

**A Lecture by Gora L. V. Richmond.**

But there certainly can be no doubt when one turns to the pages that tell the history of Jesus, as to what kind of heaven or future state awaits mankind. All the teaching therein contains nothing which is little less than astounding. Such little meanings, refers distinctly to a spiritual state, refers distinctly to a kingdom that is not of earth. He refers to the "Father's house," the mansions in heaven as being a spiritual, not a material, habitation. He said, "I heard Him did not understand Him, did not know whom He meant by the word "Father," did not understand to what He referred when He spoke of His kingdom—"supposeth He said, "that He said 'Father' and 'kingdom' were physical facts, which would be demonstrated to them by the arrival some grand or wonderful manner of the King or Father. Such was the tenacity with which the Jews clung to material life, that they could not understand that when death-blow came, when the fact really appeared that He had physically perished as other men do, it was also death-blow to their spiritual faith; wonder they felt that they could not understand the things which people who believed some sort of way that He was to be

**CHRIST'S TEACHINGS.**

It is only by reading between the lines and behind the record, by understanding that the spirit of Christ's teachings referred to Himself as a spirit as well as to others, to know that He taught a distinct life separate from the

Gradually the dwellings of the dead have been opened to your vision; gradually the habitations of the Spirit-world have been revealed to your comprehension; gradually that realm has been

ing, be divided up by railways, and each alternate section be owned by the railways.

**THE SPIRITS DWELLING—WHERE?**

The spirit's dwelling is wherever the spirit's attractions are, and that of state, first and last, you can scarcely u

Why should any atmosphere or state of space hold them, when their raiment is woven of the fine thoughts of the spirit, when their habitations are upbuilded around them by their own lives? Foolish and vain is every ladder with which man attempts, materially, to climb heaven. That which Jacob saw in a

which was taken into the jury-room and a sermon delivered from the law by Moses, whereupon the jury returned a verdict of hanging. The attorneys Jones will now go before Governor A. B. F. and see what he thinks of the verdict of Moses, and if he will not commute Jones' sentence to a life imprisonment.

### Her Own Remarkable Psychio- Experiences.

Science surpasses the old miracles

mythology.—Emerson.











## THE PROGRESSIVE THINKER.

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## Spiritualists Must Be Tolerant.

There is an honest difference of opinion among the readers of THE PROGRESSIVE THINKER regarding the character as well as the personality of Jesus, the alleged founder of Christianity.

One class insists that he was a real personage, who lived and wrought and died in Judea nineteen hundred years ago.

Another class view him as a myth whom churchmen have idolized, and on whom they have heaped miracles and the wisdom of the ancients and have forged numerous volumes, and filled others with interpolations to sustain their original fabrication.

Neither position is essential to Spiritualism, and should not be allowed to distract its ranks.

The thoughtful and the scholarly will investigate the subject, each for himself, and form his own opinion and abide by it, or change it at will. It should be remembered the question is one of fact, not of faith; that as appears by the Epistles of Paul there was contention even in his day over the subject among what purports to be the early Christians, and converts were made by promising a seat in paradise for belief, and damnation for unbelief. There were the weapons of priests, and have been employed for ages for propaganda purposes, without which it is believed Christianity would be a feeble power today.

Our present purpose is to request correspondents to be very economical in the use of harsh expressions against those who take an opposite view of the subject from themselves. To say or write that one is ignorant, idiotic, or lunatic for believing or not believing that a certain person did or did not exist near two thousand years ago is the logic of the fish market; certainly it does not betray the scholar, for such terms are not in his vocabulary.

Bad Either Way.

J. B. Wise, of Clay Center, Kan., in a discussion with a clergyman, insisted there were passages in the Holy Scriptures which were absolutely obscene and unfit to be read in a mixed audience.

The statement being denied, Mr. Wise copied two passages verbatim on a postal card, giving book, chapter and verse without any other matter, then mailed the same to his disputant. It would appear the dominion changed his mind; for he caused Mr. W. to be prosecuted in the United States District Court for violation of the postal laws, in mailing obscene matter. After a long delay the issue was lately joined, a verdict of guilty was rendered by a jury, and the defendant was fined \$50. To establish a precedent the case has been carried on appeal to the United States Supreme Court.

On the trial of D. M. Bennett several years ago for a similar offense, the defense attempted to show that Cupid's Yokes was not an immoral book when taken as an entire production; the Judge ruled that if any portion of the book was obscene all was such, so Mr. Bennett was convicted and served his time in the penitentiary. This decision against Mr. Bennett, with the verdict against Mr. Wise, excludes "God's Holy Word" from the mails of the United States. Suppose the Supreme Court shall reverse the verdict of the Court below, and declare no part of the Bible is obscene, then we may expect to see the country flooded with expurgated editions of the "blessed book," with nothing remaining but the Songs of Solomon, evidently an ancient play in some Oriental seraglio, and numberless other passages too shocking to the 19th century to be cited or referred to by chapter and verse.

