PAST FAVORS.**

We have no. along but favors expressive of the highest appreciation for the manner in which the Spiritualists of the country received our last premium book, Ghost Land. We appreciate their eagerness manifest from the first in procuring the most wonderful work, and as we know each one who has been so lucky has received more than his money's worth many times over, it is only with a feeling of thankfulness, hope and implicit confidence that we present to you this, our latest publication. Our effort has resulted in a book of a higher spiritual education for the masses, hoping for a continuation of the interest in our liberal offers we present ART MAGIC to the public with all confidence in its power, as a literary work, to give the perfect satisfaction that has been so enthusiastically expressed by our readers and for publication, of Ghost Land.

**TERMS FOR ART MAGIC.**

Art Magic will be ready for distribution June 1, but orders sent in now will be put on file and filled immediately after that date.

One dollar and twenty cents (\$1.20) will get The Progressive Thinker for one year and Art Magic. All orders placed on file after the date of this paper will entitle the subscriber to Art Magic. No order will be filled without the accompanying \$1.20.

**ART MAGIC AND GHOST LAND.**

Art Magic is a companion to Ghost Land, written by the same author and issued by the same editor, Ernest S. Green, and until the first of June we will furnish The Progressive Thinker and Ghost Land at once, and Art Magic as soon as published, for \$1.50. We will also continue sending Ghost Land up to June 1, on its present terms.

If you wish to get Ghost Land as a gift, you had better send in your \$1.20 at once or you will lose the only opportunity you will probably ever have at this rate.

**UNPARALLELED OFFER.**

Where, when or by whom, aside from former premiums offered by The Progressive Thinker, has there ever before been such remarkable offers made to the Spiritualistic public in the matter of high-grade literature that have been up to their representation? We are obliged to make this slight difference between the price of The Progressive Thinker and Ghost Land and The Progressive Thinker and Art Magic, owing to the advance in the material of which the latter is composed. It makes but a few cents difference on each book, but to the one who furnishes ten or twelve thousand books it makes quite a perceptible deficit, and the offer still remains unparalleled.

Send in your orders now and they will receive prompt attention.

**Again do we call special attention to our terms: GHOST LAND special terms will end June 1st.**

**ART MAGIC will be ready for distribution June 1, and can be had by paying \$1.20 and get The Progressive Thinker one year in the bargain.**

By sending us \$1.50 before the first of June you can get The Progressive Thinker one year, Art Magic and Ghost Land.







## QUESTIONS AND ANSWERS

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

**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 not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

**Orrin A. Burlingame:** Q. If you ever put the Questions and Answers in book form, put me down as a subscriber. I think it would make the best missionary book possible on Spiritualism, and there is need, for do you not think the prospect discouraging?

A. This has been repeatedly suggested by correspondents, and perhaps some passages worthy of preservation might be culled, but new and living questions are constantly pressing to the front, and there is not time to more than retain that portion of past labor which assists the future. It is the questions which shape and give value to this department. It depends for its inspiring motive on the vast army of progressive thinkers who send their questions.

We ought not to be discouraged by the prospect. Nearly fifty years, and the new belief, the substitution of knowledge for blind faith; the relegation of all spiritual phenomena, to law; the exaltation of man as divine and immortal by heritage; the crumbling of all creeds and dogmas; the breaking of the floods of light, all these have been realized, and the most ardent could not ask for more. We ought rather to rejoice at the advancement, and take new strength.

**"Reformed Minister":** Q. I have been a minister of an orthodox church many years, but have become by personal tests, thoroughly convinced of the truth of Spiritualism. The old and the new antagonize and it seems impossible for me at times to stand up in my pulpit and teach what I know to be false. I come to you for counsel. What shall I do, remain, or enter the ranks of spiritual teachers?

A. By all means remain and lead your church members out of the marshlands of theology as far as you can, by adroitly preaching as much of the new as they can bear. It will be ample time for you to leave when they rebel against your heresy. You will find that preaching has not been conducive to the new sphere of public lecturing, and simply having received "tests" and been convinced thereby, is scarcely the first letter of the alphabet of the language in which the new science of spirit is written.

