



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

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## AFTER COXEY, WHAT?

A Discourse Given Under the Inspiration of ABRAHAM LINCOLN.

By Mrs. Cora L. V. Richmond.

DELIVERED BEFORE THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO, SUNDAY EVENING, MAY 13, 1894.

What do these signs portend? Are they of battle, or do they come like armies of peace bearing promises of future greatness?

No subject, perhaps, could be offered for the consideration of the one addressing you that seems so full of suggestion as that of the present hour—not that the name of the individual which bears it may have any manifest meaning or any particular object that entitles him to distinction or consideration; not that the possibility of turning it aside with a laugh, or stock of many in high places, and has until recently been the subject of ridicule of the public press and the public mind generally throughout the country, but because every sign indicates something, and the signs that are abroad in the world to-day indicate an underlying state which it is not well to ignore. However ludicrous fanaticism may seem, its very earnestness produces the possibility of turning it aside with a sneer, and any man with an interested purpose having his coadjutors and co-workers whose who are equally earnest, can arouse attention; but when a man who has at the foundation of his purpose that which pertains to the welfare of his fellow-beings, even though it be a small portion it must receive consideration from whatever powers are appealed to, and when he claims to have for his purpose the welfare of a nation or of his fellow-beings, one cannot ignore it. In precisely that position is the movement which is now known as the Coxeys army.

Six months ago—three months ago, even—it was passed off lightly even by serious-minded people, who foresaw that something was pending. No one dreamed that a man on foot with a few hundred followers could ever achieve access to the capital of the nation, because, they said, the men will not go; they will drop by the wayside; they will desert. But a sufficient number to prove a purpose has arrived at the capital of the nation. Now it turns out that similar men, or similar bodies of men, animated by a similar purpose, are pressing toward the capital of the country from all parts of this nation. There is no lawful way to prevent their approach or prevent their traveling, unless they violate the laws of the community through which they pass. Every device seems to have been tried, either to induce them to pause in their marching and not go, or possibly to detain them with technicalities which have been in the various parts of the country tried in vain. A purpose that animates even a hundred men that are able-bodied, who are not criminals, who are not vagabonds and who have intelligence enough to know what they are asking for, is a purpose to think of, and when there are several hundred men and several thousand men who are precisely animated by a similar motive, at a similar time, and to whom impetus is given by the great stringency and stress of circumstances in different parts of the country, circumstances that impinge upon one great crisis, it certainly behooves all thoughtful people who have at their heart the welfare of the nation, and who consider the liberties of the nation worth preserving, to think seriously, not only before laughing, not only before scorn, but especially before acting, to lay an impediment in the way of this petitioning.

We have been informed that those addressing you usually in this place have foretold from time to time of great stringency that would be upon the country; have predicted the financial straits that are everywhere confessed throughout the country, and have stated that the struggle which was impending must necessarily be upon the subject of financial questions, questions that impinge upon the great problem of the rights of labor.

Of course it is not my place to enter into a full discussion of the monetary schemes of this country or the world, or to show where they may be fallacious or how they may be essentially be. It is, since that is likely to be discussed at every important place of every financial or political meeting for the next several years or until the question is settled. The proposition before you is, is it not a wonder, that in an hour of peace, when there has been no unusual strain upon the public mind or upon the financial resources of the country, when apparently every one should have been a sudden check in all industrial pursuits; that commerce should have been at a standstill, they are

and that even the national and international jubilee of last year was not sufficient to check this tide or to produce a reaction against it; that the great peace jubilee of all nations, the Columbian Exposition, did only for the time being divert the people from that which was inevitably coming; that in the very midst of it the financial straits were such as to sometimes almost interrupt commerce, and that following it those straits have continued up to the present time, when there can be said to be no general revival of commercial prosperity?

Finance is the surest gauge of the public pulse. It means something in any time of peace—without preparation for war, there having been no famine, no depletion of the population or any of the resources of the country—that this should occur. People often say, according to the political party to which they belong: "Oh, it is the discussion of the tariff," or "it is this question or it is that question." The discussion of the tariff is but one of the incidents resulting from the state of affairs. The entire question relating to the tariff is one of the incidents resulting from this state of affairs, and the wisest financiers in this country as well as abroad saw with prophetic vision that something must be done, not only to unify the commercial relations and the monetary basis of the world, but possibly to change it. It is not the same here as in Germany, Russia, France and England. Questions do not impinge upon this that there are permanently associated with it. The Republicanism of Germany may have its origin in far other causes than merely the interests of the laboring classes. Nihilism in Russia means far other causes than simply the right to toil and receive the recompense for daily toil. It means the right to breathe, the right to think and the right to speak and act according to individual dictates of conscience. There the nations are grappling with the primary propositions of freedom that were supposed to be settled here one hundred years ago. There the people are struggling with those problems for which the word of the Revolution was fought and which it was supposed were fully settled. There, even in England, the laws of promulgation and entail and various other statutes, together with the complication of the partially republican monarchy and the state church, keep up discussions that are entirely impossible here, unless you retrograde. But what is it that confronts you at the very door of the citadel of freedom, threatening that citadel and stronghold more, possibly, than a mighty army, when in the history of a nation one man or one body of men is called upon to stand confronting a great proposition with the great welfare of the people upon his spirit, with all the precedents of history spread out before him, with a nation looking for a crisis and with a people asking for freedom? If, perchance, he shall not hear the voice, if he, coupled with what he considers to be his duty, may not know the meaning of the whisperings that urge him from within; if he, with a mind that from established precedent, judges what the nation's welfare is by what has been, shall refuse to listen, and if, as has been the case with the one addressing you, he shall turn toward that infinite power, knowing that human thought and human judgment must be utterly unavailing in a crisis like that, and then if he fail to hear the one small voice that speaks for freedom, woe unto his spirit and unto the nation! If he shall let any small technicalities arise; if he shall allow any prejudices to intervene; if he shall be governed by policy where duty calls upon him, then is he unfaithful to his trust and the voice passes him, perhaps resting upon a lower mind or raising up a strong arm that is the Nemesis to enforce it.

You know what the nation passed through from which through a generation of time you have scarcely rallied, but with a triumphant spirit of that weakness which was the result, the nation has successfully gone forward. There are new issues in the world to-day. Nations and people travel faster than they did when we were young and in boyish days. In those days of ancient time, when slow moving methods and thoughts were sufficient, it could not have been dreamed what would be in the world at this hour of science, art, mechanism, riches, wealth and power. Thought also travels faster to-day, and the people who are thinking with the thoughts of twenty-five or thirty years ago make a great mistake. There are new themes to be considered, new propositions are before the people, new religions are being inspired, new expressions of humanity are being outgrown and the state will not rest where it was. Questions of this hour are not to be answered by the answers of that time, excepting that duty and freedom are paramount at all times. The welfare of the people may require very different legislation. The emergencies of the hour are not born of war, but they are the result of the struggle of any particular class against the rights of the human race; they are the result of the impinging of

mighty thoughts and purposes that are born of the present hour.

To teach men that they are equal, and not allow them to be so, is of course an inconsistency that cannot possibly thrive under the name of freedom. To teach people that they should spring with all their might to the achievement of the highest manhood, and then not remove the impediments that are in their way, is of course to stultify the very sources of freedom.

I do not see that any particular measure now proposed is the ultimate measure to be adopted; but let me say most seriously that the one question that has arisen to the magnitude of being the paramount question for this part of the century, is the question of the settlement of industrial problems; and that heretofore that question has been studiously ignored by the legislative body that professes to make the laws and to keep all laws for the nation.

What Mr. Coxeys wished to do he has already accomplished; he has brought the matter to the notice of Congress, but brought it to the notice of Congress may be different things from bringing it to the action of Congress; and what the summer means with its impending armies of peace, beggars though they may be called, tramps, men out of employment from necessity, is this: it means that some action should be taken; not only that the industrial problems that have been insisted upon by associations of labor for the last ten years and probably for more—for fifteen years—not only that the Congress be considered, but that they shall be acted upon. Is a question for legislation? Is it a problem that can be adjudicated by Congress? Is there a duty? Without one shadow of doubt the one addressing you says there is a duty. It is a question that shall be acted upon, and before the Congress is over it must be acted upon.

This is not said from the standpoint of any fanatic, nor is it said from the standpoint of those who have thought that possibly before the war there would be a revolution. I do not see any need of it, unless these earnest men are interfered with, and unless their brothers in all the departments of labor shall make it a question that relates to them also, and unless the Government wisely considers that it is too insignificant a matter to be brought before the consideration of so august a body as the Congress of the United States. Any matter that pertains to the welfare of those who must be citizens of the republic in the highest sense must certainly be dignified enough for the consideration of Congress, and any question that will solve that which has for years been the most knotty problem for this people to meet, is a question worthy of all study and serious consideration.

Every law that has been enacted for the last thirty years has necessarily been a law favoring capital. I refer you to the records. Necessary of the war made an appeal to capital necessary. In order to make an appeal to capital there must be something offered; and that system, inaugurated as a necessity of war, has been borne forward in time of peace, and this is the result.

Now the reaction comes and the legislation must be for the people. The capitalist is one of the people, but his millions are not of the people, and the time is now come to reverse that action. It is the reverse of the action of the war, seeking for the welfare of the whole, all is well. If it is met with sneers and scoffs of derision and thrown into partisan politics as a part of their stock in trade, it is not well. The people will not be housed or fed, and farms will not be tilled; the works of industry will not go forward by any such methods. There must be a way by which the hands of the laborer, the hammers of the mill and the governing wheels of power, shall feel that he is an integral part of that which is produced; that he, more than the wealthy, is to be considered, and that the vast fields now lying idle, the farms groaning under the heavy weight of mortgages; the products of the land which are abundant, gradually growing less from lack of labor—that these must yield to him a commensurate portion for his toil.

It is the system, born of war and carried forward in time of peace, and the high pressure of the financial conditions of the country that, as I have brought about this reaction. But is the system itself right? Do you not care to change the ancient systems of commerce, and is not the name of the Republic a synonym for doing that which shall be finally for the best good of all? And if doing that which shall be for the best good of all means an entire change in the financial policy of the nation, who shall complain? Can monarchies dictate what your law shall be, though the finance that are not born of the actual resources of the government of the land; but land and wealth of territory, all that the country produces, must be considered as valuable as gold, and when the products of a man's hand cannot be offered, and gold is the substitute—I say when grain is burned, when stock brings nothing, when the labor of a man's hand counts for naught, there is time for a change.

What Mr. Coxeys seemed to have conceived is a plan for relieving tempor-

arily the great stress which is upon the laboring man who cannot find employment where he lives, and these pillimages betoken no wild scheme. Drives of men, walking on foot large distances, and even coming from the Pacific Coast to the capital, do not mean those that are on a holiday excursion, or who are professional tramps, or who are worse, but mean that there is something deeply seated that is to bring about an entire change in the relations of human beings; and if that change shall be brought about in the proper way; if those in power can listen to that voice, not knowing what to do; if they shall consult with that inward voice that tells them to do for humanity the best thing, then may it be solved in one month; but if they do not listen; if those in power or in the executive department of the present Government can not see; if Congress, busy with making plans for the future politically, cannot be enlightened, then what? Who is to take up this mighty plea? Who is to bear forward this voice that relates to every one of you individually? The proposition relates to every citizen of the United States, and if you count the millionaires and leave them out of the proposition as millionaires, but consider them as individuals, whose millions will fly away the moment this question is ignored, then it relates to the entire population of the United States and the world. It is this: if you have a country where every man has an equal right to cast a ballot, then every man should be equally represented in all interests for which his place is looking to the future, and he does not understand that his salary is just as much jeopardized by the favoritism which gives to capital control, as the labor of the very humblest man. When this is understood the proposition will be very simple, and there will be the uprising of that new party, that is, meaning the party that is prophesied in the People's or Populist party, in the Farmer's Alliance, or in whatever shall include and represent the people who earn their daily bread by offering an equivalent for them to receive. There is no other sound financial basis in the world, and the sweeping out of all superficial speculation, of everything that places a fictitious value upon any of the necessities of life, is what must eventually come, whether it comes this session of Congress—but it will not—or whether it comes after months or possibly years of bitter experiences in which the nation is trying to climb to the heights of perceiving that which is before it.

Friends, this is no idle holiday speech. This is no utterance to alarm you. It is simply that which confronts you. Where the spirit abides above the storm and turbulence of human life, beyond its hopes and fears and ambitions, where souls are not bartered and human lives are not sacrificed for policy, one can look with calmness upon scenes that in human life are often seen but blindly through selfish vision. And now, the solemn injunction of the one addressing you is, for every earnest purpose, to bear forward the testimony that will settle this difficulty, give you your serious consideration. To every sincere man, consider that proposition, and to that vast body of people that are swarming about your doors in winter time, asking in vain for labor and then asking for bread—which we trust you give—give to them the incentive that there will be some day to do what you have done now, the incentive "Change" something to do that is not dependent upon the sympathy of those who rule capital; something to do that is not dependent upon any combination of moneyed men; something that will yield their livelihood, if all the various combinations should perish in the land.

I know that under certain emergency conditions a certain amount of capitalization may be necessary for the sake of bearing forward enterprises. It is known now that all these plans must ultimately yield the very fruitage that is in your country at this hour, and bring about the very difficulties that are now before your doors, and that we are creating as a people outwardly Caesars to rule the people; that instead of governing the very power which is entrusted in these people by the force of the system that is admitted, makes that power ultimately oppressive. You have intelligence. There is placed in your hands the machinery of a mighty nation and the weapons are all at your command. Why are not the people, then, represented? If it is true that your interests are suffering this day; that your small business cannot succeed, and that you cannot find labor as an artisan, as a mechanic, skilled though you may be; if it is true that thousands of hands are idle when there is abundance of work that might be done, then is it not also true that the Government, holding the keys of this mighty power, should see to it that no such state of affairs exists? It does not favor anything like the revolution that is sometimes predicted by those who have seen in other lands great crises and revolutions. I know there can be no distribution of existing wealth. I know of no labor association that favors it. But the Government can make it so very expensive to be a millionaire that a millionaire cannot afford it; and the Government can make

it so very easy to be a laboring man, and to receive the daily reward for daily labor, that it will be for every man's interest to be a laborer, and this is the only way it can be settled peacefully. If there is to be a nationalization of the vast resources of the country, it must be by very careful and gradual steps; but this one act incidentally adopted would change the whole tide of events and place affairs upon a different basis, and cause the nation to go forward in unity upon the divine fulfillment of a perfectly free nation.

You do not suppose that Henry George has lived in vain. You do not suppose that Bellamy has written his prophecy of the future in vain. You do not suppose that the many thousands of men who now, with silence or with prayerful hearts and earnest minds, are looking to the solution of these problems have thought in vain. The people have actually come to think about these things and the relations of human lives to each other, the duty that men owe to one another. This conserving merely mine and thine, the mine being all that you can lay hold of, all this is changing, and the hour is upon you when a man shall possess, not what he inherits, which is not his at all; when a man shall possess not what is bequeathed to him, which is not his, but what he earns. If he enriches the soil, its riches are his; if he produces pictures, statuary, inventions, the results are his; if he labors and beautifies a place, that is his; but air and sunshine and earth is the work of nature, and belongs to nature and God and to God's children. Time is coming when every human life will be cared for, and when people who are helpless will not be paupers but the wards of civilization; when those who are imbecile will not be thrust away into shadow and darkness, but will be made to feel the light and beauty of sunshine, provided by the public benefactions, and when all other people, excepting the aged, the infirm, the hopelessly enfeebled and the young, shall bear their own daily part of the daily toil and receive their part of the daily reward. The sowing of the seed shall yield to them the harvest; the ripening fruit shall be theirs, and the beautiful homes springing up where now there is but desolation shall be the result; no swarming to crowded cities, for the Government will see to it that there is labor provided elsewhere; that it is to the inducement of all to seek the fresh air; to have possession of that which will be home, health and happiness to themselves and their children.