In the light of this recent decision, how about continuing to use the Bible as a text-book in the common schools?

Shocking!

A late issue of the London Standard says: "There are at the present moment some ninety-six thousand insane persons in England alone." It laments the large and continual increase of mental woe throughout Great Britain.

If the same cause for lunacy prevail in England as in the United States, then 48,000 of the population of that favored land, blessed with the highest civilization the world has ever known, are maniacs, made such by a false system of religion. When parliaments shall cease to pass laws for the protection of God that no human eye ever saw, and shall legislate for the protection of humanity against the wiles of the priest-hood, then one of the most prolific causes of insanity will be banished from the earth. Murder is less criminal, in our estimation, than is trifling with human emotions and crazing the mind.

Legislation for God.

Laws are made for the protection of the State, for society, the family and the individual. These seem natural subjects for legislation, and severe penalties have been justly attached to them to guard against their infraction. But the law-makers have not rested here. They have gone outside of home, the nation, the world, and have passed laws ostensibly to protect God from insult, whom no man has seen, whose power is so great that the world is said to be called into existence by his word, or resolved into primal chaos by a wish. Is such legislation demanded in human interest? Is not God capable of protecting his own dignity? Of inflicting such punishments as guilt deserves? Take the old blasphemy laws, still on the statute-books of most of the older States, though very rarely enforced; how has God or humanity been benefited by their enactment? They disgrace the past, and, wherever existing, are a shame to the present.

Very Considerate.

Bill Taylor, executed on the 30th ult., at Carrollton, Mo., for the murder of the Meeks family, wrote a letter to his wife, saying:

"I have decided to join the church and make peace with my God."

And he did it, Father Kennedy, of the Catholic church, acting as the intermediary. Heaven is being rapidly populated during these last days.

Truth Covets Investigation.

The clergy at Carthage, Mo., lately published a card urging Christian people to stay away from a lecture about to be given in that town by Col. Ingersoll. It shows the pitiable plight of the priesthood when they resort to such devices to silence discussion. "Hear all sides, then decide," was an old Roman maxim still worthy of observance.

There is no great achievement that is not the result of patient working and waiting. — J. D. Holland.

Tough winds do shake the darling buds of May. — Shakespeare.

## REMINISCENT.

## A Glance at Religious Progress by a Critical Observer.

Rev. John S. Brown, of Lawrence, Kans., preached a sermon two Sundays ago before a large audience, members of churches of all denominations, from a text, "And lo, I am this day four score and ten years old." It was true of the speaker, who at the age of ninety stood on his feet perfectly erect, and read without glasses, his entire discourse, which was autobiographical and reminiscent. It is seldom a clergyman survives three generations, and then addresses a church to which he ministered forty years before, as in this instance. It was the writer's good fortune to have heard the reverend gentleman, when he commenced his ministry to that people, and it gives him pleasure to note that his recollections of religious progress since Rev. Brown entered the ministry, fifty-two years ago, coincide with the narrator.

We have extracted the reminiscent part of the discourse, as we find it reported in the Lawrence journal.

EXTRACT:

"During two or three past generations great changes have taken place in all departments of human life, in its intellectual conception of God, of man, of creation, of matter, of the universe. Eighty years ago it was very generally believed that God created this material universe—stars that glitter in the vault of heaven—the sun that gives light by day, and the moon that shines by night—light by night—in the short space of six days. No one supposed the days were expanded into eras or long periods of time. Creation was completed within the limit of six of our natural days. In our good old Bibles the record in Genesis was not read as a parable of a spiritual creation. It was read and believed as a literal fact, as a carpenter builds a house or a ship-builder constructs a ship.

Six thousand years ago there was no moon, no stars gleaming through darkness and light. True, in all the past centuries of human life on this globe there have been philosophers and sages who have risen above these people's conceptions. But the common ecclesiastical mind has held closely to those old traditions.

Seventy or eighty years ago the style, the sentiment, the tone of the day sermon was radically different from what it is to-day. In years long past, but clearly within my remembrance, Rev. Edward Payson, D.D., of Portland, Maine, gave a very striking and vivid description of man. He was, in stupidity and insensibility, a block in sensibility and selfishness, a beast in malice, cruelty and wickedness, a devil, no wonder that some of his hearers, next day, saluted each other as brother devils. Do the ministers of to-day preach such sermons? Seventy years ago the tone of the pulpit was pessimistic. This world was a vale of tears, a place of travail, a place of sorrow, a place of pain, a place of death, a place of judgment. Man must not think of making this his home; he was only a pilgrim intent on reaching the pearly gates of the New Jerusalem. This earth was now the house of many mansions. Now the tone of the pulpit is optimistic.