The tests and experiences, which are of such vital import to you, are duplicated in the experience of almost every Spiritualist. Stay by your church until you have studied well the science and philosophy and have it digested and assimilated. You do not know how far your church will go with you, much further than you now think, and having the confidence of its members you have an opportunity which you can never have again of teaching them the new ideas of life, death and the life hereafter.

**Henry B. Olson:** Q. Can the spirit of a man return and appear as a woman, child or beast?

A. I read between the lines of this question, the correspondent has met with just this experience and it has raised grave doubts in his mind. If he will look deeply into the methods by which spirits appear, he will have his doubts removed. If spirits came and appeared objectively they could only be seen as they are. This they are not often able to do. They appear subjectively, that is by making such a vivid impression that the recipient mistakes the thought image for an objective form. This is well illustrated by hypnotized subjects who see whatever objects the operator wills them to see. In the same manner the spirit makes the medium see it in whatever form it may please, dressed in such clothes as the garments worn on earth, and given as a test of identity.

If, however, the medium, ascended from this phase of impressibility, and became clairvoyant, which means seeing with his own spirit-vision, then he would see the communicating spirit as it really was, and not as it desired to be seen.

It may be replied that when such objects were seen the person who saw them was perfectly normal, wide-awake and unconscious of any influence. The fact that he saw, proves that he was not normal, but under control of an intelligent being, for a spirit cannot be seen by the physical eye.

**Reader:** Q. What was the language of Adam and Eve, in which they named all created things?

A. The arrogance of the Jews taught, and the Christian world has believed that the Hebrew race began with Adam, and all other nations were inferior branches. Hence, of course the language of the first pair was Hebrew, and this vanity was expressed in the Talmud, which states that this holy language is to be the speech of the future, and of the angels in heaven, and God will call to judgment in the last day in pure Hebrew. We presume that on that dread day, another miracle will be wrought, that the various nations may understand the harsh and barren form of speech.

The absurdity of the story of the creation is made apparent by the necessity of such a conclusion, which cannot be avoided if the Bible is accepted literally. The story of Adam and Eve as a phallic myth is exceedingly interesting and valuable. As the beginning of the Christian scheme of the fall and redemption of man, it has worked the most incalculable harm to the races that have received it.

**C. Petersen:** Q. What is Christian Science, and does Spiritualism accept it?

A. Christian Science is peculiar in the fact that it is not Christian, and the very antithesis of science. It asserts everything and proves nothing. Its claims as to the power of spirit over matter, belongs to Spiritualism, as well as about every statement it makes that is truthful. Its extreme doctrines are not accepted by Spiritualism, simply because they are not true. This question has been discussed at length in preceding numbers.

**J. H. McElroy:** Q. (1) Where shall I find this passage: The children being partakers of flesh and blood, I likewise take part of the same?

(2) Who are these children?

(3) Do we create our own immortality?

A. (1) Hebrews 2:12; but the above is not an exact quotation.

(2) The children are believers.

(3) We cannot create our own immortality, for it is not conferred because of belief, but is our birthright.

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## SPIRITUAL GUIDANCE.

The Star of Truth, the Eternal Guide of the Soul.

Born of the spirit of love, of light and life, of the illimitable and eternal; clothed with the elements of water and earth, of air and fire; shaped by the impress of vibrant spheres, and nourished on the breast of nature's bounteous store, the captive soul awakens to behold the world of limitation that surrounds it and to feel the bondage of its life to forces that environ it. From the deep darkness enveloping the mystery of that holy calm which precedes the dawn, the young mortal enters the firmament of light. The soft dews from heaven kiss the luxuriant foliage of sleeping nature, the golden rays of the morning twilight flash from that horizon where the rising dawn heralds the approach of day, and the twinkling stars slowly fade from view. Then the beams of the morning sun flood the skies with myriads of streaming energies, and the newborn mortal feels the stirring of an irresistible impulse within its breast, urging it on toward the restless sea of human activity; and in obedience to the law of progression it is borne away upon the astral current of time. In the early morn of its earthly day it drifts along upon the happy stream of childhood, where the rippling waves of pulsating life softly murmur the lullaby of perfect joy. Youth listens to the babbling brooks, feasts on the perfume of the flowers, and revels in the beauties of forest and fields and drifting skies.