Of course this cannot be done arbitrarily, and if the human race has grown to it, then Coxeys in front of the capital means more than you know, and in answer to one question offered here to-night, the millennium may be nearer than you dream of. For if these pleading lips, these tattered men, these earnest hearts do not make impress to bear forward this mighty message, then, as thirty-five years ago and more, the answer came up from every town and hamlet and village in the remotest part of the country: "We are coming, three hundred thousand more," so will they come from the farms, from the shops, from the villages, from the mills, from all parts of the country, besieging the capital with white flags of peace, and with one voice asking that the Congress of the United States shall consider the needs of the hour, and make it possible for these men to earn their daily bread. No matters will there, for a vagabond only walks to the nearest corner grocery with the five cents given him as alms; no outcasts will be there, for outcasts do not seek the company of honest men subsisting upon the fare they can get by the wayside, with an honest purpose in their heart. No, as many as the leaves of the forest, as numerous as the great tides of spring that sweep toward you to-day, will be these people. Do you doubt it? Then behind the human power is a mightier power, and the voice that stirs the people from the depths that are within, and tongues of flame and eloquence will go forth over all the land, until no statesman can be so deaf and no politician so dull but what he will hear the sound of these voices coming.

Have you ever stood upon the seashore, and when all was still, heard, far out, a something like a rising wind, and on and on it came until you could see the whitecaps rolling, and at last the great waves breaking at your feet, with their banners and crests of peace? Have you ever heard the approach of the wind that, sweeping through the trees, seemed far away on the outermost branches of distant trees, then at last came near and near, surging as it came, with a mighty human voice? Even so is the voice of the people. It is rising like the tide of the sea. It is rising like the sound of the winds. It is rising like the spring tides that leap to glory through the trees. Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.

H. F. Cooley, of Omaha, Neb., writes, on renewing his subscription: "And your paper is indeed a thinker. It is a problem to me why anyone once reading a copy should be without it, when by merely reading the ideas and thoughts therein brought forward, a knowledge of truth, demonstrated by science, is right at hand. I feel proud of a cause that commands such talent as is represented in THE PROGRESSIVE THINKER."

Samuel was always a favorite name among the Jews, and means the heart of God.

## THE DESIGN DOGMA.

It is Critically Analyzed by a Californian.

Thoughts Presented Worthy of Careful Consideration.

THE NAKED BUSHMAN—WILLIAM PENN—REAL ENTITY—SPACE—ATTRACTION—WHERE IS SPACE?—SPENCER AND FISKE.

In THE PROGRESSIVE THINKER, No. 221, the Hon. A. B. Richmond, the noted jurist, alludes to what I have seen fit to designate as the "design dogma," intimating that this design implies Deity or God. Of all superstitions this God idea is the climax and the most difficult to avoid the last to forsake.

In his infancy man had a fatal facility to guess the reason of things. The paucity of proofs indicate that Deity, Devil and Fetish are naught but figments of the imagination. They remain the terminology and dominating outgrowth of man's ignorance. Ignorance, not passive but potential; the tentative reach in the dark, the multiple reflex of himself.

As a rule the human race is taught these ideas in infancy. Mothers instill them into the child's mind as soon as it begins to ask questions. As the confiding mind of the child never or rarely doubts the word of the parent, the lesson is not often questioned and never forgotten. We see the Deity superstition rests on a monument of conjecture, the apothecosis of ignorance.

Ask a naked Bushman of Africa how came this river, this forest, these animals? The ready answer is, "Fetich made them." Ask the orthodox devotee the same question, and you get the same answer, only substituting God for Fetich. Both stand upon the same irrational platform of senile superstition. Both portray the childish attitude of grown infants sucking thumbs.

The first volume of Bryan's History of the United States furnishes this item of personal history:

"William Penn's mother very early began to impart her religious feelings to her son; and to awaken the instinct which had been plainly inherited from her. When he was five years old she asked him a great question: 'Who made you, William?' 'Sure enough,' said the eager boy, 'was it not God?' 'But how do you know?' 'You have told me so a hundred times.' 'But suppose I had not told you, could you have found it out for yourself?' 'I don't know.' 'Why, William, nothing is easier.' 'Tell me, mother.' 'Do you see that stone lying there?' 'What of it, mother?' 'It is something, is it not?' 'Yes.' 'But how do you know?' 'Why, I can see it, I can feel it, and lift it.' 'Then do you think it made itself?' 'I do not see how; it is a senseless thing, and no thing can make itself.' This experience of young Penn is very likely to have been the experience of the Hon. Mr. Richmond. It is that of millions of mankind. This conviction of young Penn, the matter of which 'was told to him a hundred times,' doubtless staid with him all his life; and he most likely never took the pains to disprove or verify it. Note a most profound point: 'A great question was asked of a child five years old.' The answer to which says the mother, 'nothing is easier.' Guessing is always easy. A ready assumption is apt to be self-deception. How else but the lesson should be a life-long conviction when told to the infant mind a hundred times?

Mr. Richmond must admit that every real entity or thing that has existence can be defined. This proposition can be accepted without controversy. Touching this point we have the self-evident statement of Prof. Max Muller, who says: "The definition of God is an impossibility." "Matter," says Prof. Tait, "is whatever can occupy space." We can conceive of no time when matter with its properties did not exist. These constitute the predicate of all material forms. Thus far we have got along with the universe void of creation.

Our honorable friend says: "Given the eternity of mind and what becomes of the dogmas of Ingersoll?" A better and more philosophic axiom is this: Given matter and motion, or the persistence of force, and what becomes of orthodox? Or, again, what is more modern, given two words, variation and selection, commonly called "natural selection," and what becomes of the cosmogony of Genesis?

Grant Allen says: "The doctrine of evolution of life disposes of the dogma of creation." As everything is evolved nothing can be created. If no creation, then no creator. No creator, no Maker, Father or God.

That the universe is a thing of creation is in contravention of reason. If we address ourselves to the supreme faculty of reason, we may escape disastrous conclusions.

Mr. Richmond says: "In all the vast domain of nature, there is not and never has been the movement of a single atom of matter, that this force that moved it was governed by an intelligence that directed its motion."

Of two masses of iron, one large and the other smaller and somewhat separated, it will be noticed that the larger attracts the smaller. Where is the mentality or intelligence here? The earth's magnetic current moves the metallic needle of the compass. There is no intelligence or thought here. The particles of crystalline matter move to form crystal. Where is the mentality about this motion? The sun lifts the water in vapor from seas and lakes, the clouds, but the motion is devoid of intelligence. A carriage-wheel rolling over a muddy road throws fragments of earth from the rim of the wheel. Likewise the sun, ages ago, threw off particles of matter—by its centrifugal motion—from its surface into space. These particles formed our earth. Where was any room for mind to act on the wheel and mud, or the sun and its particles? No, no! Not that there is as much design or intelligence in cart-ruts, or rutting on a side hill as in any of the above, which is none at all. Where is the intelligence in tides, in the wind, tornadoes, cyclones and earthquakes?

Talk about wisdom, knowledge, and designs of God! Where is the normal habitat of mind and intellect? No one knows anything about mind and its functions but such as is set forth in man and animals.

We know nothing about God or gods, and still less about the mind of them. Mr. Herbert Spencer, and Prof. John Fiske have shown us how impossible it is that there should be mentality in Deity or the universe outside of animal organism.

A prime characteristic of mind is that it is circumscribed by limits. It has limitation. It is finite. Where is the limit of the infinite? How circumscribe the supreme? Mind and intellect, as we know them, are based on brain and brain matter. Brain is joined to a body. Where is the brain or brain matter to furnish the mind of God? or the Devil? Can Mr. Richmond point to any? No. The universe is as devoid of brain and mentality as a granite rock is of arterial blood. The idea of mind in Cosmos, outside of living organisms, is a mistaken idea altogether.

If one living being has come into existence outside of "evolution," then others do the same? Is there such an instance? There is. This leads us to speak of the horse. The horse was never created. He was evolved from a five-toed animal called *Phenacodus primæus*, which was not a horse; the size of a fox or larger. Man has the same progenitor, but he has retained the plantigrade foot, and the five toes and fingers; while the horse has eliminated all the digits but one, and altered the foot from a plantigrade to a digitigrade.

The different animals on the road-way of evolution of the horse from *Phenacodus* to *Equus*, embraced *Eohippus*, *Orohippus*, *Meshippus*, *Bathmodon*, *Miohippus* and *Pliohippus*. The last is *Equus* the proud, distinguished horse of our day. Like man, he is the conspicuous product of evolution and the action of the law of variation and natural selection.

As the horse was never created, but evolved from a pre-existing animal, why may not the balance of the animal world have been produced in the same way?

Since Spiritualism has shown the agency of disembodied ego in the affairs of mankind, the superstition of "special providence" has died out.

Mr. Richmond resorts to the old watch and clock argument in support of the theory of design in nature. It seems to me a few words will show the clock view of the subject, before it ran down, struck the logic of it dumb.

As the mother of William Penn asked him, "who made you?" the prime error in the creation dogma is in supposing the universe and its denizens were ever "made." Nothing in nature was made. All things were evolved; they grew, or unfolded. The man who springs from an infant at birth and grows to manhood is not made; so the universe from primordial matter to a more mature form is not or was not made; it unfolds, develops, matures. Therefore, because man makes certain products of his hands, as machines and clocks, it is assumed that man-made forms were made. How easy this mistake! Or, as Mrs. Penn said, "nothing is easier."

There is another great radical mistake. Nature's products and those of man cannot be compared. It is illogical to so regard them. The powers of the one are so out of proportion to those of the other as to render a likeness between them violent, concerted, strained, and irrelevant. What stultifying folly to compare the finite with the infinite to put them even on a level, and at par to put the puny on a level with the omnipotent! There is no relation, no fitness, no comparison. They are incongruous and conflicting.

The clock may not strike an attitude, CONTINUE D 114 PAGE.





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What do these signs portend? Are they of battle, or do they come like armies of peace bearing promises of future greatness?

No subject, perhaps, could be offered for the consideration of the one addressing you that seems so full of suggestion as that of the present hour—not that the name of the individual which bears it may have any manifest meaning or any particular object that entitles him to distinction or consideration; not that a movement which seems to be the laughing-stock of many in high places, and has until recently been the subject of ridicule of the public press and the public mind generally throughout the country, is particularly entitled to consideration, but because every sign indicates something, and the signs that are abroad in the world to-day indicate an underlying state which it is not well to ignore. However ludicrous fanaticism may seem, its very earnestness precludes the possibility of turning it aside with a sneer, and any man with an interested purpose having to his coadjutors and co-workers those who are equally earnest, can arouse attention; but when a man who has at the foundation of his purpose that which pertains to the welfare of his fellow-beings, even though it be a small portion it must receive consideration from whatever powers are appealed to, and when he claims to be for his purpose the welfare of a majority of his fellow-beings, one cannot ignore it. In precisely that position is the movement which is now known as the Coxeys.

Six months ago—three months ago, even—it was passed off lightly even by serious-minded people, who foresaw that something was pending. No one dreamed that a man on foot with a few hundred followers could ever achieve access to the capital of the nation, because, they said, the men will not go; they will drop by the wayside; they will desert. But a sufficient number to prove a purpose has arrived at the capital of the nation. Now it turns out that similar men, of similar bodies, men, animated by a similar purpose, are pressing toward the capital of the country from all parts of this nation. There is no lawful way to prevent their approach or prevent their traveling, unless they violate the laws of the community through which they pass. Every device seems to have been tried, either to induce them to pause in their marching and not go, or possibly to detain them with technicalities which have been tried in the various parts of the country tried in a purpose that animates even a hundred men that are able-bodied, who are not criminals, who are not vagabonds and who have intelligence enough to know what they are asking for, is a purpose to think of, and when there are several hundred men and several thousand men who are precisely animated by a similar motive, a similar time, and of whom impetus is given by the great stringency and stress of circumstances that impinge upon one great crisis, it certainly behooves all thoughtful people who have at their heart the welfare of the nation, and who consider the liberties of the nation worth preserving, to think seriously, not only before laughing, but especially before acting, to lay one's mind to the way of this petitioning.

We have been informed that those addressed by you usually in this place have foretold from time to time of great stringency that would be upon the country; have predicted the financial straits that are everywhere confessed throughout the country, and have stated that the struggle which was impending must necessarily be upon the subject of industrial questions, questions that impinge upon the great problem of the rights of labor.

Of course it is not my place to enter into a full discussion of the monetary schemes of this country or the world, or to show where they may be fallacious or in what way they might essentially be improved, since that is likely to be discussed at every important place of every financial and political meeting for the next several months or years or until the question is finally solved.

The proposition now before you is, is it not a wonderful spectacle that in an hour of peace, when there has been no unusual strain upon the public funds or upon the financial resources of the country, when apparently everything was moving on prosperously, there should have been a sudden check in all industrial pursuits; that commerce should have been nearly at a standstill,

and that even the national and international jubilee of last year was not sufficient to check this tide or to produce a reaction against it; that the great peace jubilee of all nations, the Columbian Exposition, did only for the time being divert the people from that which was inevitably coming; that in the very midst of it the financial straits were such as to sometimes almost interrupt commerce, and that following it those straits have continued up to the present time, when there can be said to be no general revival of commercial prosperity?

Finance is the surest gauge of the public pulse. It means something at any time of peace without preparation for war, there having been no famine, no depletion of the population or any of the resources of the country—that this should occur. People often say, according to the political party to which they belong, "Oh, it is the discussion of the tariff," or it is this question or it is that question. The discussion of the tariff is but one of the incidents resulting from the state of affairs. The entire question relating to the tariff is one of the incidents resulting from this state of affairs, and the wisdom of the Revolution was as well as abroad saw with prophetic vision that something must be done, not only to unify the commercial relations and the monetary basis of the world, but possibly to change it. It is not the same here as in Germany, Russia, France and England. Questions do not impinge upon this that there are permanently associated with it. The Republicanism of Germany may have its origin in far other causes than the interests of the laboring masses. Nihilism in Russia means far other causes than simply the right to toil and receive the recompense for daily toil. It means the right to breathe, the right to think and the right to speak and act according to individual dictates of conscience. There the nations are grappling with the primary propositions of freedom that were supposed to be settled here one hundred years ago. There the people are struggling with those problems for which the war of the Revolution was fought and which it was supposed were fully settled. There, even in England, the laws of promulgation and entail and various other statutes, together with the complication of the partially republican monarchy and the state church, keep up discussions that are entirely impossible here, unless you retrograde. But what is it that confronts you at the very door of the citadel of freedom, dictating that citadel and stronghold more, possibly, than a mighty army, when in the history of a nation one man or one body of men is called upon to stand confronting a great proposition with the great welfare of the people upon his spirit, with all the precedents of history spread out before him, with a nation looking for a crisis and with a people asking for freedom? If, perchance, he shall not hear the voice, if he, occupied with what he considers to be his duty may not know the meaning of the whisperings that urge him from within; if he, with a mind that from established precedent, judges what the nation's welfare is by what has been, shall refuse to listen, and if, as has been the case with the one addressing you, he shall turn toward that infinite power, knowing that human thought and human judgment must be utterly unavailing in a crisis like that, and then if he fail to hear the one small voice that speaks for freedom, who unto his spirit and unto the nation! If he shall let any small technicalities arise; if he shall allow any prejudices to intervene; if he shall be governed by policy where duty calls upon him, then is he unfaithful to his trust and the voice passes him, perhaps resting upon a lower mind or raising up a strong arm that is the Nemesis of the nation.