"Live while you live, the sacred preacher cries, And give to God each moment as it flies."

"Take an active and cheerful part in this world's work. Every department of life needs your help. Hold your candle rings loud and clear to clothe the naked, to feed the hungry, to visit the sick, to comfort the afflicted. Heed the call and your life will be happy as well as useful. Be a cheerful worker."

"Count that day lost whose low descending sun Sees from thy hand no worthy action done."

"Seventy years ago the sectarian spirit was more rife than the present; more ill feeling and bitterness was manifested. In the early part of the century there was a feeling of rivalry between the Congregationalists and Baptists in my native town, and I suppose in nearly every town in New England. The Congregationalists were the standing order, so-called, the state church in fact. Their ministers were settled for life; they were paid by a tax assessed by the citizens of the town. The Baptists had to pay their part of the tax; no one was exempt. At length the Baptists rebelled. They refused to pay a tax in support of a State church. They pronounced it grossly unjust; some believed it unconstitutional. They refused to pay the tax, three prominent members of the Baptist church were carried to Amherst jail; thrust into prison as criminals. How long they remained in prison I cannot say. But I well remember that the Sunday after their release Elder John Parkhurst, the Baptist minister, preached from the text: 'Behold the devil shall cast some of you into prison and ye shall have tribulation ten days.' At the announcement of the text ripples of laughter ran through the congregation. The next year this matter of taxation was brought into the arena of public discussion, and the citizens of New Ipswich were compelled to pay taxes for the support of preaching, or shall they adopt the voluntary system. The representative to the general court of New Hampshire favorable to the voluntary system was chosen by two majorities.

In recent times there has been a marked change in religious circles and Christian churches in regard to future punishment and its duration. Few in the churches call orthodox in former times, set any limits to its duration. It was everlasting. It was never to come to an end. Men differed in their estimate as to the number of the lost. Some thought only a few would be damned, others thought the great majority would be sent to hell. But it was generally believed that whoever was sent there would remain there through the eternal ages, so that like to find out what the good church people of this day of grace, 1896, think about this matter. You all know that Dr. Lyman Abbott, the successor of Henry Ward Beecher, thinks about it. You know what some of the Andover professors think about it. You know what the writings of the late Abner Kimball of Massachusetts, Phillips Brooks, you know what he thought about it. Edward Beecher, and the whole Beecher family, with the possible exception of Dr. Lyman Beecher, while living, believed in the doctrine of universal restoration, and cannot think they have changed their opinion since their entrance into their spiritual abode.

"The modern streams of religious thought are flowing in one and the same direction. If God is our Father and man our brother, the same blessed destiny awaits us all. Doubters are all, and growing less and less every day. Another change of thought in modern times has taken place in regard to the resurrection of the body. I think no one at the present day believes in the doctrine of a bodily resurrection; that the same body of flesh and blood and bones which is enclosed in the coffin



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VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out The Encyclopedia of Death, and Life in the Spirit World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousands of copies of The Encyclopedia of Death and Life in the Spirit World have been sold, and the great mass of Spiritualists have been glad in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

If any one of our present subscribers who will send us now three months' subscription with his own subscription (extending in not less than six months), can each have a copy of the book.

In consequence of the great interest of Spiritualists and thinkers generally in spreading the truth in regard to death, we have concluded to extend the above offer through the month of May.

will rise to life. True, the words resurrection of the body are still retained in the creed of some churches, but the resurrection has largely taken its place. It is seen in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. Science and philosophy, as well as scripture, give in their wisdom and agreement the resurrection of the body. Science, philosophy and scripture are a three-fold cord that cannot be broken."

The whole discourse is equally interesting and instructive, but our space is limited.

## THE OLD GRANITE STATE.

## Signs of Spiritual Progress.

To THE EDITOR:—I do not recall any words of THE PROGRESSIVE THINKER relative to the advancement, or otherwise, of the "cause" it so ably advocates in Southern New Hampshire. In this, as in most other sections, orthodoxy is the sworn enemy of truth, with its tendency to broaden and more rational views. Evidence of this, in a marked degree, was recently given here through pulpit utterances of an orthodox divine, wherein he would recognize denominations outside the evangelized fold as going to waste in common end.