But swiftly the stream of life moves onward with the passing years. The dawning ideals that thrill the soul with the glow of life lead ever on, through sunshine and cloud, through calm and storm, into the deep broad current of manhood's grave career. The bloom of innocence that flushed the face of youth begins to fade, the light of purity that beamed from the eyes grows dim. But an unseen guide gives courage to the faltering soul in moments of despond, a silent voice is present in the tumultuous hour when hope struggles with despair, and with the magnetic power of love the angel of man's better nature inspires him with light and faith, and leads him into a sphere of industry and usefulness.

Life on earth is not all sunshine, for it is here that the metal of the soul is tried in the fierce conflict with temptation and sin. Here man is taught by love and hate, by hope and fear, and is moved from smiles of joy to blinding tears of grief. When the burden is heavy and the heart is sad, the soul goes out in questioning to know the purpose of its existence. Why is it here and what is to be its destiny? What reward awaits the faithful to compensate for the years of grief and toil spent in the struggle for existence? We look up into the heavens at night and behold the countless suns and worlds moving with magical equilibrium through boundless space. In the perfect order and harmony of their movements we see the evidence of a wise design. We look about us and see in all nature the manifestation of a silent and ceaseless power, expressing itself in every blade of grass, giving symmetry and beauty to every tree and plant and flower. In all animate creation below the race of human beings there is the guiding presence of an instinct whose motions are unerringly followed by the untaught creatures of earth. We see a manifestation of this presence in the active life of the bee as it gathers honey from the flowers in distant fields, and returns in a straight course to its native hive. We see this presence manifested in the migratory instinct of the birds as they come and go with the changing seasons of the year. The carrier pigeon, when freed from captivity, rises and circles in the air above and takes an undeviating flight to its distant home. Then man, the highest manifestation of existence, man, to whom was given command over all things, man, who has conquered the earth, the sea and air, who has chained the lightnings, who converses with the stars, and traces comets as they illumine the trackless spaces of the universe and pass on to sparkle in the eternal depths, surely his existence is not purposeless in this universe of law, surely he is not left alone to wander over the sea of spirit without chart or compass to guide him! Where, then, is the guiding star of his life, and whence comes the voice that speaks the word of peace to the storm-tossed waters and stills the tumult of the troubled soul?

The fixed star of truth is the eternal guide of the soul's existence, and its rays beckon from afar. Its light flashes from those inner spaces that are divine, and sheds resplendent rays upon all planets in the universe of life. The voice of the silence is the consciousness of the higher self within the soul of man, an inseparable part of the consciousness that is omnipresent. To follow its motions unerringly in all things is to have an infallible guide and an ever-present supply of power and wisdom, of love and life. It is the breath of life that whispers the word of love, and awakens in the human heart an insatiable yearning whose aspirations are the windings of the Infinite. In the sanctuary of the soul the word of truth abides, and its presence may be felt by the one who can silence the activity of the objective mind, and will listen with concentrated desire to know of the voice that is soundless. In this holy of holies shines the immortal flame which is fed by the fire of divine love. This is the innermost shrine of the temple of man, where the finite comes face to face with the Infinite. The voice of the higher self calls often to every soul. Every aspiration of the soul for truth, every longing for the good, and every silent prayer for the unattained ideal, is the outbreathing of the spirit, whispering its message of love.

It was the love of truth that lifted the soul serene above the consciousness of pain, when the fagots' flames, kindled by the hand of bigotry, withered and scorched and burned the form that held a martyr's soul. It is love that lightens the burdens of life, love that animates to ceaseless toil, love that nerves the patriot in his country's cause. It is love that makes existence sweet, love that builds the nation's homes and fills the world with all the luxuries of life. It is the influence of love that refines the soul and makes sacred the circle of a happy home.

Then may every soul draw nearer the bright and beckoning star of the soul's supreme ideal where the angel of love forever dwells. May all abide in the secret place of the most high, that the purifying light of the all-seeing eye may search out the dark places of each life and with the omnipotent fire of Divinity consume the cankerous thoughts of limitation and sin.