You know what the nation passed through from which, through a generation of time you have scarcely rallied, but with a triumphant spirit of that weakness which was the result, the nation has successfully gone forward. There are new issues in the world to-day. Nations and people travel faster than they did when we were young and in boyish days. In those days of ancient time, when slow moving methods and thoughts were sufficient, it could not have been dreamed what would be in the world at this hour of science, art, mechanism, riches, wealth and power. Thought also travels faster to-day, and the people who are thinking with the thoughts of twenty-five or thirty years ago make a great mistake. There are new issues before the people, new religions are being inspired, new expressions of humanity are being outwrought and the state will not rest where it was. Questions of this hour are not to be answered by the answers of that time, excepting that duty and freedom are paramount at all times. The welfare of the people may require very different legislation. The emergence of the hour are not born of war, nor the struggle of any particular class for the outgrowth of a mighty human need; they are the result of the impinging of

mighty thoughts and purposes that are born of the present hour.

To teach men that they are equal, and not allow them to be so, is of course an inconsistency that cannot possibly thrive under the name of freedom. To teach people that they should spring to the highest manhood and then not remove the impediments that are in their way, is of course to stultify the very sources of freedom.

I do not see that any particular measure now proposed is the ultimate measure to be adopted; but let me say most earnestly that the one question that has arisen to the magnitude of being the paramount question for this part of the century, is the question of the settlement of industrial problems; and that heretofore that question has been studiously ignored by the legislative body that professes to make the laws and to keep all laws for the nation.

What Mr. Coxeys wished to do he has already accomplished; he has brought the matter to the notice of Congress, but bringing it to the notice of Congress may be a different thing from bringing it to the action of Congress; and what the summer meets with its impending armies of peace, beggars though they may be called, tramps, men out of employment from necessity, is this: it means that some action should be taken; not only that the industrial problems that have been insisted upon by associations of labor for the last ten years—and probably for more—for fifteen years—not only that these shall be considered, but that they shall be acted upon. Is it a question for legislation? Is it a problem that can be adjudicated by Congress? Is there a duty? Without one shadow of doubt, the one addressing you says there is a duty. It is a question that shall be acted upon, and before the Congress is over it must be acted upon.

This is not said from the standpoint of any fanatic, nor is it said from the standpoint of those who have thought that possibly before these matters would be adjusted there would be violence and revolution. I do not see any need of it, unless these earnest men are interfered with, and unless their brothers in all the departments of labor shall make it a question that relates to them also, and unless the Government wisely considers that it is too insignificant a matter to be brought before the consideration of so august a body as the Congress of the United States. Any matter that pertains to the welfare of those who must be citizens of the republic in the highest sense must certainly be dignified enough for the consideration of Congress, and any question that will solve that which has for years been the most knotty problem for this people to meet, is a question worthy of all study and serious consideration.

Every law that has been enacted for the last thirty years has necessarily been a law favoring capital. I refer you to the records. Necessities of the year made an appeal to capital necessary. In order to make an appeal to capital there must be something offered; and that system, inaugurated as a necessity of war, has been borne forward in time of peace, and this is the result.

Now the reaction comes and the legislation must be for the people. The capitalist is one of the people, but his millions are not the people, and the time is now come to reverse that action. If it is reversed by the studious, thoughtful and earnest minds of the country, seeking for the welfare of the whole, all is well. If it is met with sneers and scoffs of derision and thrown into partisan politics as a part of their stock in trade, it is not well. The people will not be housed or fed, and farms will not be tilled; the works of industry will not go forward by any means. There must be a way by which the hands of the laborer in turning the wheels of the mill and governing the vast arms of power, shall feel that he is an integral part of that which is produced; that he, more than the wealthy, is to be considered, and that the vast fields now lying idle, the farms groaning under the heavy weight of mortgages; the products of the land which are abundant, gradually growing less from lack of labor, that these must yield to him a commensurate portion for his toil.

It is the system, born of war and carried forward in time of peace, and the high pressure of the financial condition of the country that, as I say, brought about this reaction. But is the system itself right? Do you not care to change the ancient systems of commerce, and is not the name of the Republic a synonym for doing that which shall be finally for the best good of all? And if doing that means an entire change in the financial policy of the nation, who shall complain? Can monarchies dictate what your laws shall be, though the custom of the old world is such, and if monarchies cannot dictate your policies, shall they dictate your finances? Are you still under the control of the counsels that are born of a system of laws that you have rejected? In the end, all the tributes of England, shall pay tribute to you? Whether you will or not depends upon the degree of intelligence with which you meet this question. I do not advise any wild schemes of finance that are not born of the actual resources of the government of the land; but land and wealth of territory, all that the country produces, must be considered as valuable as gold, and the products of that which shall be offered and sold to the substitute—I say when grain is burned, when stock brings nothing, when the labor of a man's hand counts for naught, there is time for a change.

What Mr. Coxeys seemed to have conceived is a plan for relieving tempo-

arily the great stress which is upon the laboring man who cannot find employment where he lives, and these pilgrimages betoken no wild scheme. Doves of men walking on foot large distances, and even coming from the Pacific Coast, the capital, do not mean those that are on a holiday excursion, or who are professional tramps, or who are worse, but mean that there is something deeply seated that is to bring about an entire change in the relations of human beings; and if that change shall be brought about in the proper way; if those in power can listen to that voice, not knowing what to do; if they shall consult with that inward voice that tells them to do for humanity the best thing, then may it be solved in one month; but if they do not listen; if those in power or in the executive department of the present Government cannot see; if Congress, busy with making plans for the future politically, cannot be enlightened, then what? Who is to take up this mighty plea? Who is to bear forward this voice that relates to every one of you individually? The purpose of the United States, and if you count the millionaires and leave them out of the proposition as millionaires, but consider them as individuals, whose millions will fly away the moment this question is ignored, then it relates to the entire population of the United States and the world. It is this: if you have a country where every man has an equal right to cast a ballot, then every man should be equally represented in all interests for which he gives an equivalent. The interest for which the laboring man gives an equivalent is his labor. If you give it with your brain or with your hand it makes no difference. The salaried clerk in the Government office at Washington has just as much interest in this proposition as the man who works for three or four dollars a day or less. He does not know it, but he knows that his position is not secure, that he is not in the line of looking to the future, and he does not understand that his salary is just as much jeopardized by the favoritism which gives to capital control, as the labor of the very humblest man. When this is understood the proposition will be very simple, and there will be the uprising of that new party, that is, meaning the party that is prophesied in the People's or Populist party, in the Farmer's alliance, or in whatever shall include and represent the people who earn their daily bread by offering an equivalent for them to receive. There is no other sound financial basis in the world, and the sweeping out of all superficial speculation, of everything that places a fictitious value upon any of the necessities of life, is what must eventually come, when the time comes when it comes after months or possibly years of bitter experiences in which the nation is trying to climb to the heights of perceiving that which is before it.

Friends, this is no idle holiday speech. This is no utterance to alarm you. It is simply that which confronts you. Where the spirit abides above the storm and turbulence of human life, beyond its hopes and fears and anxieties, but his souls are not the people, and the time is now come to reverse that action. If it is reversed by the studious, thoughtful and earnest minds of the country, seeking for the welfare of the whole, all is well. If it is met with sneers and scoffs of derision and thrown into partisan politics as a part of their stock in trade, it is not well. The people will not be housed or fed, and farms will not be tilled; the works of industry will not go forward by any means. There must be a way by which the hands of the laborer in turning the wheels of the mill and governing the vast arms of power, shall feel that he is an integral part of that which is produced; that he, more than the wealthy, is to be considered, and that the vast fields now lying idle, the farms groaning under the heavy weight of mortgages; the products of the land which are abundant, gradually growing less from lack of labor, that these must yield to him a commensurate portion for his toil.

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What Mr. Coxeys seemed to have conceived is a plan for relieving tempo-

It is so very easy to be a laboring man, and to receive the daily reward for daily labor, that it will be for every man's interest to be a laborer, and this is the only way it can be bested peaceably. If there is to be a nationalization of the various resources of the country, it must be by very careful and gradual lines; but this one act incidentally adopted would change the whole tide of events and place affairs upon a different basis, and cause the nation to go forward in unity unto the divine fulfillment of a perfectly free nation.

You do not suppose that Henry George has lived in vain. You do not suppose that Bellamy has written his prophecy of the future in vain. You do not suppose that the many thousands of men who now, with silence or with prayerful hearts and earnest minds, are looking to the solution of these problems have thought in vain. The people have actually come to think about these things and the relations of human life to each other, the duty that men owe to one another. This conserving merely to mine and things, the mine being all that you can lay hold of, all this is changing, and the hour is upon you when a man shall possess, not what he inherits, which is not his at all; when a man shall possess not what is bequeathed to him, which is not his, but what he earns. If he enriches the soil, his riches are his; if he produces pictures, statues, inventions, the results are his; if he labors and beautifies a place, that is his; but air and sunshine and earth is the work of nature, and belongs to nature and God and to God's children. Time is coming when every human life will be cared for, and when people who are helpless will not be paupers but the wards of civilization; when those who are imbecile will not be thrust away into shadow and darkness, but will be made to feel the light and beauty of the sunshine, provided by the public benefactions, when all other people, excepting the aged, the infirm, the hopelessly enfeebled and the young, shall bear their own daily part of the daily toil and receive their part of the daily reward. The sowing of the seed shall yield to them the harvest; the sipping fruit shall be theirs, and the beautiful homes springing up where now there is but desolation and crowded cities, result; no swarming of the poor, no labor provided elsewhere; that is the inducement of all to seek the fresh air; to have possession of that which will be home, health and happiness to themselves and their children.

Of course this cannot be done arbitrarily, and if the human race has grown to it, then Coxeys in front of the capital means more than you know, and in answer to one question I offer here to-night, the millionaires will be nearer to the dream of "For if these pleading lips, these tattered men, these earnest hearts do not make impress to bear forward this mighty message, then, as thirty-five years ago and more, the answer came from every town and hamlet and village in the remotest part of the country: "We are coming, three hundred thousand more," so will they come from the farms, from the shops, from the villages, from the mills, from all parts of the country, besieging the capital with white flags of peace, and with one voice asking that the Congress of the United States shall consider the needs of the hour, and make it possible for these men to earn their daily bread. No idlers will be there, for a vagabond only walks to the nearest grocery with the five cents given him as alms; no outcasts will be there, for outcasts do not seek the company of honest men; they get by the wayside, with honest purpose in their heart. No, as many as the leaves of the forest, as numerous as the great tides of spring that sweep toward you to-day, will be these people. Do you doubt it? Then behind the human power is a mightier power, and the voice that stirs the people from all parts of the land, until no station from the trees. Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.

Have you ever stood upon the seashore, and when all was still, heard, far off, a something like a rising wind, and on and on it came until you could see the whitecaps rolling, and at last the great waves breaking at your feet, with their banners and crests of peace? Have you ever heard the approach of the wind that, sweeping through the trees, seemed far away on the outermost branches of distant trees, then at last came near and near, surging as it came, with a mighty human voice? Even so is the voice of the people. It is rising like the tide of the sea. It is rising like the sound of the winds. It is rising through the trees. Friends, citizens of the republic, members of the larger fraternity of humanity, you will do well to heed this rising tide.

A PROBLEM.  
H. F. Cooley, of Omaha, Neb., writes, concerning his subscription:  
"And your paper is indeed a thinker. It is a problem to me why anyone once reading a copy should be without it, when by merely reading the ideas and thoughts therein brought forward, a knowledge of truth, demonstrated by science, is right at hand. I feel proud of a cause that commands such talent as is represented in THE PROGRESSIVE THINKER."

Samuel was always a favorite name among the Jews, and means the heart of God.

## THE DESIGN DOGMA.

It is Critically Analyzed by a Californian.

Thoughts Presented Worthy of Careful Consideration.

THE NAKED BUSHMAN—WILLIAM PENN—REAL ENTITY—SPACE—ATTRACTION—WHERE IS SPACE?—SPENCER AND FISKE.

IN THE PROGRESSIVE THINKER, No. 221, the Hon. A. B. Richmond, the noted jurist, alludes to what I have seen fit to designate as the "design dogma," intimating that this design implies Deity or God. Of all superstitions this God idea is the climax and the most difficult to avoid and the last to forsake.

In his infancy man had a fatal facility to guess the reason of things. The paucity of proofs indicate that Deity, Devil and Fetish are taught by the parents of the imagination. They remain the terminology and dominating outgrowth of man's ignorance. Ignorance, not passive but potential; the tentative reach in the dark, the multiple reflex of himself.

As a rule the human race is taught these ideas in infancy. Mothers instill them into the child's mind as soon as it begins to ask questions. As the confiding mind of the child never or rarely doubts the word of the parent, the lesson is not often questioned and never forgotten. We see the Deity superstition rests on a monument of conjecture, the apotheosis of ignorance.

Ask a naked Bushman of Africa how came this river, this forest, these animals? The ready answer is, his "Fetich" made them." Ask the orthodox devotee the same question, and you get the same answer, only substituting God for Fetich. Both stand upon the same irrational platform of senile superstition. Both portray the childish attitude of grown infants sucking thumbs.

The first volume of Bryant's History of the United States furnishes this item of personal history:

"William Penn's mother very early began to impart her religious feelings to her son, and to awaken the instinct which he had plainly inherited from her. When he was five years of age, she asked him a great question: 'Who made you, William?' 'Sure enough,' said the eager boy, 'was it not God?'"

"But how do you know?"

"You have told me so a hundred times."

"But suppose I had not told you, could you have found it out for yourself?"

"I don't know."

"Why, William, nothing is easier."

"Tell me, mother."

"Do you see that stone lying there?"

"What of it, mother?"

"Is something, is it not?"

"Yes."

"But how do you know?"

"Why, I can see it, I can feel it, and lift it."

"Then do you think it made itself?"

"I do not see how; it is a senseless thing, and no thing can make itself."

This experience of young Penn is very likely to have been the experience of millions of mankind. This conviction of young Penn, the matter of which "was told to him a hundred times," doubtless staid with him all his life; and he most likely never took the pains to disprove or verify it. Note a most profound point: "A great question was asked of a child five years old." The answer to which, says the mother, "nothing is easier." Guessing is always easy. A ready assumption is apt to be self-deception.

How else but the lesson should be a life-long conviction when told to the infant mind a hundred times?

Mr. Richmond must admit that every real entity or thing that has existence can be defined. This proposition can be accepted without controversy. Touching this point we have the self-evident statement of Prof. Max Muller, who says:

"The definition of God is an impossibility."

"But we do not say the same thing of the Devil? Then follows this major amount of proof in hand, that there is no God, no Devil. If there were, it or they could be defined with specific precision, like other entities."

If we touch upon the particulars of this subject, the so-called creation, we note in the outset the theme of space. The elements of space are three in sum: length, breadth, and thick or thickness. Where would the supposed Creator go to find the needful amount of length, an equal amount of breadth, and quantum sufficient of thick or thickness? These when mixed and spread out, make the space of the universe.

But these supposed preliminary steps are too absurd for our theme.