This innovation, with no little surprise, though far less than would have been the case in the days of Calvin and Edwards, of total depravity and infant damnation fame, or, indeed, in times of far more recent date.

But a decade or two later, as the star of reason brightens, and more fully the ascendancy, the liberal sentiments of to-day, that so shock the conservative, will be accepted without question and will open the way for still higher conception of the destiny of man.

Among the liberalists here, and evangelists, as well, are a goodly number who are interested as believers or investigators, in the spiritual philosophy.

The evidence in support of it has come with such telling force to many, including church members, as to leave no room for doubt. Hearts made sad and despondent by the teaching of the spirit-land of dear ones—in one case with a result well-nigh fatal—are now rejoicing in the knowledge of a reunion when they, too, gain the other shore.

Among those through whose instruction our faith and purposes have been strengthened, we feel to mention Dr. C. B. Walker, of South Londonderry, N. H., whose quiet, genial ways and evident desire to bless and benefit all alike, have gained for him a friendship and confidence justly merited. Not only are his "readings" satisfactory—bringing much of consolation—but his "speaking"—a speaking—are strong, convincing and vitalizing in a marked degree. Many whose ailments were beyond the reach of medicine have, through his magnetism, been made to rejoice in renewed energy and vigor.

Dr. W. and his genial and sustaining co-workers are to be seen at the coming camp season, at Lake Pleasant, as in former years, where a kindly greeting will be extended to all.

Keene, N. H. I. W. R.

## Arrested for Working on Sunday.

Ten men were arrested in Brooklyn recently for working on Sunday. The men were in danger of becoming martyrs to the Rains law. Their labor was intended to help fill an unsuppliable demand for iron bedsteads which has been brought about by the advent of the "sandwich" hotels in the place of several thousand saloons. After a hearing they were released under suspended sentences, making promises not to break Sunday observance again if half the hotels in New York State had to make up their Rains law beds on the spot. The case attracted considerable attention because it is rarely that anybody is arrested for working in Brooklyn on Sunday unless for selling something.

Against stupidity the very gods fight unvictoriously. — Schiller.

Great names debate instead of raising those who know not how to use them. — Rochefoucauld.

Great men are they who see that spiritual is stronger than any material force—that thoughts rule the world. — Emerson.

## THE BETTER RELIGION.

## THE SCIENCE OF HUMAN DUTY AS SET FORTH BY THE VETERAN, MOSES HULL.

"AND yet show I unto you a more excellent way."—I. Cor. xii. 31.

I do not use the word religion in its strictly etymological sense. It is used in this article more in the sense of ethics, or the science of human duty. That religion which enables us to grow the best, the most thoroughly rounded-out characters, is the best. Evolution should be a function in religion, as well as in everything else. As the world advances, or should advance, in all other sciences, so it should advance in the science of human duty. That it has advanced can be shown by referring to the history of the past. That it



## SOUL GENESIS

From the Telluric World.

A Rational Cosmogony, Void of God, Fetish or "Bok."

## CHAPTER III.

TO THE EDITOR:—It is a reasonable and self-evident statement to say: Space exists. That it is here uncreated, and we are denizens in it without choice or volition. Space is limitless room. Its three dimensions are length, breadth and thickness.

Judge Stallo says, in "Concepts and Theories of Modern Physics," "Space has no properties." We cannot avoid thinking space has one function at least, since Professor Tait says "matter is whatever can occupy space." This, then, makes space a matter-holder, which is a function or an office.

We observe matter is tangible. It is cognized by the senses, as sight, taste, touch. Like space, matter is uncreated. It is here, and we are fractions of it without choice or consent.

## MATTER A REALITY.

There are philosophers who tell us that matter does not exist, that "primary matter has not been found."

Question—Does anybody know anything about primary matter?

To our view such language robs us of rational footing or honest thinking. The consensus of normal perception and the consensus of common sense bear rule and assert that matter is not delusive, but is the obdurate and veracious thing it appears to be, as addressed to our perceptions.

When we put the foot down, to move from place to place, it meets a resisting something found to be a firm footing. Therefore, to avoid all refinement of fancy, fiction, or the occult essence of skins of words, we say it is a safe conclusion to reach, that our feet tread upon substantial matter. Such mundane matter is typical of that under discussion.

## PROPERTIES OF MATTER.

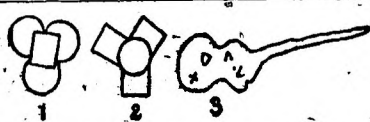
There are properties of matter, such as heat, motion, attraction, electricity and law. These properties are known and identified by their presence and action. As Judge Stallo says:

"There is in every finite part of the world an ingenerate bias from irregularity to regularity, a natural bent from disorder to order, an inherent tendency from chaos to cosmos; and this tendency is the simple and direct consequence of the relativity of all material forms—of the fact that each finite whole is always a part of a still greater whole—in short, that the finite exists only on an ever-receding background of infinitude."