If you would gain access to the hidden fire, seek the truth and live in harmony with your highest conception of the invisible ideal. Let intuition discover in the silence the principle of being, and recognizing that principle as the universal cause, allow it to penetrate the depths of your mind and illuminate the faculty of reason, until within the soul there is received a true conception of infinite law. And day by day, as the faculties of your soul are brought to the center of contemplation within the depths of spirit, and you seek earnestly to know, and strive faithfully to follow the motions of the voice in the silence, you will soon feel the thrill of conscious power, born of that life whose dominion is from everlasting to everlasting. This consciousness of divinity is the at-one-ment of the triune principles of existence within the soul. It is the inflowing breath of the Infinite uniting with the spark within, the union of which creates the inextinguishable flame whose light sheds its glorious rays upon the endless pathway of the soul's progression through realms eternal.

URIEL BUCHANAN.

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## A FRIENDLY CHAT WITH SOME OF OUR CORRESPONDENTS.

COMPLIMENTS S'ARGIS.

M. T. C. Flower, St. Paul, Minn., a sincere Spiritualist, "every inch of him," to use a common phrase, thinks that too much is said in regard to fraudulent mediums in the Spiritualistic press. But his own words express his sentiments better than a mere comment. He says:

"I desire a very little space in the popular Progressive Thinker, to publicly express through its columns my appreciation of and unequivocal hearty endorsement of the article in No. 437, April 9, by 'Sargis,' and to tender the writer my sincere thanks for the production of an article so full of wisdom and logical, deep thought, and to the editor for its appearance in the columns of the widest circulated spiritual publication of to-day. It is indeed reassuring, coming as it does in the midst of the avalanche of fraud writings, and unconvincing epigrams of the writers, bestowed upon Spiritualists, who have pervaded the spiritual press for the past two years. It is well said by the theobrower that the fraud howl furnishes the ammunition for the Coverts and their ilk. Again, he says, after reading this fraud claim for a year or more can only recall one case where the offense was denounced by naming the party."

"I, too, have for more than two years been reading these clamorings and can corroborate the above statement. The spiritual press has teemed with fraud howlings, they are not confined to one but are found running through all, and yet not more than one in a hundred of the articles name the offense, where committed, or by whom. I feel an inspiration to write a longer article upon this subject but will forbear and call the attention of the readers of 'The Progressive Thinker' (and especially the class criticized) to the article by 'Sargis,' with an urgent request that they read and re-read it until its truths are stamped upon their consciousness."

THE SANTA FE ORDER.

The following dispatch of recent date, copied from the Dallas (Texas) News, and sent us by J. H. Peters, speaks loudly about the spread of Spiritualism, as also about one form of restriction to be placed upon believers in Spiritualism, in some lines of business, especially that of railroad engineers:

"The Santa Fe has issued an unusual and very unique order. It appears that many of their engineers have become strongly interested in Spiritualism, and that the belief is spreading rapidly, so at least it is stated. Several engineers claim that they have been warned by departed comrades to go slow at certain points, or to look out for trouble at others, or to expect a wreck somewhere or the other. All this tended to bring about a disregard of orders causing great confusion. An order, therefore, was promulgated to the effect that the engineers must either give up their Spiritualistic doctrines or their positions, and it remains now to be seen which they will adhere to, the job or the spirits."

To the above the correspondent asks, "What next?" To which our answers, "What next?"

It is easy enough to see to what extent these warnings might prevent engineers on a railroad obeying orders, and on the other hand it is easy enough to see that the heeding of a warning might avert a great calamity, and considerable loss of property. No doubt many warnings are only given by mediums to their own satisfaction, and wish to go on record as preventing disaster. But there is no earthly reason for such a boycott by a large trust upon its employees, and it sounds a little like a strike at our cause by a very tyrannical enemy with the power of its wealth to back it. But right must prevail, even among corporations, in the end.

A NOTED MEDIUM.