The rational fact is space was never "created." It always was.

"Matter," says Prof. Tait, "is what ever can occupy space." We can conceive of no time when matter with its properties did not exist. These constitute the predicate of all material forms. Thus far we have got along with the universe void of creation.

Our honorable friend says: "Given the eternity of mind and what becomes of the dogmas of Ignorance? A better and more philosophic axiom is this: Given matter and motion, or the persistence of force, and what becomes of orthodoxy? Or, again, what is more modern, given two words, variation and selection, commonly called 'natural selection,' and what becomes of the cosmogony of Genesis?"

Grant Allen says: "The doctrine of evolution of life disposes of the dogma of creation." As everything is evolved nothing can be created. If no creation, then no creator. No creator, no Maker, Father or God.

"That the universe is a thing of creation is in contravention of reason. If we address ourselves to the supreme faculty of reason, we may escape disastrous conclusions."

Mr. Richmond says: "In all the vast domain of nature, there is not and never has been the movement of a single atom of matter, that this force that moved it was governed by an intelligence that directed its motion."

Of two masses of iron, one large and the other smaller and somewhat separated, it will be noticed that the larger attracts the smaller. Where is the mentality or intelligence here?

The earth's magnetic current moves the metallic needle of the compass. There is no intelligence or thought here. The particles of crystalline matter move to form crystal. Where is the mentality about this motion? The sun lifts the water in vapor from seas and land to the clouds, but the motion is devoid of intelligence. A convulsive wheel rolling over a muddy road throws fragments of earth from the rim of the wheel. Like-wise the sun, ages ago, threw off particles of matter—by its centrifugal motion—from its surface into space. These particles formed our earth. Where was any room for mind to get on the wheel and mud, or the sun and its particles? No where. No! Not there is as much design or intellect in cart-ruts, or water-ruts on a side hill as in any of the above, which is none at all. Where is the intelligence in tides, in the wind, tornadoes, cyclones and earthquakes?

Talk about wisdom, knowledge, and designs of God! Where is the normal habitat of mind and intellect? No one knows anything about mind and its functions but such as is set forth in man and animals.

We know nothing about God or Gods, and still less about the mind of them.

Mr. Herbert Spencer and Prof. John Fiske have shown us how impossible it is that there should be mentality in Deity or the universe outside of animal organism.

A prime characteristic of mind is that it is circumscribed by limits. It has limitation. It is finite. Where is the limit of the infinite? How circumscribe the supreme?

Mind and intellect, as we know them, are based on brain and brain matter. Brain is joined to a body. Where is the brain or brain matter to furnish the mind of God? or the Devil? Can Mr. Richmond point to any? No. The universe is as devoid of brain and mentality as a granite rock is of arterial blood. The idea of mind in Cosmos, outside of living organisms, is a mistaken idea altogether.

If one living being has come into existence outside of "creation," may not others do the same? Is there such a spectacle? There is. This leads us to speak of the horse. The horse was never created. He was evolved from a five-toed animal called *Phenacodus primæus*, which was not a horse; the size of a fox or larger. Man has the same progenitor, but he has retained the plantigrade foot, and the five toes and fingers; while the horse has eliminated all the digits but one, and altered the foot from a plantigrade to a digitigrade.

The different animals on the road-way of evolution of the horse from *Phenacodus* to *Equus*, embraced *Eohippus*, *Orohippus*, *Mesohippus*, *Bathmodon*, *Miohippus* and *Pliohippus*. The last is *Equus* the proud, distinguished horse of our day. Like man, he is the conspicuous product of evolution and the action of the law of variation and natural selection.

As the horse was never created, but evolved from a pre-existing animal, why may not the balance of the animal world have been produced in the same way?

Since Spiritualism has shown the agency of disembodied ego in the affairs of mankind, the superstition of "special providence" has died out.

Mr. Richmond resorts to the old watch and clock argument in support of the theory of design in nature. It seems to me a few words will show the clock view of the subject, before it ran down, struck the logic of it dumb.

As the mother of William Penn asked him, "who made you?" the prime error in the creation dogma is in supposing the universe and its denizens were ever "made." Nothing in nature was made.

All things were evolved; they grew, or unfolded. The man who springs from an infant at birth and grows to manhood is not made, so the universe from its primordial state to a more mature form is not made; it unfolds, develops, matures. Therefore, because man makes certain products of his hands, as machines and clocks, it is assumed mundane forms were made. How easy this mistake! Or, as Mrs. Penn said, "nothing is easier."

There is another great radical mistake. Nature's products and those of man cannot be compared. It is illogical to so regard them. The powers of the one are so out of proportion to those of the other as to render a likeness between them violent, contorted, strained, and irrelevant. What stultifying folly to compare the finite with the infinite to put them even on a level, and at part to put the puny on a level with the omnipotent! There is no relation, no fitness, no comparison. They are incongruous and conflicting.

The clock may not strike an attitude, CONTINUED D 174 PAGE



# THE CLOISTER BEACON OR THE CURSE OF THE CONVENT.

## CHAPTER XXIV.

### Father Ambrose.

"The Night the Light Went Out" was a most remarkable story, founded on absolute facts as testified to by a prominent gentleman of this city. We commenced in No. 225 the publication of its companion piece, the scenes being laid in England. It is by Hammond Hills, of the *Agnesic Journal*, London. We are sure it will prove of great interest to our numerous readers. All new yearly or trial subscribers will get "The Night the Light Went Out" free.

"Methinks the Abbess is somewhat over-zealous in the Church's cause," said Father Ambrose, as he and Brother Martin, who had brought despatches from the Abbey of St. Radigund, stood together in the refectory. "If I mistake not human nature, our worldly-minded novice will break away from her sister's rigor; she is inclined to push the Church's claims too far."

"Aye, and vanity is at the root of all." "Vanity! Nay, though rigorous, she is sincere, and never knew I nun who more despised a world's allurements."

"Or more desired canonization. The fruit which she aims at hangs high, good father; it is not of the world."

"Thou hast guessed rightly, brother; for the Abbess Frances would suffer all the tortures ever Holy Church invented—aye, and without flinching, too—to hear men call her saint."

"Mayhap her bow will be too firmly drawn, her arrow fly beyond the target, father. The patron saint of Davington will hardly suffer to be canonized the nun who scares the wealthy novice from its walls."

"Aye, she has blundered. Her severity should have been reserved until the heiress had been fairly snared. Still, and the priest rubbed his hands with unction, "our Church possesses the ample fortune of the Abbess—no jot or tittle did she withhold; it will forgive her much."

"And praise her much if she but add her sister's fortune to her own."

Thus did the priests converse, blending the gossip of their separate order with spiritual argument—spiritual argument not so high as to cause forgetfulness of temporal self, and of the viands set before them.

When Brother Martin had taken his departure, the priest of Davington turned his footsteps in the direction of the chapel, resolved to set the gentle novice free. But alas for the resolution of the priest when the passion of the man steps in. Father Ambrose had been deeply interested in his gentle charge from the first time she knelt to him at confessional; and, as each day she breathed avowal of some trifling sin beside his chair of sanctity, feelings too strong and deep for mortal to repress arose within him, and proclaimed the priesthood's boasted power to govern nature a mockery and a lie!

The pitying priest, resolved to set the gentle novice free, entered the chapel where Isabel was immured for penance; the sensual man beheld her in his power, and closed the door of egress.

"Benedicite, my daughter," murmured Father Ambrose, advancing towards the altar rails, near which the novice calmly sat awaiting her release, "the Holy Abbess tells me thou dost fear to pass the night alone in darkness beside the tomb of thy Redeemer here."

"Yes, truly; but I knew that you would come to set me free ere night," said Isabel, simply.

"Thou knowest it!" exclaimed the priest, inflamed by her words; "and hadst thou, then, such confidence in my priestly regard?"

"I meant, father, that I believed I should be set free by someone—I did not know by whom," the novice tremblingly replied.

"Right willingly would I suffer thee to return unto thy cell, and might I do so," returned the priest, "but the convent's discipline must be maintained, my child, and the Abbess, whose stern decree even I may not dispute, wills thou shalt stay." Then changing the churchman's hard, cold tones for those of eloquence and love, he softly said: "Thou wouldst not fear if I, thy priestly father and confessor, remain with thee?"

In an instant the new danger to which she was exposed revealed itself to Isabel; and the warning Cyrrangon gave that she should place no trust in priest pledged to a celibate life, but whose creed demanded of them no vow of chastity, wrought conviction in her heart that her peril within the silent convent walls was not less great than that which threatened her in a vicious court.

Yet, feeling how necessary it was to retain self-possession and to disguise her fears, Isabel strove to render her accents steady, as she replied: "It would be better to be alone, father; and, for my fears, be it my task to overcome them."

"As thou wilt, for I will leave thee if it be thy wish," rejoined the subtle priest, "but, if thou fearest midnight's terrors, and all the horrible spectres which then will issue from

## CHAPTER XXVI.

### Cyrrangon Makes a Revelation to the Sisters.

A month passed away, during which time Isabel bore patiently the fate allotted her; for, though her sister lost no opportunity of urging on her the necessity she was under, would she preserve her soul from perdition, of becoming a nun professed, yet she did so with some gentleness and consideration; and the unfortunate novice, thinking that her recent danger had once more caused the heart of Frances to beat with sisterly affection, felt comforted in her sorrow.

During an interview between the sisters, when Frances was describing the unutterable joy which filled the heart of mortal at the moment of becoming the Bride of Christ, a nun entered, and whispered the Abbess that a stranger craved admission, and an interview with sister Isabel. Hope suddenly lent its glow to the pale cheek of the novice, and lighted her eye with a fire akin to that of earlier, happy days; but, perceiving her sister's glance, and remembering the vows of her novitiate, which forbade all earthly sentiment, all earthly hope, she speedily repressed emotion.

After giving orders for the visitor to be admitted, the Abbess turned to Isabel and said: "Thou must not see this stranger until I learn what is his errand. Stay thou here; I will return anon."

"Abbess," exclaimed the despairing Isabel, "Abbess, if it be Cyrrangon, I implore these grant me audience with him, for he, perchance, doth bring me news of my—of him—I dare not name!" and a passion of sobs choked further utterance.

Was it from fear lest, if controlled too strongly, Isabel might refuse to take the vows which would bind her forever to the convent—was it the recollection of the Abbot's wish that she should treat with kindness the novice in her care, or was it that a spark of pity lingered yet within her heart, and caused the sister's love to triumph over the austerity of the recluse? Enough, the Abbess relented; let that fact vindicate her better nature.

"Sister," she said, "thou hast suffered much, and hast not yet learned to school thy heart to bear its crosses with Christian resignation. Thou shalt accompany me to the stranger who is waiting."

And when the sisters entered the apartment designed for the reception of visitors, there stood before them Cyrrangon, the British Druid.

Without ceremony or prefatory remark, the visionary addressed Isabel. "I have come hither," he said, "to warn thee of impending danger. King John designs to drag thee forth from this thy peaceful home, and take thee to his court which is assembled now at Dover Castle. Ere to-morrow's sun shall sink below the dim horizon he will, with armed men, force an entrance into the Abbey, into the chapel if needs be—nay, to the very altar's foot."

"Briton," the Abbess said, "I thank thee for the information thou hast afforded, since, doubtless, it was well intended; yet would I have thee know thy mediation is but little needed here; the Abbey can protect its sisterhood without extraneous aid."

"Could it do so four weeks since?" inquired the Briton, fixing his penetrating eyes on Frances.

"Thy meaning?" demanded the Abbess, curdly.

"A month ago, lady, what protection did the Abbey accord unto thy sister, and what would have been her fate had I not foreseen, and warned thy uncle, the Abbot, of her danger?"

"Thou knowest!"

"All! Fear not, I will be secret as the grave. Only, Abbess, do not boast of the protection thy walls accord, nor scorn such warnings as may be in my power to give. I seek to save thy sister from the King, as I did cause her to be preserved from Davington's ruffian priest, when thou—hear me, lady," continued Cyrrangon, as the Abbess sought to speak, "when thou didst prison her for speaking truth. That tomb, which priestly records tell thee is from Palestine, miraculously brought hither in Mildred's time, is the Kistvaen of a British king, and was erected by the Druids" (here the Abbess crossed herself) "before Mildred lived, who caused these walls to be raised around the shrine of one more noble than all her calendar of saints could boast. Thy Holy Sepulchre was held sacred by the Druids as long ago as in the year 16, when the father of the great Caractacus, Cunobeline, the first in Britain to place his brows within a golden crown and call himself a king, was there, by Druid rite, entombed."

"Briton," the Abbess said, "thou canst not shake the faith I have in the records of my order. More than they teach me I seek not to know. Speak of thy mysteries no more; I do refuse to listen. For this, my sister, in whose cause thou comest, if, as thou sayst, these holy walls are not sufficient to protect her, I will appeal for aid even to the Papal throne, whose prayer of simple nun may never be denied."

"Lady, thou forgettest; even the Pope lacks power to save from monarch's authority a nun as yet unprofessed."

A cloud darkened the usually calm brow of the Abbess as she realized the truth of Cyrrangon's words. A moment only did she waver.

"Then to-morrow's sun," she said, "shall rise upon the ceremony that shall make my sister here the Bride of Heaven. I will at once communicate with the Cardinal, then let King John come hither if he will; let him desecrate with his presence the walls of Davington Abbey, but it shall be to find sister Isabel protected by the Abbey's saints."

And Frances forgot awhile her sacred calling, as she drew herself up with all the dignity of noble womanhood, and breathed defiance of a king.

"And is there no other way in which I can

escape?" moaned Isabel. "My sinful heart rebels against the convent's living tomb."

"Thou must not take the veil; thy sister can devise some means—" began Cyrrangon; but he was interrupted by the Abbess, who said:

"She must, she shall the convent walls are her only certain shield. One of two things must be; choose thou, my sister: wilt thou be the bride of Christ, or the mistress of a king? And the harsh tone of the Abbess grated on the ears of the weeping Isabel, as, crossing her hands upon her breast, she murmured resignedly, "Sister, my choice is made!" Then, turning to Cyrrangon, she said:

"One word before thou goest hence. Fear not, my sister, I will not question doth my Roland live; all ties of earth I willingly renounce. Not long, not long, and a greater power than that even of Church shall claim me. This is the last time, perchance, Cyrrangon, that thou and I may meet on earth; wilt give to me thy real name, and the reason thou hast befriended me?"

"Lady," replied the Briton gently, "once more, once only, we shall meet again. When next my form is seen by thee I shall come as herald to proclaim thy husband near. When thou shalt hear my voice again, as ere thou dost behold me, thou shalt do, then wilt thou know the night is not far distant when thou and Roland de Brabancon shall once more meet!"

"And on that night my heart shall break!" rejoined Isabel, in prophetic tones. "Pray Heaven the night is near! and thou, Cyrrangon—"

"I am a man proscribed; yet am I not what I have seemed to thee. I am descended from the race of Cyrry. My mother, the daughter of the Druid and the Briton, was lineal descendant of the great bard, Taliesin, Taliesin of the Golden Torque; but she forgot her noble ancestry, renounced her people and her faith, and wedded the invader of her country. Thus I—within whose heart blazed the Druidic fire—I bore the hated Norman name. That name, however, when I grew to manhood, became obscured beneath the appellation *Cœur de Lion* gave me, and by which I sought generally to be known, 'William of the Long Beard.' As William of the Long Beard, then, with fifty thousand patriots at my back, I sought to free our realm from civic oppression and corruption. Enough—I failed! and the title 'patriot,' which would have been freely meted me had success rewarded my efforts, was exchanged—through failure only—for 'conspirator.' As a conspirator I was seized in the church of Saint Mary Bow, at Cheap, where, it was rumored, I was assassinated. Men thought me dead, and, as is usual after death, justice was accorded me, my virtues were extolled, I was proclaimed innocent of sedition, and my name was revered. Yes; when they believed me dead, the knaves and fools who rule the world could brush away the sting of calumny themselves had placed upon me, as if an act of justice after death could atone for the wrongs that had been inflicted during life. And so men worship my effigy now, as that of a holy man and martyr, little dreaming that he who is dead to all the world lives unknown, obscure, his country's patriot still."