Here the veil is lifted and we see how the finite stealthily runs into the infinite, and how the two become one without break, violence or confusion.

In the first chapter of our thesis we quoted the case of the Spanish Bishop Ambrose, who had been on the spirit side of life several thousand years, during which time he dwelt in his former native ignorance, religious filth and superstitious darkness. He and his garments were still coarse, dank and offensive, but by confessing through an earthly medium he was suddenly changed to a state of light of celestial brightness and advanced condition of being. Here note the value of mundane agencies to repair and advance spirit beings.

In the second chapter we set forth an eminently instructive and original work of nature's vital powers, as described by Professor Mape, to generate from material elements of earth phosphate of lime, a momentous life and spirit factor, which we figured thus: [See fig. 1.] The circles in-



diated primal matter. The central square indicated sequential spirit born of primal matter. On a second thought it would have been more consistent to have had the three circles in the diagram to depict angles, and instead of the central square it should be seen globular, thus: [See fig. 2.] Bear in mind, matter first, the outside, and in the order of time and events. Second, spirit; the circular center, evolved through the ever-acting powers or properties of matter. Hence, even here we see the problem of being rounded out to a somewhat completed whole. All evolved through the complex action and reaction of the material "powers" of our grand old world.

## PSYCHIC SIDE OF MATTER.

With the above cogent postulate, have we not warrant to say that the properties of matter may be truthfully identified and designated as the contiguous, obverse spirit pole and psychic side of matter?

They are multiple, composite, ingenerative powers equivalent to a cause; or the so-called "first cause," to evolve from this infinite magazine of matter, the psychos or soul-side of zoic life. If, as Professor Cope says, "consciousness is a property of matter," we at once perceive how congenial and affiliative are these above-named properties of matter, with consciousness added to their sum total.

Can we not see in these plethoric properties—this pregnant sum-total, the essential infant figure of spirit being cradled in embryonic dawn? Here in the fullness of these varied cosmic instrumentalities the student finds himself in the presence of a cluster of world-evolving powers, many forces multiple and ample to unfold infinite mundane effects, without God, Fetish,

"Bok," or superstitious guessing. It avoids fortuity.

## SPENCER AND FISKE.

Standing upon the same platform with Mr. Herbert Spencer, Professor John Fiske says: "There exists a power to which no limit in time or space is conceivable, of which all phenomena as presented in consciousness are manifestations, but which we can know only through those manifestations."

In answer to the above, we ask how does he or anybody know whereby to make so naked an assertion?

They (Spencer and Fiske) name; they describe, they specify none. If there were any such "power" lying or floating about at random, they certainly would inform us thereon. Inasmuch as they have not done and cannot do so, that forlorn blank of empty, amounts to so mighty a contradictory problem that we can and must use it as an opposing postulate and adverse argument.

So, in view of our foregoing world of matter infinite with its synthetic properties, we conclude there is no other "power" existing. No other "creator," so-called.

Professor Faraday, from Spirit-life says: "There is no God as a personal Creator." Consequently there is no other first cause, so-called; but, as before said, there are powers many, forces multiple, seen and identified in this our solid old world of infinite matter and the plenitude thereof. These properties Professor Fiske seems to have forgotten, overlooked or ignored.

Therefore, why not stand firm and feel comparatively solid in the conviction that these recognized properties of matter really typify the spirit side of matter, in the same light and measure as the mental typifies the spirit side of the genus homo?

So far as the writer is aware, no philosopher or writer has attempted to unify these mundane properties of matter, nor to utilize them in the study of economic ontology.

To our view they display as important a bearing on cosmic philosophy as matter itself. If spirit is supposed to hold a position above matter, these properties stand on an equal level with spirit.

This "power," so conspicuously invoked by Professor Fiske, he seems to have left to itself unspecified, unanalyzed and undefined.

Whatever it be, it may prove but another name for Huxley's and Spencer's "persistence of force," or the "unknowable." Indeed, Professor Fiske's "power," Messrs. Huxley and Spencer's "persistence of force," and our "properties of matter," may constitute a trinity of primal P's and be resolved into august correlatives of each other.

However, in all reason, these mundane properties of matter are of too much consideration to be left to waste in the inertia of a world of seeming inaptitude. Derive it who may, it is a far-reaching and most profound deduction. Without strain or violence it solves a great problem. It is in accord with and in continuation of Professor Tyndall's idea as expressed in his Belfast address, where he saw "in matter the promise and potency of every quality and form of life." The logic of fact and the fitness of function conform to each other without aspersion or chaffing.