R. H. R., writing from Los Angeles, Cal., regarding the receipt of the ten premium books recently sent to as many subscribers at that place, takes time and opportunity to tell of the progress made in a developing class at the name of a once noted materializing medium, Mrs. A. J. Stuart, now Walling, who used to be a resident of Terre Haute, Ind. All old Spiritualists will remember the name that for many years was familiar to all who read the Spiritualist papers. It seems she has two daughters and a grand-daughter who are good mediums. The youngest daughter and grand-daughter are with her, and from the account given by the writer they have some grand manifestations at their home, the particulars of which are so similar to like seances with other mediums that we need not mention each grand test. Other languages than the medium's gave the messages to kindred tongues in the circle. Remarkable manifestations are reported all through the seance.

THE CLOCK STRUCK ONE.

S. G. W., Baltimore, Md., says that no glass of any description has broken in his home recently, although he has used one new and an old putted chimney on his lamps since Christmas. He has been blessed, however, with what he considers a good test. A little round clock that has not run for many months started up all of a sudden when no one was near it, and struck one. The hands indicated 4:55 and by another clock near it the time was 5:15. He then started the little clock, but it would run only a minute or two, and would stop without striking.

He sends a dialect poem, entitled "The Warship Dixie," by F. L. Stanton, from the Atlanta Constitution, and thinks the same spirit that inspired it inspires Dr. T. Williams occasionally.

He also suggests that the X ray has something to do with Spiritual science in regard to the religious as taught by the orthodox churches, if he believed it he would fear to question some very questionable statements in the Bible lest the stars would fall upon him for his infidelity.

Whenever a soul is touched with the divine truth of Spiritualism, it seeks expression no matter what the surroundings may be. Man's spirit may be strong in its sensing capacity and weak to give vent. Here is enthusiasm; here is sincerity, and we are glad to hear from S. G. W.

CALLS HIM BAD NAMES.

An item somewhere in a previous issue of this paper, regarding one Geo. L. Behrens, of Columbus, O., who, it seems, contemplates a tour of lectures and expositions of "The tricks of mediums," caught the eye of a lady whom he, according to the laws of the land, has claimed as his wife, but from whom he has been separated for almost a year. This is itself is no crime nor do we wish to make a crime of it, or parade it against him. She says: "I am a Spiritualist, I am proud to say and have the facts in my possession to expose

this same Geo. L. Behrens."

We are led to believe by the tone of her letter, which we will not publish just yet, at least, but which we will hold in reserve for the benefit of our readers, that she has facts in her possession that will be beautiful for his reflection just about the time he begins that tour. This lady has known him for several years, and more intimately, of course, for two years, and promises to call the attention needed to down the chap in his contemplated tour. We are pleased to make this kind of Spiritualist co-worker in the cause.

DEFINES SPIRITUALISM.

Under the head "What Is Spiritualism?" C. P. M., Moline, Ill., gives the following as his individual solution of this great question, upon which there is as much difference of opinion among Spiritualists, as upon the God question among Christians:

"Spiritualism is a knowledge that man exists as an embodied spirit upon this earth, and the knowledge that he will so continue to exist in a future state as spirit and refined matter through the ages of a never-ending eternity."

"What does it teach?" It teaches the science (knowledge) of the philosophy, (law) of life and of immortality, past, present and future. Its radiations are numberless.

"Why am I a Spiritualist? Because, Spiritualism, undiluted is nature's religion, therefore, of all religions, and in it is contained the embodiment of the only true and scientific explanation of man's present existence, and of his future destiny."

NO CREED!

Relevant to the above subject, C. G. S., Detroit, Mich., says in part:

"In subscribing to a creed we unconditionally assert our ignorance of the knowledge of a continuity of life, of the possibility of communicating with those who have passed beyond the material spheres of existence—in fact of truth—and emphatic with the dread, old-time uncertainties of belief which we for so many years have struggled to overcome and outgrow."

"It would be as reasonable for Spiritualists to go back to playing marbles, riding hobby horses, playing tag, leap frog, etc., as to confine themselves to the narrow limits of a creed, for creed is the assertion of belief of the facts and truths in question, and Spiritualists have long since replaced the ever shifting sands of belief with true knowledge, and were they now to subscribe to a creed, they would not only give the lie to their own words by their act, and bring the finger of scorn of an 'I told you so' world upon them, but would build a barrier insurmountable around them, their spirituality, their enlightenment; voluntarily place themselves in a position of non-advance-ment, and he who does not advance cannot truthfully be termed a Spiritualist."