"And wilt thou never," asked the Abbess, interested in spite of herself, "wilt thou never proclaim unto the world that thou art living?"

"Never!" replied the visionary. "Men reverence my memory now—they call me 'holy man and martyr'; I may not earn a better epithet. Only to thee, sweet ladies, only to thee, and to Roland de Brabancon, doth William of the Long Beard—William Fitz-Osbert, his country's patriot, live!"

"Only to us," rejoined Isabel, "since Roland de Brabancon, they say, is now no more."

"They say is now no more! since men will oft say what they wish were true. They say is now no more! Believe them not, oh lady," said the visionary, "believe them not! Cyrrangon, the Magician, hath consulted the Rhodwyr,\* hath beheld the Nwataf shining over the Oenguh Oenguh, down by the seashore where once a Druid temple stood, and where Nature forms a fitting monument over the barrow of the mighty brave; there, lady, at the third watch of the night, I did Cyrrangon the Druid trace upon the heavens thy destiny, and" (here the Abbess, who had been visibly shuddering at the visionary alluded to the Druidical rites, crossed herself) "that of him thou lovest. Lady, his hour hath not yet come! But it is meet that thou shouldst know who Roland de Brabancon, thy husband, is!"

"How didst thou know he was her husband?" asked the Abbess imperatively. "The marriage hath been kept secret from all."

"But not from me," rejoined the Druid, "since by my magic art all things are to me revealed. Lady, I knew the hour thy sister became a wife; and knew, though she and you knew not that in Roland de Brabancon, the simple knight, she wedded the son of Richard, late King of England!"

"The son of Richard, King of England!" echoed the startled nuns.

"The son of Richard, the Crusader, who, when taken by his enemies, tore out the heart of the raging lion they had let loose upon him, and hurled it at his captors' feet! The son of Richard, and the nephew of John. Dost thou now wonder he is persecuted by the reigning monarch?"

And before the nuns could recover from their astonishment Cyrrangon said: "Fare thee well, oh sisters of Kirton; my mission at Davington Abbey is accomplished."

And William Fitz-Osbert passed from the convent gates.

And the love of the sister once more predominating over the dignity of the Abbess, Frances and Isabel stood for a few moments

\* Druid's wheel.  
† Omens.  
‡ The burial-places of the Druids were called barrows.  
§ Midnight.

clasped in each other's arms, and mingled their tears together.

(TO BE CONTINUED.)

### Pettibone at Spokane.

TO THE EDITOR:—We have had in our city Mr. H. Pettibone, medium, for one month, during which time he gave three public seances, and from two to four seances in his private rooms. In both public and private his seances were eminently successful, giving general satisfaction. The almost general verdict rendered was that he was honest, and his conduct at all times gentlemanly, commanding respect.

The phenomena presented were wonderful to those who had never witnessed the materializing of hands, keeping time to music, slate-writing, handshaking with those called up to the cabinet, passing out flowers, passing out slates over the top of the cabinet, writing on slates held by those getting slate-writing, while the individual saw the hand that did the writing, and, on more than one occasion, a table placed in the cabinet was put out over the head of the medium and one person sitting on each side of the medium, sitting outside of the cabinet. All of these were light seances.

Four dark seances were held. In these the manifestations were very pronounced. The sitters joined hands, sitting with their hands placed on a large extension table. Upon the table were placed a violin, tamborine, guitar, a silver knife and fork, and slates. The musical instruments were played or thrummed on. All were touched by hands patting them on the head, slapping them on the back, drumming on the tamborine or table, etc.

Objections were interposed by one or two persons as to the sufficiency of evidence and as to the genuineness of some portions of the phenomena on account of conditions making it possible for fraudulent intervention. I am happy to say that under strictly test conditions in the light seances, upon the medium's own motion, he submitted to have his hands tied with a tape, the knots drawn hard, the ends sewed to the knees of his pants, his feet tied and drawn back to the legs of the chair, taking particular pains not to have his wife come near to the cabinet, precluding the possibility of fraud. Hands came out drumming with the knife and fork, and, in fact, all the usual manifestations were produced.

In the dark seances objections were made because Mrs. Pettibone and another lady sat in the cabinet with the head of the table placed against the entrance to the cabinet.

This was disposed of by forming a circle where all sat with hands joined, a light was flashed at intervals showing continuity of the circle, showing perfect harmony and good faith upon the part of all the sitters; and they were liberally rewarded: Spirit lights floated over the circle and back of it; messages of love and kindly assurances that those named in messages were present and of their constant desire to benefit their friends in earth-life. All the usual manifestations occurred, and, at the conclusion of the seance, a portion of the instruments were shown on the arms of persons in the circle, precluding the possibility of even the appearance of fraud. Mr. Pettibone and wife have gone to Portland, Oregon. They propose to return to Spokane in five or six weeks, remaining with us a limited time, and then continue on their way east.

Mrs. Pettibone is clairvoyant and clairaudient; she gave excellent tests at public seances, giving names in full.

DR. N. C. BOATMAN.

### Evolution of the God Idea.

All thoughtful men that earth have trod Have pondered much concerning God; For man requires a Great First Cause To give to nature form and laws.

The God idea we find expressed According to the light possessed; When man was but a savage rude, His thought of God was just as crude.

The fetish and the idol show How much of God man then did know; And that in every clime and age Man's worship doth his soul-growth gauge.

Old Moses claimed that God he saw In human form, ordaining law; And many yet expect to scan Their "Heavenly Father" as a man!

But Jesus taught: No man can see The One who fills Immensity; And he was right, or very near it; How can we see a Boundless Spirit?

The poet Pope came near the truth When thus he taught to age and youth: "All are but parts of one great whole, Whose form is Nature—God the Soul."

But Pope's idea is yet too small, To show that "God is all in all;" And so his language we will change To give our thought a wider range:

We worship God at nature's shrine, For nature is His form divine; Her forces are His active soul, But He in being is the whole.

DEAN CLARK.

### Sunapee Lake Camp-Meeting.

The Sunapee Lake Spiritualists' Camp-meeting, at Sunapee Lake, New Hampshire, commences July 29, and closes September 2d. The speakers and dates are as follows: July 29 and 31, Mrs. Kate R. Stiles; August 3 and 7, Mrs. R. S. Lillie; August 8, 11, 12, J. Frank Baxter; August 14, 15, Ladies' Aid Fair; August 17, Mrs. Abbie W. Crosssett; August 19, Association meeting; August 19, 21, Mrs. Carrie E. S. Twigg; August 22, Mrs. E. B. Craddock; August 24, Mrs. Marcella A. Strong; August 25, Mrs. Sarah R. Wiley; August 26, 28, 29, Mrs. Ida P. A. Whitlock; August 31 and Sept. 2, F. A. Wiggins.

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SATURDAY JUNE 2, 1894

## Not to Be Trusted.

The only safe way to judge of a party or a sect is to inquire of its past. If its history has been marked by blood and slaughter, surrounded by similar conditions, its earlier characteristics will be repeated. It may profess reformation; but the incentives which governed it when dominant will be repeated on the first favorable occasion.

We know the character of the lion and the tiger. Their natural food is the victims they slaughter. They cannot be trusted save when in chains; and then their ferocious habits are frequently exemplified. Woe to the foolish wight who trusts to their apparent gentleness. However pacific his intentions, the hand extended in kindness will be crushed by their ponderous teeth, else torn in pieces by their velvet-covered claws.

Every page of church history betrays its sanguinary character. Its footprints are marked by crime and oppression. Good deeds have not been stepping-stones to its greatness. "All that believe are justified by all things," Acts 13: 38. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," 1 John 4: 2. These, with the church, are cardinal teachings.

The early history of ecclesiasticism is obscured by forgeries and pious frauds. Its later history is known of all men whose eyes have not been blinded by early teaching. The Protestant churches profess to be reformers. But they inherit the creeds, the crimes, the products of their maternal ancestor. They owe their existence to that mother who waded to empire through seas of flame and poisons of blood.

Every struggle to revive Sunday worship, to cut off laudable secular pleasures, to enshrine a barbarian God in our national Constitution, to suppress the smiles which light the baby's face, or stay the ripple of laughter which illumines the brow and sparkles in the eye of virtue, is only a revival of the Phoenician Moloch worship, whose brazen arms, heated to redness, were ever extended to receive the guileless infant whose priest-deceived mother was sacrificing to the senseless demon god.

## Sunday Desecration.

What is the church accomplishing in its persistent efforts to stay the flood-tide of Sunday desecration witnessed on every hand? A few years ago an attempt was made to stop base-ball playing on "God's holy day." It was then only practiced in retired localities, far remote from the hum of business. Now the game is played everywhere, even under the shadow of the church-steeple. The museums and art galleries were shut when the people had the only leisure to visit them. Now they are thrown wide open, and the idler rushes there instead of to saloons and vice-resorts. The theatres and opera-houses in all the metropolitan cities are now as wide open on Sunday evening as on any other evening in the week, and their finance reports show they are better patronized than at any other time. Parks and public resorts are filled with the lovers of nature, and no one is made worse for it save the preacher. Ah, there is the rub. His salary is abridged. His influence is waning. He loses his opportunity to discourse on hell to make his people familiar with the devil. The tree of knowledge not only bears larger fruit, but all the people are eating of it, and the God who used to walk abroad in the cool of the morning to watch the conduct of his people has ceased that class of duties. A wiser, better and more trusty God has taken his place, and we are glad of it.

The beaten paths of literature lead safest to the goal, and the talent plumes us most which submits to shine with new gracefulness through old forms. Not the noblest and most peculiar too noble or peculiar for working by prescribed laws.—Carlyle.

## Advent of Heretics.

The secular press almost daily announces the withdrawal or expulsion from church circles of some sectarian leader who has discovered the falsity of his former teaching, and his retirement from the pulpit, else is teaching a more consistent faith. Creeds, formulated by ignorance in the dark past, or by monks to gain an ascendancy over the people, do not fit this age of intelligence.

This constantly increasing number of heretics recalls the forcible lines of Longfellow, on his Hiawatha:

"Never sleeps the soaring vulture On his quarry in the desert, On the sick or wounded bison, But another vulture, watching From his high, aerial lookout, Sees the downward plunge, and follows:

And a third pursues the second, Coming from invisible ether, First a speck, and then a vulture, Till the air is filled with pinions.

The difference: A heretic never goes back to his former perch. It was the carriage left when he went out from the church, to enter wider fields of wisdom.

## Inflexibly Stubborn.

A meeting of the unco' pious in this city, a few days ago, decided to suppress Sunday baseball games. Rev. W. G. Clarke was commissioned to wait on Mayor Hopkins and inform him of the will of God in the premises, as determined by his collected saints. The Mayor expressed the opinion that Sunday baseball games were not altogether bad; that those who elected him to office expected a liberal government at his hands, and he designs to give them one.

The Mayor, finally announced that they would elect an executive next year who would regard their wishes. His Honor did not seem distressed because of this threat, but is reported in the dailies to have said:

"I sometimes play base ball on Sunday. I do not think it has made me vicious. I have not done so since I was elected Mayor, because I am working in this office. I sometimes go to a ball game on Sunday, and I do not think it is very bad. There would be no use in my telling you that I would close the grounds and not do it. I know we cannot agree on this subject. The liberal-minded people put me in office, and as they are in the majority, I shall regard their wishes."

## Still Advancing.

The most recent, as well as the most noted, withdrawal from church restraint is that of Rev. Jenkin Lloyd Jones, of this city, a gentleman well known in liberal and social circles, and of distinguished literary ability. Mr. Jones' name is familiar throughout the Northwest, having frequently ministered in his various Unitarian pulpits, to the great satisfaction of all who heard him. At the Western Unitarian Conference, in session in Chicago on the 17th of May, Mr. Jones said the creed of the Unitarians was too narrow for him. He preferred to be untrammelled. A resolution was presented declaring that the Conference was in hearty sympathy with Mr. Jones; but on the request of the latter it was withdrawn, though well understood to express the views of the association.

Gentlemen of the cloth, we welcome every one of you to the broad platform of universal mental liberty, on which every genuine Spiritualist proudly stands. But, please don't rush the movement too fast; for if, as some claim, a belief in an endless hell has any restraining influence on the Breckinridges, and the clergy of his ilk, why let them tarry at Jericho. They would do no injury to the religion of humanity.

## Death in the Communion Cup.

The medical journals are now revealing the fact that the communion cup is the parent of disease. A consumptive person will leave the germ of tuberculosis on the goblet, which the next communicant will swallow, and reproduce the disease. Thus from generation to generation this frightful disease has been extended and perpetuated. At a ministers' meeting in Rochester, N. Y., on the 5th of March, it was determined to substitute a multiplicity of small tumblers, each containing a single drop of the consecrated wine.

Why not strike at the root of the whole question? If the wine used in the sacrament is truly converted into blood, then it is cannibalism to drink it. If it remains wine, then it is forming an appetite for an intoxicant which may end in inebriety.

## The Devil Vindicated.

Rev. David Devine, D. D., has espoused the defense of his supreme majesty, the Devil, and has shown that his royal highness is a greatly slandered individual. Indeed, the learned Doctor details numerous interviews he held with the prince of hell, wherein he showed he was only an instrument in the hands of God Almighty for the accomplishment of ulterior good. He shows it was the only plan of salvation that was devised. Had there been no fall of man there would have been no savior, and no redemption. The author of the 200-page pamphlet has worked up a very readable volume, which he mails to the public for 60 cents a copy. Address R. M. Orme, Savannah, Georgia.

## Sensible.

On Sunday, May 13, Talmage's Tabernacle in Brooklyn, N. Y., was burned. This is the third time the like incident has occurred. Following the usual orthodox and Talmagean style of reasoning, we should say that God has a spite against Talmage and takes this method to intimate, by this special dispensation of His providence, that He is tired of Talmage, his doctrines, and his heresies. This should be the case, we should be inclined to say that in this matter He shows himself a very sensible God.

## PROPHETCY ILLUSTRATED

How the Future is Foretold.

The Original Prophet Never Sees the Future, but Calculates It.

A Beautiful Illustration.

THE MATHEMATICIANS AND HALLEY'S COMET—THE ASTRONOMERS ARE ALREADY PREPARING FOR IT, ALTHOUGH IT IS YET 2,500,000 MILES AWAY—THE COMET'S PREVIOUS VISITS—MATHEMATICS PENETRATING THE FUTURE—THE WONDERS OF FIGURES.