## EQUILIBRIUM.

As our quotation from Judge Stallo's "Modern Physics" indicates a disposition in nature to motions of improvement, of upward growth and unfoldment, it will be of interest to see how organic life is prefigured in the inorganic and mineral world. Note but one example:

That rule of action in society and among people, known as justice, has its origin in equilibrium. Equilibrium begins, so far as we can judge, in the realm of crystallization among minerals. Equilibrium unfolds the early basic side of justice between people in the social compact. Proof: Take a beautifully-formed crystal and break on one or more of its angles, then place it in a solution of the materials of its composition, and before new crystals will form in that solution, the damaged part of the once perfect specimen will be rebuilt, the injury repaired and the deformity corrected. Readjustment and equilibrium of parts are restored to former proportions.

Here we see the law of consistency, of even balance of parts, the law of equilibrium; or, as Mr. Faraday calls it, "The law of equipose," is so dominant and persisting that the inequalities and disturbed state of proper form and normal proportion must be restored before new work or new crystals can be formed. Equilibrium becomes the forerunner and type of justice in communities. In isolation, or in a solitary state, justice is without a name and without existence. Its life and economy of action belong to two or more, or to the multiple. It is like matrimony, it takes two or more to give it existence. In the singular number it is nothing, a non-entity.

Thus we have traced the genesis of the sentiment of justice to the inorganic or mineral world of primal matter. This foregoing matter is also the progenitor of electricity and magnetism. And justice belongs as near to the category of spirit as does attraction, electricity and magnetism; they all spring from the mineral constituents of our home on this telluric world. Here, again, we meet with the genesis of spirit from matter.

The posthumous M. Faraday observes: "The elements in their radiant state" (of the cosmic universe) "vary in such different vibratory rates, that at whatever rate the spirit may be organized, it finds corresponding material to supply its wants, and if any

element shifts its rate of vibration by the influence of proximate elements not in the organism, and is atomically attracted by the influx of other atoms, which, coming in to maintain the equilibrium, cause the whole organism to vibrate and maintain the power of thought and sensation."

While it is not easy to understand the above disquisition, we can see this, that the great chemist makes refined mundane matter of our common discovered home universe the source of nutrient pabulum of spirit beings.

Other proofs: In Hudson Tuttle's "Psychic Studies," and his "Religion of Man," he concludes "that all spiritual beings have been evolved through physical forms." This is a glint of the luminous which "mounts to the crest of our essay and corroborates the deduction that spirit is the offspring of matter."

## DOES MATTER THINK?

Prof. Elliot Cones asks, "Does matter think?" If matter is conscious, attraction and repulsion look like caprice of matter, or coquetry between the elements.

One more point. From Dr. Edmund Montgomery we learn that in the vegetable and animal protoplasm there arises little specks or particles called granules. These grow and develop into individualized objects and each the representative of a personality. They have a small life career and economy of existence. It is cell life. This cell life is comprehended in a see-saw movement of expansion and contraction. In this to-and-fro action the prominent thing expressed is motion. Added to motion there is growth to maturity and reproduction of itself. At length, as the cell attains adult stage, "it explodes" and liberates numerous specks or granules, which grow, enlarge and mature by the to-and-fro action of expansion and contraction, and become another race of cells like the original moners. In this protoplasm and its contents is seen the genesis of vitality, the birth of life. Life arising in matter simulating the de novo. It does more. This life depicts all the concomitants of spirit entity.

There is another curious quality respecting the phenomenon of motion. If you take common molasses, or brown gum shellac of commerce, heat the latter to softness and then let it be worked, pulled, kneaded, the brown color at length disappears and the shellac becomes white. Where has the color gone? What has become of it? Motion is the secret magician. It is the bleaching and transmuting power. The plastic energy of motion and its transforming agency in the above cases, and in others, is an instrumentality too potent not to be accorded the place of a prime factor in our problem.

## ATOMIC VIBRATION.

With the moulding wave of motion we are led to understand that its transforming-power lifeward is quite antecedent to the more pronounced stage of vitalization. Electricity and magnetism are properties of matter and correlative of motion. Says M. Faraday (from Spirit-life): "Atomic vibration pervades all forms of matter." Charles Darwin says "the inmost secret of Nature seems to be motion." He then quotes Mr. Herbert Spencer, who designates motion as "infinite energy."

We notice Faraday resolves motion into "electric action." Cosmic matter is the source of electric action.

Indeed, there is the same volume of proof to show that motion is innate in matter, as that it is the progenitor of electric action.