"The Spiritualists' God of to-day is not the God of yesterday and the Spiritualists' God of to-morrow is not the God of to-day, for as man unfolds, so does his ideal advance, his God beyond his ideal. As he grows he will always find his ideal in advance. This is eternal progression."

Letter from Bishop A. Beals.

To the Editor:—I reached here all right and with renewed vigor and spirit, delighted with the change of climate and country. The transition from the now dry season of California, its brown-parched earth and dust-laden winds, to one of fresh loveliness, tender greenery, and fragrant blossoms, and the pure purpling tints of the mountains through living waves of green, and mountain streams rushing from rock to rock, over chasms deep, into basins of liquid dreams, reflecting the sleeping picture of nature, all conspire to fill one with a deeper reverence for the good and beautiful and to praise the giver of life, with devout thankfulness. The greetings of old friends and loved ones after an absence of long months sets the heart a thrill and the pulses beating with renewed life and health-giving pleasure. There is nothing that gives a greater impulse to one's being than a trip across the continent, that stirs one with a deeper impression of the significance of life and this important age of progress as one realizes the advantages we have with the agencies of steam and electricity bridging over time and space. With the advantages we have in mechanism of art and sciences there is still the greater growth of mind in spiritual knowledge linking this life with the unseen and breaking the cold barriers of doubt, through the light of intuition, that X ray of the soul, and gradually the two continents, the seen and the unseen, are one, where the waters flow together and are no longer mingled.

Spiritualism is making rapid strides here in this conservative city and the cause is gaining ground and a demand for its higher teachings. The new spiritual temple here is filled to overflowing each Sunday to hear our Moses, the installed pastor, and the enthusiasm is unabated. Everybody is preparing to attend the Jubilee to be held at Rochester, N. Y., and a good time is expected and pentecostal feast of glad tidings proclaimed to all men. This is our Jubilee year and proclamation of principles defining our position before the world—a religion without a creed, a church without a Bible.

BISHOP A. BEALS.  
Buffalo, N. Y.

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Write us and we will tell you all about our new  
methods of cure that we use at the Home.DR. C. E. WATKINS,  
AYER, MASS.THE OLD AND THE NEW.  
(Continued from page 1.)is she to reap of his joys and pleasures.  
Paul's shimmering about woman's in-  
feriority is now known to have been  
pure cant. Woman is coming to the  
front despite the aspersions of a design-  
ing priesthood. She should no longer  
be a slave to man's lust, but should be  
his equal in the work of progress, if not  
his superior. She is to reign the queen  
of love and beauty. Before her tongue  
of holiness we bow with manly pride.  
If anything in nature's domain is divine  
it is a pure, good woman.The new era portends the ushering in  
of true millennium times. The ever-  
widening field of scientific discovery is  
being surveyed with a mathematical  
accuracy instead of a dogmatic "thus  
saith the Lord."Nature is now known to have evolved  
the universe as we behold it. The  
Mosaic cosmogony has been relegated to  
the vagaries of the infancy of the  
human race. We have outgrown the  
swaddling clothes of the past.The dry crusts of the church are not  
suitable pabulum for men and women.  
The vainglorious notions of childhood are  
being discarded for the wisdom of  
riper years.We need to turn to the portals of na-  
ture for salvation from the ills of life.  
Faith in Gods and praying to ghosts  
and angels will not supply our wants.  
We must take hold of the plow-blades  
of thought and action, turn over the  
clouds of ignorance, seeking knowledge  
at the fountain head. Following the  
dictations of science, reason and com-  
mon sense, we have the way as clear  
as a path.Necessity is said to be the mother of  
invention; and as our needs are legion,  
let us seek out new methods by which  
to lighten the burdens of labor, and thus  
bring joy to every household. Let us  
worship at the shrine of honest toil.  
Banish the thought that labor is a  
curse; rather look upon it as the avenue  
to happiness. Labor comes with health-  
ing on its wings; without it there could  
be no joys in the mansions of the rich  
or pleasure in the homes of the poor.  
Labor represents the luxuries of the  
wealthy as well as the bread and butter  
of the indigent. The laborer is the hero,  
the redeemer, who saves the world  
from starvation and want. It is the  
mud-sill of society, and upon his broad  
shoulders and brawny arms the entire  
fabric of political economy rests. All  
honor to him who labors with hands or  
brain to push forward the car of pro-  
gress and thus ameliorate the con-  
ditions which environ our race. Let  
not honest toil go unrequited. The  
toller is nature's nobleman and worthy  
of our highest love and praise.All hail to the new era wherein man  
is to rank high in the scale of being,  
woman is to be adored, not only for her  
beauty, but for her worth and work; a  
free press is to dispel ignorance and in-  
tolerance; and free thought is to be the  
rule, and universal mental liberty pre-  
vail.