TO THE EDITOR:—The following, in reference to Halley's comet, from the New York Sun, illustrates an important fact—the law of prophecy—that it would be well for Spiritualists to consider. The astonishing announcement is made that Halley's comet is coming back, the comet which in the year 1066 shed a celestial splendor over the Norman conquest, and whose terror-inspiring visit was commemorated by the hand of Queen Matilda in the Bayeux Tapestry: the comet that in 1456, the year of the battle of Belgrade, scared Turk and Christian alike, and was annihilated by a bullet from the Pope; the comet whose strange scimitar form still chilled the marrow of the ignorant and superstitious at its latest return in 1835. It is yet far away, but the eye of science sees it, already within the orbit of Neptune, rushing onward and earthward, with constantly-increasing velocity as it falls along the steep curve of its orbit. And a call to arms, a call for preparation, has just been issued from one of the chief watch-towers of astronomy:

"Nor must the ploughman less observe the skies When the Kilde, Dragon, and Areturus rise." Palitich discovered the comet on the night of December 25, 1768. The professional astronomers followed more than three weeks later, and even after they had found the comet at the observatory of Paris on the 21st of January, 1769, they kept the fact a secret, not knowing that the unpretentious farmer astronomer had completely distinguished them that they were no longer in the race. It may be said in justice to the astronomers that those at Paris, at any rate, were much troubled by cloudy weather in their search for the comet. The perihelion passage occurred on the 12th of March, one month earlier than the time predicted. But in announcing the result of the calculations made by Lalande, M. Laplace, and himself, Clairault had remarked that the comet might come to perihelion a month earlier, or a month later, than the predicted time, because they had unavoidably neglected in their calculations certain sources of disturbance that would affect the comet's motion. After its perihelion the comet presented a fine appearance.

The next return was due in 1835. As early as 1817 the astronomers began to baste themselves in order that the moment of perihelion passage might be more accurately foretold than it had been in 1768. Baron Damoiseau won a prize by his calculations, which fixed the return to perihelion for Nov. 4, 1835. Poncelet predicted that the return would occur a week later than the time set by Damoiseau. But Prof. Rosenberger of Halle made the most elaborate calculations of all, and his prediction named Nov. 11 as the critical date. Besides allowing for the influence of all the great outer planets, except Neptune, which had not then been discovered, Rosenberger found that the attraction of the earth would shorten the comet's inbound journey fifteen and two-third days; that of Venus five and one-half days; and the combined attraction of Mars and Mercury one day. An outlook was begun for the approaching comet nearly a year in advance of the predicted time of its perihelion passage. Sir John Herschel, then at the Cape of Good Hope with his huge telescope, joined in the watch. But the comet did not come into view until the 6th of August, 1835, when it was seen from the observatory at Rome. It became visible to the naked eye late in September; then a tail was developed, and during October it was watched slowly sweeping, with constantly-increasing splendor, across Ursa Major, Hercules and Ophiuchus, down to its perihelion meeting with the sun. The perihelion passage occurred on Nov. 16, five days later than the time predicted by Prof. Rosenberger. The comet did not then disappear, but continued to be visible to the naked eye until the 10th of August, 1835, when it was seen from the observatory at Rome. It became visible to the naked eye late in September; then a tail was developed, and during October it was watched slowly sweeping, with constantly-increasing splendor, across Ursa Major, Hercules and Ophiuchus, down to its perihelion meeting with the sun. 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## NOT MATERIALISTS.

## A Correction and Vindication.

TO THE EDITOR:—I request permission to express the satisfaction and great delight which the Hon. A. B. Richmond's reply to his critics (issue May 5, 1894) affords myself and Spiritualist friends. It was a much-needed, logical and scientific refutation of that strange anomaly, materialistic Spiritualism. It is possible to conceive of anything more contradictory than atheistic Spiritualism? And, oh! how sad to see avowed Spiritualists arguing in this way! As this philosophical perversion seems to derive support from a misconception of the views of some very eminent scientists, I venture to offer a correction as to this important matter, and which may be the means of saving many a spiritualistic friend from falling into this very common error, for to many wavering materialists in their early stages of spiritual investigation it is a most grievous and distressing stumbling-block.

Mr. Richmond quotes Prof. Huxley as saying: "It may be true of the occurrence of 'biogenesis' at some time, but if the present day or any recorded epoch of geological time be a question, the exact contrary holds good." And Mr. Richmond says: "This is the opinion of one of earth's greatest scientists, who is also a materialist, yet he admits that there is no evidence of potential life in matter."

Now, as Prof. Huxley is not chargeable with this glaring inconsistency, I trust Mr. Richmond will excuse me for correcting the mistake. In his article, "Science and Morals" (*Fortnightly Review*, Nov., 1886), Prof. Huxley says: "Mr. Lilly's third thesis runs that I put outside as unverifiable everything which cannot be brought into a laboratory and dealt with chemically, and again I say, no!" "And assuredly I have never given the slightest grounds for the attribution to me of the ridiculous contention that there is nothing true outside the bounds of physical science." "Mr. Lilly says that with whatever rhetorical ornaments I may gild my teaching, it is materialism." "If I believed that I had any claim to the title of Materialist, as that term is understood in the language of philosophy and not in that of abuse, I should not attempt to hide it by my gilding." "But to repeat what I have more than once taken pains to say in the most unadorned of plain language, I repudiate, as philosophical error, the doctrine of Materialism." "It seems to me pretty plain that there is another thing in the universe, to wit, consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force."

This, Mr. Editor, ought to be sufficient to silence the accusers of Prof. Huxley as to the false charge of being a Materialist, for its attribution to him is odious. The same is equally true of Prof. Tyndall, and can easily be seen by reference to the "Belfast Address," and of whom Mr. Herbert Spencer, in speaking of his death, recently said: "Prof. Tyndall was much more conscious than physicists usually are, that every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem." And in a letter to Dr. Jones, dated London, May 4, 1891, and read at a meeting of the Brooklyn Ethical Association, about that date, Mr. Spencer, in speaking of himself, says: "I have had to rebut the charge of Materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done, as you know. My antagonists must continue to vilify me as they please. I cannot prevent them. Practically they say: 'It is convenient to us to call you a Materialist, and you shall be a Materialist whether you like it or not.'"

Many advocates of the current blatant Materialism claiming these eminent scientific authorities in support of their "philosophical error," as Huxley pronounces it, will see cause to lower their heads when they find the highest science of the age affording them no support whatever, but which, on the contrary, utterly repudiates it as false doctrine. The publication of this fact in *THE PROGRESSIVE THINKER* may have the effect of encouraging many earnest but wavering spiritual investigators who, in this matter, have been laboring under a grievous mistake.

San Bernardino, Cal.

## A Worthy Brother.

TO THE READERS OF *THE PROGRESSIVE THINKER*:—We, the undersigned, unite in testimony commendatory and approving on behalf of Mr. J. Wheeler, as an excellent character reader and psychometrist. He has read for each of us to our entire satisfaction, giving greatest possibilities, helpful suggestions, etc. We are united in our pleasure of pronouncing his powers of a fine order. Mr. W. is a Spiritualist, and stands up to his highest convictions of the truth thereof. He is now getting pretty well along in years, and has not many summers to stay on this side of life. He is destitute of the comforts of a home, and has to combat in life's struggles as best he can. His only means of support is by the exercise of his gifts. Dear readers—especially those in Michigan—this brother is worthy of any patronage you may bestow upon him. How many of the vast audience of *THE PROGRESSIVE THINKER*'s readers will assist him by sending to him for a reading, and thus do good to a needy and deserving one. The price asked for a written chart is only 50 cents, and can be sent to him by postal note, together with your own handwriting, name and address; send lock of hair, and address him as follows: J. C. Wheeler, General Delivery, Grand Rapids, Michigan.

Signed:—E. E. Williams, A. D. Rayner, Mrs. A. D. Rayner, Hattie Bright, John Rosenberg, D. S. H. Powers, M. B. Free, A. W. Birkholtz, all of Grand Rapids, Mich.

## A VOICE FROM OHIO.

## The Regulars Were Defeated All Along the Line.

TO THE EDITOR:—The Legislature of this State has adjourned, after four months of law-making and unmaking, and once more the constituency of this memorable body feels the greatest relief in being left alone to enjoy the pursuit of their own business and happiness, outside of law-makers. For four long months the stiff-back-regular doctors have worked, spent money, and met in Columbus and held a three days' convention long before the general assembly met, and formulated a bill to regulate the practice of medicine, or, in its true meaning, to regulate magnetic healers, and clairvoyant-examining physicians, out of existence, and all others also who are exercising their rights to do good to their brothers and sisters in distress. Had not the Spiritualists of Ohio, by the warnings given through *THE PROGRESSIVE THINKER*, heeded the alarm, this State, with all its grand mediums, would have been cut off, or suffered no end of persecution. So you can score another victory for our cause through the untiring vigilance of our Spiritualist workers, who fought these medical hydra-headed monsters, from their first conception till they went down in defeat.

Now, while the Spiritualists have accomplished a good work in defeating these medical monstrosities, there is much to be done to place our cause on a solid footing, and in order to protect our healers, our true mediums, from legislative enactments in the future, they should organize in some legal way for their mutual protection, in order to stem the tide of opposition that is always coming up in legislative form. Sixteen or seventeen sessions of the Ohio General Assembly have been bothered with those medical bipeds, to get laws passed to regulate their practice, and at the last session the projectors of the monster anachronism thought that by combined effort of all the schools of medicine they would crush out all healers and irregular physicians from the earth. Such is not the case, however. Spiritualism with its advanced thought has become too deeply rooted in the minds of the people to be shut off from its grand work by a few pretentious doctors who have no practice. We should be glad to learn the opinions of some legal minds in regard to organization, through *THE PROGRESSIVE THINKER*, which has been the champion of our cause, and every Spiritualist should be a subscriber.

Columbus, Ohio. W. S. CLEMENS.

## Prolific of Good Things.

TO THE EDITOR:—The past month has been prolific of many good things, both spiritual and material, at Lansing, Michigan. First, Hon. L. V. Moulton occupied the platform one Sunday and gave us a grand spiritual feast, assisted by Mesdames Jackson and Blake, "test mediums of Grand Rapids, Michigan."

Our society now occupies the old Presbyterian church, which has a capacity of six hundred, and Brother Moulton's audience about filled it to its best capacity.

The past three Sundays have given our local talent an opportunity to be heard, the principal lectures being delivered by Dr. J. A. Marvin, who has some very powerful and intelligent controls, and his lectures have been a revelation to investigators as well as to friends of the cause. Dr. Marvin is new in this line of work, but old in the cause. He is open to engagements, and societies needing a good lecturer can do no better than engage him. He will give satisfaction to the most critical.

Mrs. E. P. Blake, the test medium of Grand Rapids, is again with us, having returned from her visit to Fort Wayne and other points in Indiana.

The young people of the society have organized a literary society with a membership of about twenty, and on April 27th they had a "hard times" social, which was enjoyed by a large number and the rags and woe that appeared would put a professional tramp to flight. On May 11th was given a lilac supper, and May 16th a strawberry and cream festival, the socials all terminating with a musical and literary program and all proving a success financially and socially. The young people have proven themselves great hustlers and are of much assistance to the parent society in raising funds to carry on the meetings hereafter.

I have started a psychometric class for their benefit, and they take great interest in the science. I have found some good material among them and will undoubtedly graduate a number of excellent psychometrists. The Temple of the Magi is flourishing and Brother Champion is the right man in the right place; he not only keeps the Temple moving along, but puts his shoulder to the wheel to help push the Spiritual society to the front. His good wife donated all the cream for the strawberry festival, which saved one large item of expense.

Brother Ripley will be with us during the whole of June, after which we will begin our annual trip to the mecca of Michigan Spiritualists, "Hazlett Park Camp-meeting."

Dr. E. A. READ.

## "The Spiritual Evangelist" Hymn Book.

For Spiritualist meetings and circles, with introductory circular setting forth the basic principle of Spiritualism, by G. F. Perkins. Reduced from 15 to 10 cents each, or \$9 per hundred, to close the edition. Send at once to *THE PROGRESSIVE THINKER*, 40 Loomis street.

The Spiritual Birth. The Spiritualistic idea of Death, Heaven and Hell. By Moses Hull. Price 10 cents.

Paine's Age of Reason, an investigation of true and fabulous theology, too well known to need its character here stated. Paper, 25 cents; cloth, 50 cts.

## AN ORTHODOX PLEA.

## "Religious Congresses" Have Become a Fad.

Religious congresses having become a fad, in lieu of the success of those held in this city during the progress of the World's Fair last year, a convention of that order convened on Thursday of last week, wherein was conspicuously manifested the pitiable weakness of orthodox theology and the stagnant condition of the orthodox argument. One Prof. Small, inexplicably human and named Albion, whose mental quantity may have been measured by the name expressing his identity, rose solemnly from his seat, while his brethren of the congress were halting under the impression that somebody ought to pass the hat, and surprised the assembly by shouting: "I am here as a member of an orthodox church to plead for a broader liberality."

Instantly there was a tremendous shout of applause from every quarter of the chamber. It was obvious at once that the "broader liberality" which the professor desired to plead for was a popular sentiment in that vast orthodox assembly, and every member shouted lustily: "Me, too!" supplementing thereupon a vigorous "amen," for it is one of the fundamental principles of orthodox (though unwritten) to plead for a broader liberality. The orthodox church has never failed to plead for a broader liberality, and wherever pleading is unavailing it effected a broader liberality by force, if favored by the circumstances of power and opportunity.

The applause which greeted the good professor's remark occasioned so strong an emotion in his breast that it was a full moment ere he could proceed, when, swallowing very hard several times in rapid succession, he went on:

"Until people are born with such temperaments that they can be comfortable in a single church, we may as well consider a multitude of sects as naturally an expression of essential social economy. Unity between some people is inversely as their distance. From the sociological standpoint, religion and union for the promotion of human weal are but different phases of the same fact. A first principle of sociology is the recognition of the economy of functional differences in society."

A man who can talk like that is worthy of an orthodox pulpit, and this man who can afford to wait until people are born "with such temperaments that they can be comfortable in a single church," and has not the courage to denounce that which he knows to be wrong even from an orthodox standpoint—I refer to the evil of sectarianism—deserves to become so effated with conceit as to forget the significance of his own name and its appropriate application. He expresses, by implication, an utter hopelessness of ever abolishing the various sects that fleece poor, gullible men and women while attempting to respond to the pleading of the pastors for a "broader liberality." He goes still farther, however, when he says that "we may as well consider a multitude of sects as naturally an expression of essential social economy," wherefore I concede him to be as great a philosopher as he is a logician, and accuse him of being neither. A true philosopher would find no use for the various schisms wherewith the church is divided; while a logician could not reconcile the bitter sectarian confusion of to-day with the love and unity taught by Christ. But this remarkable orthodox professor, despairing of ever abolishing the barriers between the various sects, attempts to make excuses for their existence, and thereby impeaches the necessity for his own. To designate each sect a function of the church is to claim that each sect is an essential part of the great whole called the church. From an ordinary human standpoint this hypothesis is ridiculous to the verge of disgust. With Professor Small, however, it may be perfectly applicable to the case—he is an orthodoxist. It is the province of an orthodoxist, by the will of God, to make any statement that he sees fit, and whosoever dares to dispute or gainsay such statement runs a very serious risk of being damned. But Professor Small's idea of each sect as a function of the church may have been derived from his familiarity with his own functions—each member of his physical corporation is likewise endowed, each has a little brain of its own—one is not more especially favored than another, they each perform the same office; each has a little stomach. Upon second thought I have concluded that the professor could not have procured the simile from that source, and that we are therefore entitled to an explanation in full in the matter.

Conceive of a something with a great many legs or a great many heads, but no body, or anything else, and you have Professor Small's idea of the church and its various functions. Each function performs the same office as every other function. It is all head, all stomach, all leg, all hand or arm, all foot, or what you will. There is no difference in the functions except that of size. That is the church according to Professor Small. The professor still pleads for a "broader liberality" at the old stand.