Elsewhere we have shown, and the conclusion will be here drawn, that motion is the primal element of life. But there is a parallel between life and mind. As was stated that motion is a property of matter, we are happy to again refer to Prof. Cope, who comes to our help by saying: "Consciousness is the property of matter." Observe a single unique illustration.

## THE AMEBA'S CHOICE.

Carefully examine a living aquatic ameba; a mere speck of jelly. It sends out a prolongation of itself in finger-like prongs, thus: (See fig. 3.) If this extemporized finger touches a morsel of food it draws it into the body corporeal, digests and consumes it. If the object touched proves to be a grain of sand it is not brought to the stomach, it is dropped and forsaken.

This little act of perception denotes choice. "Choice," says Prof. Romanus, "is a criterion of mind."

In chapter II. we have shown that Mr. Spencer and J. Luys deduce mind from impressions, from vibrations and shock made upon nerve substance and brain matter. The normal action of brain is vibration. The normal action of matter is vibration.

These foregoing genetic powers in Nature belong to the material and sensuous world of progressed matter. Not crude, but wrought matter, "the toil of the ages." Hence the potency of matter and the developing tendency in the properties of matter. Through an eternity of travel in motility, dull matter is refined, is born and re-born, acute, susceptible, and finally with consciousness. It then portrays a portion of the raw material and adumbration of spirit.

Why should not original motion of cosmic matter, also the fundamental act of expansion and contraction of moners in protoplasm, become the progenitors of vibratory motion in the cerebrum of man? Electricity and magnetism are properties of matter and correlative of motion. They typify a higher grade of activity than the vital. They reach into the sphere of mind and move almost side by side in the race with thought.

Electricity and magnetism, or electro-magnetism, are largely ubiquitous.

They are omnipresent in four cosmic relations, as the material, the vital, the mental and psychic. But the two latter may combine in one. Observe further, motion, electricity and life are without form; but the two latter are vestments, ambient and pervading.

Matter is nebulous in space. Life is nebulous in water. Motion and heat are primal properties of matter. Motion and heat are primal properties of life. Motion is an infinite force in Nature. Life is an infinite product in Nature. Motion and heat are correlative in Nature. Life springs from correlative forces in Nature. Motion is a plastic power. Life is a plastic entity. Motion persists in moving. Life persists in living. Motion is the essence of life. Life is the child of motion. Spirit has different grades of vibration. Cosmic matter has different grades of vibration. If motion be a high grade element of thought, it is a high grade element of spirit?

Surely, then, have we not ample basis to say that spontaneous motion is the initial element in life's problem?

"Self-initiated motility or spontaneous expansion and contraction of protoplasm is the fundamental act of vitality," says Dr. Montgomery.

From these predicates there follows this conclusion and definition: Life is the sequence of persistent motile force in matter. Also the end and aim, the summation of life, is to maintain its well-being. We likewise conclude and believe that life and spirit are refined products of matter of the telluric world.

A. S. HUDSON, M. D.  
Stockton, Cal.

## PROF. W. M. LOCKWOOD.

He Discourses in Norwich, Ct.

The Norwich (Ct.) Evening Record of a recent date gives the following interesting synopsis of two lectures by Prof. Lockwood:

Prof. W. M. Lockwood, of Chicago, spoke before good audiences in Grand Army hall Sunday afternoon and evening. Dealing in the afternoon with the various systems of cure and the healing arts, Prof. Lockwood maintained that the doctors, physicians and mechanics, including the physicists, have developed "more scientific data for the welfare of civilization than all other classes of thinkers combined. He affirmed that—Socrates, Aristotle, Plato, Spinoza, Galileo, Copernicus, Newton and many others were all of them read in medical art. He traced briefly the various systems of cure from the time of Asclepius to the present, and in dealing with mesmerism, faith cure, Christian science, mental science, and all other formulas of modern healing, he affirmed that each contained a factor of truth and had been able to accomplish much toward the amelioration of disease. Dwelling upon the principles of mental science, he instructed that by a persistent use of volitional powers, man not only grew in physical strength, but was able frequently to make the body subservient to mental control. He traced that a principle of magnetic selection was the real vitalizing influence in all of these various methods of cure, and that a principle of magnetic selection reciprocated by the patient was the real vitalizing energy in every instance of cure, no matter what might be the name under which it was given.

In the evening Prof. Lockwood took up the principles of thought transference, affirming that nature has only one method by which she transfers her energies, which is known to the scientific mentality as being molecular (or spiritual) in its character. That what is known as the X or cathode ray, now agitating public mentality, is in reality only a principle of molecular induction, a process which, by raising the atoms of the intermediate opaque substance to a higher rate of molecular tension, established electro-association between the object pictured and the sensitive plate.