W. A. SIMPSON.

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[Obituaries to the extent of ten lines  
only will be inserted free.]

Philadelphia, Tenn.

IN HIS OWN DEFENSE.

(Continued from page 5.)

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to welcome truth, however disagreeable  
it might be, I am still—and will con-  
tinue to be—a worker in the fields of  
right and truth, and an instrument for  
the enlightenment of my fellow-beings,  
and will pursue my work as a public  
lecturer in Spiritualism and a medium  
in true mediumship, and I hope occa-  
sionally to let the light in on fraud, and  
thus put Spiritualists on their guard  
against fraud and trickery, and save  
them from the clutches of knaves.Yours for truth,  
Oakland, Cal. A. B. CONNLEY."Who Are These Spiritualists and  
What Is Spiritualism?" A pamphlet of  
40 pages by Dr. J. M. Peebles, the well-  
known author. Price 15 cents. For  
sale at this office.

## CREEDS AND DOGMAS.

Spiritualism Has No Need of  
Them.To the Editor:—I have watched with  
interest the discussion of the creed  
question as published in The Progress-  
ive Thinker; have just finished reading  
Dr. T. Wilkins' article in the 30th of  
April number, and Brother Tuttle's in  
May 7th number.It seems to me Wilkins and Tuttle  
have summed up the matter so all can  
judge for themselves.I think all will agree that if any one  
wants a creed, cannot be healthy and  
happy without one, they ought to be  
gratified, even if they have to make one  
for themselves.There cannot be a scarcity, as there  
are several hundred ready made, all  
said to be good, the best; take your  
choice.We have a large number of Spiritual  
teachers, "pastors" who can supply any  
further demand if required.No doubt a large number will be re-  
quired; some short like Brother Tuttle,  
and some long like Brother Dean  
Clarke's. The early converts from 1850  
to 1875 will each require a personal  
creed with a dogma attached; that  
will be easy. It now appears that if  
stronger organizations are demanded  
for themselves.Why do they want them stronger,  
and where is the strength to come  
from? Can we have a strong, true  
Spiritualist creed and a strong society  
without a dogma? Is there any real  
demand for a special change at the  
commencement of this Jubilee year?As I understand Modern Spiritualism,  
it is here as a revolutionary movement;  
it has made a good beginning in the  
past fifty years; no other influence has  
been as potent; all other religious in-  
fluences combined have not been equal  
to Spiritualism.Why, do you ask? Because Spiritu-  
alism came as a demonstration of the  
most important truth and philosophy  
ever questioned or considered by hu-  
manity. Has Spiritualism failed? Has  
it succeeded? It has succeeded to do so  
much without creed or dogma, will  
it not be wise to give the spirits fifty  
years more to carry forward the good  
work, without the experiment com-  
pleted by a few.What has Spiritualism done in the  
past fifty years? It has demonstrated  
continued life, unfolded a large number  
of new Spiritual truths, commu-  
nicated with their departed loved  
ones by simple observation of Spiritual  
laws; no more far-reaching truth ever  
came to humanity in any age. To deny  
this great truth of continued life and  
spirit communion, one must put out  
eyes, muffle ears, and paralyze every  
organ of sense.Every expression of love has felt its  
influence, every dogma has been toned  
down, every creed modified, every  
hellish doctrine has been re-translated,  
many hells have been turned into heav-  
ens by the pouring out of the light and  
love upon humanity from the spirit side  
of life.Why not be satisfied and thankful for  
the work begun and carried forward  
without materialistic forms, ceremonies  
or dogmatic influences? Taking a broad  
view of the progress of Spiritualism for  
the half century, there is no reason for  
complaint, or anxiety for the future.If it could be proven that creeds, dog-  
mas, or stronger organizations would  
popularize the truth, increase our num-  
bers and influence, it would still be a  
question whether the results would  
warrant Spiritualists in adopting old,  
worn-out forms and methods, that have  
been burdens and shadows in churches  
for centuries. If the standard of Spiritu-  
alism is to be raised, fraud eliminated,  
deception to be suppressed, no one will  
be more pleased than the writer, or  
more thoroughly endorse.Such a movement will require the  
two-edged sword of truth and justice;  
popular as well as unpopular deception  
must be reached. There is only one  
royal road to reach a higher standard,  
and that is to live better lives, which  
signifies better examples; to practice as  
we preach is the lesson that should be  
learned.Creeds and dogmas could be no more  
than a retrograde movement from the  
spiritual to the material. A Salvation  
Army attachment to the Unitarian or  
Quaker form of religious service would  
be a farce, a burlesque, no more so  
than would be a Christian, Jewish, or  
Tagan form of service for Spiritualists.As an old-timer, I haven't time or dis-  
position to even consider those old  
questions of creeds and dogmas, or a  
belief in Spiritualism; I do not believe  
in Spiritualism; I would be glad to  
see Spiritualists come to the front and  
unite with the increasing army of po-  
litical, medical and social reformers,  
that are organizing everywhere for the  
purpose of uplifting humanity from the  
present fearfully demoralized condition;  
Spirits are needed in this down on  
the ground work, and there is no more  
work or place where a broad, clear-  
headed Spiritualist could find more to  
inspire or a broader field for good work.Spiritualism is first revolutionary,  
then evolutionary; there has never been  
a time or more need of a thorough,  
deep-down revolution than right now.  
The unbrotherly competition, the  
brutality, the drunkenness and prostitu-  
tion, the general demoralization of  
a large majority of the people, the  
present war; these are all subjects and  
conditions that appeal to all thoughtful  
people; are they not conditions that  
demand the attention of every Spiritu-  
alist?My hope and desire is that some one  
will be lifted up and inspired to lead at  
the Golden Jubilee and show Spiritu-  
alists their opportunity and duty as re-  
formers. DR. M. E. CONGER.  
Chicago, Ill.