BAILEY KAY LEACH.

Rights of Man, by Thomas Paine. Comparing an answer to Burke's attack on the French Revolution, and giving Paine's ideas on government. Paper, 25 cents; cloth, 50 cts.

Hypnotism; its Facts, Theories and Related Phenomena; etc. By Carl Sextus. A very interesting presentation of a most interesting subject, by a practical hypnotist. Cloth \$2.

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All About Devils. By Moses Hull. It traces the history of the theological idea of devils. Shows much research. Paper, 15 cents.

## A Remarkable Medium.

TO THE EDITOR:—This city is about to lose for a time one of the most remarkable women of this age, Dr. Nellie Beighle, who, for the last fifteen years, has practiced her wonderful gifts among our people, and who has wrought many of the most astounding cures known to the present age.

The "little Doctor," as she is generally called here, possesses an electric hand and arm which is the marvel of all who have tested its powers. Her right hand and arm, nearly to the shoulder, is thoroughly electric, and by placing her hand on any part of the body a strong shock of electricity is felt. The power in this arm, which is bared while traveling, is a perfect puzzle to electricians, as it will penetrate glass and be conducted by a single hair. The records of ancient cures contain none more miraculous than many which have been achieved by this little lady during her faithful service in this city. In diagnosing she depends entirely on the voice of the invisible operators to tell her the seat of disease. She never asks a question, nor allows a patient to tell her anything, but she goes right along minutely describing the case, often tracing back twenty and thirty years to the first cause. She never makes a mistake in her diagnosis.

Her powers have been verified by various commissions of physicians, metaphysicians, psychological research societies and various organizations, before the public, and otherwise, and in every instance she has demonstrated her singular gifts, and that they are of spiritual origin. She is, to-day, probably the most gifted medium in the world, and is herself a perfect fountain of perennial health, and her spirit is in touch with all who love humanity, and in sympathy with all who suffer.

The Doctor expects to leave San Francisco on the 25th inst. for Chicago, where she will tarry a short while before continuing her eastward journey. We commend her to the readers of *THE PROGRESSIVE THINKER* as we formerly did to the readers of the *Golden Gate*.

J. J. OWEN.

San Francisco, Cal.

## Herrmann as a Hypnotist.

TO THE EDITOR:—As stated in the daily News, it is not generally known that Herrmann, the magician, is a mesmerist as well, and that he has made hypnotism a life study. It has often stood him in good stead, too. During his last engagement in Brazil, several years ago, he was presented by Dom Pedro with a magnificent solitaire diamond ring. While doing his famous gold fish trick one night in the midst of the audience this ring slipped from his wet finger and rolled out of sight under the seats. A thorough search was instituted and large rewards offered for the missing gem, but without avail. Finally the thought struck Herrmann that he would resort to his mesmerist powers, put a subject to sleep, and try to locate the lost jewel in that manner. Accordingly he advertised for a clairvoyant and found one in the person of a beautiful Spanish lady. With a few passes of his hands he put her to sleep and then proceeded to question her in Spanish. The lady put her hand to her forehead in a bewildered manner, and after a short pause said:

"The diamond was stolen by a man who had charge of horses."

That was absolutely all the information Herrmann could get from her, but the clew was sufficient. He thought of a brigand-looking Spaniard from whom he had often hired horses, and whom he recollected was in the auditorium the night he lost the ring. He went straight to the stable, looking the suspected man straight in the eye, said:

"You stole my ring. Produce it!"

The fellow turned as white as a sheet, but protested his innocence. The next day, while at breakfast, Herrmann was handed a package which he found contained the missing ring. He does not pretend to explain how the clairvoyant knew of its whereabouts or who had it, but it was a wonderful case of mind-reading.

M. GLEANOR.

## A Blind Girl Sets Type.

TO THE EDITOR:—A remarkable case of what can be done by a blind person is now being exemplified at Swaledale, near Salem, Iowa. Some twelve weeks ago S. B. Angell purchased the Swaledale *Bea*, and not having enough assistance his blind sister, Miss Hattie Angell, prevailed upon him to allow her to go into the office and assist in the work. For the first few days she found occupation in folding papers, etc., and she soon became so proficient in that that she asked to be allowed to set type, and was given a case to see what she could do. In less than an hour she had the boxes learned and her first stickful of type was set in fifty minutes. What is still more remarkable, she can now set as much type as the average compositor and do it with greater accuracy. She experiences but little trouble with her copy. She is expert in writing the language of the blind, and matter is dictated to her. Writing it down in her language, she goes to the case and gliding her fingers over the raised surface she retains in her mind entire sentences and accordingly can set with great rapidity. In order to get the type right side up her middle finger is used in feeling the nicks, and this is done while the type is being lifted into position in the stick. She has not yet attempted to distribute type, but she expects to soon become master of this art as well. Miss Angell is a very intelligent young woman and is a fine player on the piano. She has also achieved quite a little fame as a singer.

Really, how little we know of the possibilities of the human mind.

Mason City, Ia. S.

## Ahead of Them All.

E. M. Jones, of Camden, N. J., writes: "We take several Spiritualist papers, but *THE PROGRESSIVE THINKER* is far ahead of them all in our estimation."

## ANTIQUITY UNVEILED.

## The Great Revelation of the Nineteenth Century. Most Important Discoveries Concerning the True Origin of Christianity.

This remarkable work unfolds the heretofore hidden mysteries concerning the origin and promulgation of Christianity. It appears through the testimony given from ancient sources, that the life and teachings of Apollonius of Tyana were misused as a basis upon which to formulate the Christian religion. Even the name Jesus Christ seems to be of heathen origin, and to have been coined from the names of the gods Hesus and Kristos or Christos. Hesus was the name of a god of the Celtic Druids, Kristos was the Greek name of the Hindoo god Krishna. Through the efforts of Constantine at the Council of Nice, the leaders of both these religious sects were brought together and induced to combine their respective religions, and whereas Apollonius had worshipped the god Hesus, and the other Kristos, they agreed to merge the two gods into one who should be called Hesus Kristos. It is claimed that the name Jesus Christ originated in this combination, and to this assumed character was given the credit of the life and teachings of Apollonius of Tyana, while his name was suppressed. We are told in this volume where the early Christians found the myths and rites which they adopted and believed, and by combining them with the teachings of the great sage and philosopher Apollonius of Tyana, they formed the religious system that the Western world now knows as Christianity; and it is further shown that down through the centuries, beginning with the so-called Christian era, there has been an established system for the destruction of all literature which antagonized the interests of the religious bigots who were in power, they having had almost the entire control of all literature and historical records for many centuries. Therefore, having the power, they changed, suppressed, or destroyed as best suited their purpose. *ANTIQUITY UNVEILED* gives ample proof of the mutilation and destruction of the valuable historical records of the past, by interpolation, elimination, repunctuation and cremation, all to ensure the success of a religious system resting largely upon the vagaries and mythical teachings extracted from Pagan mythology. It has long been known to analytical minds that Christianity was plagiarized from other religions which existed before its advent, but no one could have conceived of the deeply laid plans of a self constituted priesthood to thus deceive the world, by gathering the fragments of the more ancient religious systems and combining them into a new system which was foisted upon the people as not only original but divinely inspired. How and why this scheme was carried out is fully explained in *ANTIQUITY UNVEILED*, by those who lived at the time subsequent to the period of the Christian era. The light they bring includes not only what they acquired in earth life, but also the clearer knowledge gained in spirit life. No scholar living on earth at the present time, however learned, unaided by spirit intelligence, could thus have laid bare the facts concerning the world's religious history, especially that which pertains to Christianity. The startling revelations found in this work were mostly from the learned men of the time; rulers, prophets and historians. They step to the front in the nineteenth century to point out the criminal errors enacted by priesthood for selfish ends. In doing this they have fearlessly laid bare the vandalism which prompted the bigots to mutilate the literature of past centuries, and destroy libraries of unspeakable value to the world. This was done because they contained historical truths that were inimical to the dogmatic religious system that was to be established. In reading this work it is easy to understand why such minds as Prof. Briggs and Smith, as well as many other eminent scholars who have the courage to publicly express not only their convictions, but the result of their researches in Biblical history, are drawing away from the old lines of absolutism touching the Bible doctrines of Christianity. Every student and every thinker should read this work. In fact all should read it who are looking for truth upon this most important question, viz: Is Christianity a divinely inspired religion, or is it the offspring of more ancient religions?

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## CLEANINGS

FROM THE ROSTRUM.

BY A. B. FRENCH.

This work is one that every one should read. It brings through our daily lives the thoughts and feelings that are so often unexpressed. There is sunshine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to spirit-life. Hudson Tuttle, of Berlin Heights, Ohio, gives an interesting sketch of the author's life.

## CONTENTS:

Dedication.  
Sketch of the Life of A. B. French,  
William Denton.  
Legends of the Buddha.  
Mohammed, or the Faith and  
Wars of Islam.  
Joseph Smith and the Book of  
Mormon.  
Conflicts of Life.  
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This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for \$2.00, but the price now has been reduced to \$1.00. It is a book of interest and instruction. It contains 248 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and his work is a most valuable and interesting work. The book shows up the Jewish spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains fine and touching scenes, and is a most valuable and interesting work. The author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, \$1.25.

## LIFE IN TWO SPHERES.

A Fascinating Work.

The readers of *THE PROGRESSIVE THINKER* will remember the story under the above title, by Hudson Tuttle, which was published in its columns. At the time, constant inquiries were made as to its appearing in book form. It has now been published in book form. It contains 248 pages, in style and form like the "Gospel of Nature." It is a most valuable and interesting work, and is especially commended to "women everywhere," to whom it is devoted. The book shows up the Jewish spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains fine and touching scenes, and is a most valuable and interesting work. The author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, \$1.25.

## JOYS

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A Sequel to

TO-MORROW OF DEATH.

By LOUIS FIGUIER.

Translated from the French.

*THE TOMORROW OF DEATH* was written to develop the idea of the immortality of the human soul after death, and its reincarnation in a new body, whose successive lives are controlled in the most perfect manner. *"The Tomorrow of Death"* continues on the same lines, explaining and expanding the idea by means of considerations drawn from science and philosophy. It shows that the certainty of a new birth beyond our earthly life is the most reasonable and logical conclusion to which the mind can come. From beginning to end it is interesting, entertaining, instructive and fascinating, and will be read with pleasure by all who are interested in the subject. Price \$1.25.

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archate.

BY MATHIEA JOSLYN GAGE.

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formation succinctly and clearly stated in this volume of 254 pages is a most valuable and interesting work. The book shows up the Jewish spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains fine and touching scenes, and is a most valuable and interesting work. The author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, \$1.25.

Price, \$2.00. For sale at this office.

## SOMETHING GOOD.

VIEWS OF OUR HEAVENLY HOME.

A Sequel to "A Stellar Key." Illustrated. This work is not merely descriptive of what the author calls the "Heavenly Home," but it is illustrated with diagrams of celestial objects and views of different portions of the celestial Home. The book is a most valuable and interesting work, and is especially commended to "women everywhere," to whom it is devoted. The book shows up the Jewish spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains fine and touching scenes, and is a most valuable and interesting work. The author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, \$1.25.

## LIFE OF THOMAS PAINE.

AUTHOR OF "COMMON SENSE."

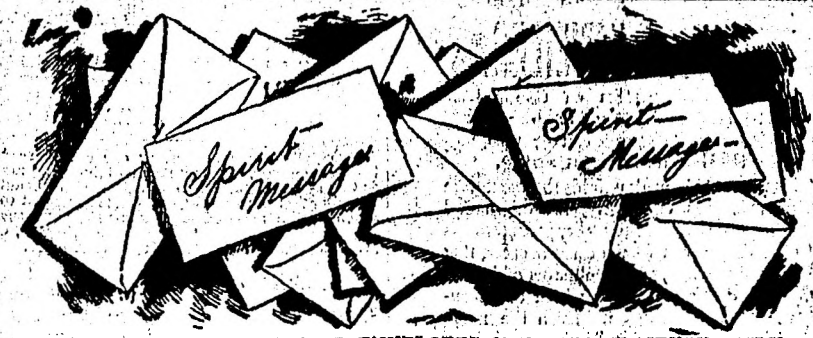
"Rights of Man," "Age of Reason," etc., with critical and explanatory observations of his writings, by G. V. Gale. Those who would know the exact truth in regard to the most abused patriot and religious reformer should read this volume. Price \$1. Postage 10 cents. For sale at this office.

## HOW TO MESMERIZE.

FULL AND COMPREHENSIVE IN-

structions How to Mesmerize. Ancient and Modern Methods by Mesmerism. Also, in Spiritualism. This work is a most valuable and interesting work, and is especially commended to "women everywhere," to whom it is devoted. The book shows up the Jewish spirit of the Catholic Church; advanced ideas relating to the spiritual philosophy are introduced. It contains fine and touching scenes, and is a most valuable and interesting work. The author. It contains 345 pages, neatly bound in cloth. Price by mail, prepaid, \$1.25.





MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRVOYANTLY.

## PHENOMENAL.

### Through the Mediumship of George Cole.

THE OTHER WORLD. This subject has occupied the thoughts of mortals since man first walked the scenes of earth-life existence. That there was another world—another sphere of life, beyond the mortal—has been the intuitive conviction of the ignorant as well as the learned; a conviction that the sophistries of an agnosticism, the logical reasoning of materialistic philosophy, or the observations of a Darwin, have never been able to remove.

This conviction arises from an intelligence that is not a development of mental association and education, but is a being in itself, invested with all the light and knowledge peculiar to its own characteristics, and dominates all that is useful to man through the instrumentality of the mortal body. In other language, this intelligence, this being, is a spirit that has come from the other world and cannot forget its origin and destiny and it is this spirit which, through all the trials and cares, the pains and sorrows of earth-life, will not permit man to forget that there is another world, a higher and better sphere of life, to which every relative and friend who has passed from mortal gaze has gone, and to which every relative and friend is appointed time must go.

It is this spirit abiding in mortals that, in times of peril and danger, affliction and sad bereavement, lift the mortal gaze heavenward and implants in the heart the hope of happiness and reunion with friends in another world, where life shall never cease nor sorrow ever come. The other world is filled with the relatives and friends of mortals whose earth-life experiences were similar, dear mortals, to those you are suffering or enjoying, and their memories linger of those dear friends from whom they were the recipients of affectionate regards or kindly consideration, but develop and ripen as year succeeds year.

Nor can mortals forget those who were near and dear to them, have passed from mortal gaze, and whose objects held sacred by association, remembered words, or acts of kindness which carry the mind back to days or events with which they were identified.

The granite shaft, the infunged stone, testify to the fact that departed friends are not forgotten, and the funeral urn has never contained ashes of the mortal dead without the clustering memories of loving regards. The bonds and ties of friends are never severed—the bolted door of the tomb can not separate nor shut out the memories of those who are left behind; such memories are the whisperings of the spirit, they express a regard that is immortal as the spirit who whispered it.

The other world is intimately united with the mortal world; the people of both are related by every tie of relationship or friendship, while the individual characteristics which signalize spirits as mortals also signalize mortals as spirits.

Mortal life, as viewed from the other world, is regarded as an episode, an incident, in the course of time, an experience to be taken up and laid down in fulfillment of a predestined mission, and even mortals must be cognizant of the great truth as they observe brilliant and eminent mortals constantly in succession appearing upon the stage of mortal life, each performing the part to him or her assigned, and then disappearing to be remembered by a grateful mortal world as brilliant stars that have illuminated the social, professional or political firmaments, but have disappeared behind the clouds of mystery which yet envelope the theological world.