People little thought when they were using the telephone that they were speaking through miles of solid copper wire, which is only another expression or mode of motion of what the popular mentality calls the X or cathode ray. The transference of a scene in photographic art through miles of solid space to the sensitive film of the photographer's plate, is another inductive demonstration of this great truth.

The phenomena of human speech projected upon man's consciousness through any telegraphic space, whether connected by atmosphere, highly tensioned, or the telephonic wire, is only another verification of the great truth of mental reciprocity between spheres invisible and that of the mortal, and however much the popular mentality juggled its shoulders at the idea of a spiritual intercourse between these planes of thought, the scientific discoveries of every day only prove more and more the unity and sublimity of nature's formula of transference. The Professor introduced several experiments with his philosophical telephone, absolutely proving the position affirmed.

"The Molecular Hypothesis of Nature." By Prof. W. M. Lockwood. The ablest lectures on the spiritual realm. In this little volume he presents an succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price 25 cents.

"The Fountain of Life, or The Threefold Power of Man." By Lois Waisbrooker. One of the author's most useful books. It should be read by every man and woman. Price 50c.

"The Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hill. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relations to Spiritualism. As its title denotes, it is a veritable encyclopedia of information on the subject. Price \$1. For sale at this office.

"Social Uplifting, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Abbott, LL.D., M. D. This comprises the last part of Human Culture and Cure. Paper cover, 15c. For sale at this office.

## SPIRITUAL SCIENCE.

Practical Suggestions for a Course of Reading.

There is such a flood of spiritual literature that anyone desirous of becoming conversant with the subject is at a loss where to begin, and is sure to lose a good deal of time and means and be subject to repeated disappointments before he gains his end.

The trouble is that one cannot trust the advertisements and reviews of books. They turn out often so different from what one is led to expect. It is after a lengthy experience that it occurs to me that I might give others assistance who desire to read up in spiritual literature and become conversant with the facts and philosophy.

There are those who "engage in giving lessons and lectures on spiritual science, but very few can enjoy the luxury of listening to them. The great majority must learn by reading; and I believe most sincerely that the course of reading I here designate will prove more instructive than any series of lectures, for the reason that it can be taken up at any time, and that it may be far more thorough.

The first book I read was The Encyclopedia of Death, and Life in the Spirit-World, by J. R. Francis. I was charmed with its direct style and evident sincerity of purpose, and it whetted my appetite for more.

Then I found that remarkable book of Hudson Tuttle's, Studies in Psychic Science. It opened up a new field; I felt as though my mind had been given strength to penetrate immensely beyond its previous boundaries. Here was the outline to be followed up and filled in by investigation; a path marked out which must be followed, because, in a scientific way, there was no other. It led by gentle steps from matter to spirit; from the researches in Psychic Science to Spiritualism, and solved the riddle of immortality as coming up from the mortal.

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I do not wish to flatter anyone, yet I must say that it is my honest conviction that these books, as a whole, form the grandest exposition of the new philosophy of life and death yet written, and will be so regarded by everyone who will carefully read them. They will become classic works and standard authority.

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VICTOR I. CARROLL.

When the scalp is atrophied, or shyness, no preparation will restore the hair, in all other cases, Hall's Hair Renewer will start a growth.

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## Dr. Maybe and.... Mustbe.

You choose the old doctor before the young one. Why? Because you don't want to entrust your life in inexperienced hands. True, the young doctor may be experienced. But the old doctor must be. You take no chances with Dr. Maybe, when Dr. Mustbe is in reach. Same with medicines as with medicine makers—the long-tried remedy has your confidence. You prefer experience to experiment—when you are concerned. The new remedy may be good—but let somebody else prove it. The old remedy must be good—judged on its record of cures. Just one more reason for choosing AYER'S Sarsaparilla in preference to any other. It has been the standard household Sarsaparilla for half a century. Its record inspires confidence—fifty years of cures. If others may be good, Ayer's Sarsaparilla must be. You take no chances when you take AYER'S Sarsaparilla.

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## PLANETS &amp; PEOPLE

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Year Book of the Heavens FOR 1896.

PLANETS AND PEOPLE, the Astronomical and Astrological Monthly which has attracted so much attention during the year, has been published, and is now available. It contains a full and complete account of the position of the planets, the sun, and the moon, and the stars, and the influence of the planets on the human mind and body. It is a most valuable and interesting work, and is well worth a place in every library.

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FIFTY-TWO LESSONS

on the general twelve works for the year, is the feature of the work, and together with a world of other information and advice, make up the most valuable and interesting work of the year.

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