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that The Progressive Thinker should  
visit every Spiritualist family in the  
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gressive Thinker.TESTIMONIAL.  
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fit from the use of your remedies that  
I do not wish to be without them.Very respectfully,  
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will send one sample (only) to each per-  
son, postpaid, for 10 cents. This trial  
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surgeon, they have found that there were such  
serious defects as to unfit them for military service;  
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themselvesIt has united our people as nothing else could. We  
are united, as patriotic, as though our people were  
of one race and one blood, instead of being, as we  
are, the descendants of all races, tribes and tongues.  
The war has brought out prominently many things  
which before have been overlooked, and among these  
the fact that there are very few who are entirely  
well and strong. How many men have been considered  
themselves

It Possesses Advantages.

which have never before appeared to them as of much  
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EASES are so READILY CURED as during  
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cure. All Nature is rejecting in new strength and  
new life.When a Person Has Become  
Thoroughly Convincedthat they are suffering from some Chronic lesion,  
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curately diagnose the physical condition of their pa-  
tients. This accurate diagnosis is the foundation  
stone—the key-note of successful treatment. No amount  
of medical education can succeed without it. Your  
physician must understand your condition or he  
cannot administer the necessary treatment. This  
statement is self-evident. From time to time we  
have published valuable testimonials of hundreds of  
reliable, honorable, trustworthy people, who have  
gladly testified to theWonderful Accuracy of Our  
Diagnoses.We add a few more:  
Dear Doctors:—Your diagnosis is correct. I am  
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Dear Sirs:—I received your letter with diagnosis  
and it is correct. Respectfully,  
May 7, 1898. Mrs. L. G. RYAN,  
Dear Sirs:—I received your letter with diagnosis  
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Dear Sirs:—I received your letter with diagnosis  
and it is correct. Respectfully,  
May 8, 1898. Mrs. L. G. RYAN,  
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