There is something more than memories to bind the other world and the mortal world—there is an intercourse, an inter-communication, between them that is rapidly elevating mortals from the mists of ignorance in which they have fallen and revealing the great significance of mortal life. It requires not the electric wires with sounding boards and ear trumpets in either world for mortals and spirits to hold intercourse; on the contrary, the conditions have become such that spirits visit their former earth-homes and hold sweet communion with their surviving mortal friends, caress and embrace them as when they were mortals in the full possession of womanhood and manhood, and yet these mortals are lost to intelligence and enlightenment as to deny the immortality of life and profess a faith in agnosticism without even understanding the significance of the term.

Finally—the other world is the Mecca of purity and beauty, in the unending plains of every mortal; it is the oasis of love, of time, a paradise of grandeur and splendor, of vast works and great spirits; the scene and world of every intelligence, of light and glory, fruition of highest hope and some of every accomplishment.

CARRIE MILLER.

"PLATO! THOU REASONEST WELL." This is a tall man, full six feet; has short black hair and has round black eyes, straight nose, wide mouth and prominent cheek bones. He looks to me like a powerful intellectual spirit. He has broad shoulders, a deep chest and wears a white robe—no ornaments. Now he speaks:

PLATO'S COMMUNICATION.

This is not the first occasion on which I have manifested in the cause of Modern Spiritualism, and, therefore, I feel somewhat more familiar with mortals of the present age than I would have felt under other circumstances.

The same question which agitated the public mind during my earthly career agitates still the public mind of this day and age.

The importance of the knowledge of an immortality of the soul is beyond the

speculative calculations of the wise. The possession of this knowledge can only be obtained through the positive demonstration of those beings in the possession of an immortality above and beyond the spheres of life in which the mortal spirit may reside.

It is a very unfortunate condition which presents itself to a spirit manifesting from epochs of antiquity, that so little should be known of the eras with which such manifesting spirits were, as mortals, identified. Vandalism and destruction, and consequent ignorance, have rendered traditional truth should be authentic history for your common schools.

It is this condition with which spirits of my earth-life days have to contend; and, though, the clouds of mystery and ignorance are dark in a historical sense, yet there are names, which gleam through the mists of distant skies, to remind modern mortals that there are peoples and places, learning and philosophy, science and art, almost, if not quite equal to those of modern times. Therefore, those to-day among you who honestly believe that the glories and grandeur of antiquity are fables and myths; but let me say that the Parthenon at Athens and many works of art still exist, to attest a height of magnificence such as the modern world has not achieved.

Is it not possible that the spirit expressed on the infunged stone survives its crumbling wreck? Is it presumptuous to claim that the great artificers of ancient times still live in the noble works which survive their mortal memories? Let the antiquarian in his searches explore the nations of old, and see if there are not innumerable objects to teach him that nothing but an undying spirit and an immortal soul could have conceived, planned and accomplished works which are as yet unknown to this age.

It is the immortality of the soul, the undying nature of the spirit, which makes it possible for works and events to linger for such long periods in the memory of men. I speak more particularly now of events of the nineteenth century, with which all should be familiar; and yet, if the date of your noblest workman recalled to historical record, why not the vast monuments of the Atlanteans, the Pyramid of Cheops in Egypt, which still stands in all its sublime grandeur, to testify to the great intelligence of a race which has now, to a great extent, become extinct.

This brings us to a state in this discourse where the question may be asked, what has become of these people of all peoples of pre-historic and historic times? The constructors of the temples of old (the monuments, works of art) who lived in successive days developed and advanced their kind from the savage to the civilian?

I will tell you what has become of all this vast host of eminent and pre-eminent mortals. They are great and advanced spirits in Spirit-life—immortal, never to die, and they are carrying on, through their successes in earth-life, the works interrupted by their changed condition.

I may without vanity state that I, exemplify, in a measure, small though it be, the fact of continued existence—as a spirit continued laborer in the spiritual standpoint in a field which was peculiar to me as a mortal. This presupposes an interest entertained by spirits for mortal affairs, and the supposition is correct, as departed spirits are educators and preceptors to the mortal race, though invisible they may be; nor is it necessary for the presence of media to carry on by impression and control the work, whether intellectual or mechanical, though mortals for spirits are constantly manifesting and demonstrating the immortality of the soul from the reproduction of works peculiar to the ages of antiquity.

This may best be illustrated by calling to your mind the architectural works of renaissance which adorn your beautiful and highly-favored country. The semblance of the Parthenon at Athens may be seen in several of your principal cities. The Temple of Ephesus is reproduced as a bank-building in the city of New Orleans, and so on ad infinitum. But for our purpose, suffice it to say that there is nothing of the soul nature possessed by the mortals which was not also possessed by the ancients, which proves that, an inspiration, a control from some outside force or being, must have by suggestion and guidance made it possible for antiquity to be unveiled in the modern years of this age.

It is not given to mortals to create; they can only make from something which already exists, and hence it follows that the conceptions which have developed grand and magnificent productions, evanished in great and important discoveries, have not originated with the mortal, but from an outside source; the spirit, with which such works in his mortal days were familiar.

In conclusion, permit me to assure modern Spiritualists not only of the immortality of the soul, but of an active, intelligent state of being, which can span the ages, reproducing through mortal instrumentality any work with which he was identified in his earth-life career.

These are great truths, and though to many they may be incredible, yet they were comprehended and taught by a Swedenborg in a manner that should have secured universal conviction.

This is Spiritualism, the condition prerequisite to an understanding of mortal life; and let it not be said in these days of enlightenment and civilization, that mortals can be found as dull and obtuse as to reject a truth which they should cherish above every other consideration.

PLATO.

Hagar is believed to be from the Hebrew, and means the stranger.

Josiah, the name of a great Hebrew king, meant the fire of the Lord.

Lavinia, a name of Latin origin, means a feminine native of Latium.

Bella comes from the Latin through the Italian, the beautiful one.

CONTINUED FROM FIRST PAGE.

## THE DESIGN DOGMA.

but it ought to strike the difference between man who makes things and nature which makes nothing. Hence if these differences are found, the main-spring of the clock argument is broken, and the machine is fated to run down and stop.

Mr. Richmond is a lawyer. Law is said to be the perfection of reason. Therefore the legal mind should not misrepresent the feeling of his opponent and thus do him an injustice. I am sorry to say this article in question has done. It says:

"The monster annihilation does Ingersoll place on the pedestal of his creed and smilingly invites all mankind to fall down and worship it."

This is pushing the argument too far. Col. Ingersoll smiles at old Voltaire. Both these gigantic enemies of superstition favor souls over gods. But all the world has reason to know Ingersoll never had lumber knees. He abhors worship too profoundly to invite it in any manner. He is one of a trinity of leaders who pronounce strongly against the belittling and self-degrading act of worship. Long ago Apollonius of Tyana enjoined this: "Worship no embodiment of truth, however exalted."

There is another item of proof—iron-clad—which goes to show the designer theory is not only in distress, but such an utter futility as to put it out of court, and out of existence.

God is called our Maker. If he made man, he made the organs of man. If he made or makes a thing, it is beyond question that he should turn out the best, and the perfect. This equation Mr. Richmond cannot controvert. What are the facts?

In the outset we offer this impeaching statement of positive fact: that in the human eye, this so-called handiwork of "God our Maker," there are seven defects.

One big defect is a black or blind spot in front of the orbit and behind the pupil. This is where the optic nerve enters the globe of the eye and spreads out to form the retina. This blind spot, though ever present in all eyes, of both man and animals, from custom and habit is unnoticed during the exercise of its function.

There is another defect caused by the blood-vessels emerging from behind into the globe on the inner side. These spread out and ramify on and over the retina and stand in the way of clear vision, like a network of opaque rods. Sight is only exercised by looking past them as best it can.

Again, there are fibres and spots in the crystalline lens which impair the distinctness of vision.

A fourth defect is that of specks floating in the vitreous humor, minute corpuscles and folds of membrane. These were carried out in the eye by the blood, but they are not removed by the members placed upon the casket the ribbon-bow of the union, which was a token that the bond of sisterhood was not severed by the crossing of one of their number over the river of life. The choir of the First Association rendered efficient service.

Passed to Spirit-life.

A babe of eighteen months, George Edward, only child of William and Kate Graver, passed to the bright beyond on Wednesday night, May 16th, at the home of its grandfather, George C. Marker, Duquesne Heights, Pittsburgh, Pa. The child had been suffering for three weeks, but now it is in a world where pain cannot enter. Many hands were beckoning for the bright little one, and it is the knowledge of the friends in earth-life that it will be taken care of and taught the lessons of Spiritualism as it would have been taught had it remained in earth-life.

Oscar Edgerly, medium, officiated at the funeral, after which Mrs. M. J. Crilly read a poem, entitled, "Only a Little Grave."

J. C. EDWARD MARKER.

Passed to Spirit-life, after a long and painful illness, Sister Lucinda Call Sprague. She was born in Trumble Co., Ohio, and passed to the higher life May 6th, 1894, from Santa Anna, Cal., being 64 years old. She leaves an aged husband and a little granddaughter, with the sweet assurance of a life beyond. Brother and Sister Sprague were both firm believers in Spiritualism, and she passed out knowing to the last that the time for the change had come. She but all good by and closed her eyes in death, with the words "sing, sing," going out with the spirit.

MRS. GILBERT ARNOLD.

We have to record the transition of another of our mediums, Mrs. Oliver, a great sufferer for the last eighteen months. Her career was most promising, but she was cut down in the prime of life. Only those who have seen their loved ones laid away with the cold comfort that the church offers the sorrowing hearts, could appreciate the vast difference that was in the service over her remains. Nothing but love was there. Mrs. Wheeler, Mr. Day, Mrs. S. Benner, Mrs. K. R. Stiles and the writer were the speakers at the service. It was most impressive. Then was voiced through Mrs. Stiles messages of love from the departed. Not one present but seemed to feel the spirit presence. She leaves two little ones besides her husband, not alone as a speaker, but as a mother.

"No mother in earth-life ever watched her darlings with more tender care than does this mother now. From her home in the Spirit-land she will come to guard over them and bid them be strong and brave in the battle of life." How beautiful is the knowledge of Spiritualism at this trying moment. No longer a faith that the dear one is safe, but absolute certainty. The deceased being a member of the Woman's Progressive Union, the term of services of that body were carried out in full. Not a dry eye was in the house as one after another of the members placed upon the casket the ribbon-bow of the union, which was a token that the bond of sisterhood was not severed by the crossing of one of their number over the river of life. The choir of the First Association rendered efficient service.

M. E. CADWALLADER.

Philadelphia, Pa.

## Remarkable Cure.

(ADVERTISEMENT.)

DEAR DOCTOR DOBSON, San Jose, Cal.—I must thank you for what you have done for me. Last June I took the medicine that you so kindly sent for one month, and am now well. I cannot thank you and your band of spirits enough for what you have done for me, as I suffered for five years and could get no relief until I heard of you in THE PROGRESSIVE THINKER. As I am a firm believer in spirit-magnetism, I believe that if any one could cure me, it would be you. May God and the good angels bless you and help you always in my prayer. I remain yours,

EDWIN SCHMIDT.

107 S. Monroe St. Baltimore, Md. Address letters to San Jose, Cal. See ad. in another column.

SPECIAL NOTICE ADVERTISEMENTS.

"That Tired Feeling"

Is a dangerous condition, directly due to depletion or impure blood, and should not be allowed to continue, as in its debility the system is especially liable to serious attacks of illness. It is remarkable how beneficial Hood's Sarsaparilla is in this enervating state. Possessing just those elements which the system needs and readily seizes, this medicine purifies the blood, and imparts a feeling of strength and self-confidence. Hood's Sarsaparilla is the remedy for that weakness which prevails at the change of seasons, climate or life. A point for you is that, if you want blood purifier or strengthening medicine, Hood's Sarsaparilla is the best. Ask for Hood's Sarsaparilla and insist upon having it.

Good News for Spiritualists.

Dr. E. J. Worst, of Ashland, O., has kindly offered to mail all our readers one week's trial treatment of the famous Australian Electro-Pil remedy free, for catarrh, kidney, liver and stomach trouble, sick headache, nervous prostration, la grippe, and its after effects, or seven weeks' treatment for only \$1.00. Our readers should send at once, naming THE PROGRESSIVE THINKER.

An Orthodox Exhibit.

Dr. John Robinson, who recently passed to Spirit-life at New Orleans, was a staunch and faithful Spiritualist. Prior to his transition he requested Dr. D. D. Clark to speak at his grave, and this was consented to by Dr. Clark. But the services of an Episcopal clergyman were called instead, and Dr. Clark was crowded out. Dr. Robinson lived and died an avowed Spiritualist; and we can imagine his feelings as he stood by in spirit-form and listened to the reading of the stale old orthodox creed, drawn in solemn tones: "I believe in the resurrection of the body," etc., which is a part of the Episcopal faith. We wonder if it was supposed that an orthodox burial service performed over the mortal remains of a confirmed Spiritualist, who lived and died as such, would somehow and in some way save his soul from hell? We see no other reason for forcing such a service over the lifeless body of one who had expressly requested a service in accordance with his own religious convictions of the truth. The occurrence is, however, but another sample orthodox exhibit.

Arrangements will be made to care for all who wish to attend. For particulars regarding tenting privileges, board, etc., address G. C. Betts, Esq., Fancher P. O., Ohio. Other speakers and mediums intending to be present will please notify W. M. Smith, chairman, 254 North Van Buren street, Frankfort, Ind., in season, so that proper announcement can be made.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens gum, reduces inflammation, allays pain, cures wind colic, 25c a bottle.

## MEDIUMSHIP.

### How to Investigate Spiritualism, or, Rules for the Spirit Circle.

The Spirit Circle is the assembling together of a number of persons seeking communion with the spirit world who have passed from earth to the world of spirits. The advantages of this method are: (1) The mutual participation and reception of the combined magnetism of the assembly, which form a force stronger than that of an isolated subject—medium or spirit; (2) The first condition to be observed relative to the persons who compose the circle. These should be, as far as possible, of pure mind, free from all passions, and marked by religious points of either physical or mental nature. No person suffering from disease, or debilitated physique, should be present at any circle, unless it is formed expressly for healing purposes. The number of persons in the circle should not be less than three, or more than twelve. The best number is four or five. The circle should be formed in a room, as any such magnetic spheres emanating from the circle will overpower that of the room, and must be in a room in which the circle is to be produced.

Never let the apartment be over-heated, the room should be well ventilated. Avoid any light, which by producing motion in the atmosphere, disturbs the circle. A small light is the most favorable for spiritual magnetism.

I recommend the circle to be opened either with a song or some words which subdue the senses, and let the conversation be directed towards the purpose of the gathering, and never into any personal or rising to conversation. Always have a pencil and ink ready, and let the circle be opened with some irrelevant conversation, or disturbances which will prevent the circle after the session has commenced. The circle should be opened with some words which will subdue the senses, and let the conversation be directed towards the purpose of the gathering, and never into any personal or rising to conversation. Always have a pencil and ink ready, and let the circle be opened with some irrelevant conversation, or disturbances which will prevent the circle after the session has commenced.

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The World's Greatest Remedy for All Conditions Arising from Exhausted Nervous Energy or Loss of Vital Force!