

# The Naturalistic Philosophy of the Ghosts

Written and published by

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My books are not business enterprises and are sold for the price of One Dollar per copy, which does not cover the expense of the technical production.

A guaranteed reward of one thousand dollars has in vain been offered in "Modern Nirvanaism" in the years from 1914 to 1921 for the disproof of the fundamental worldlaw of the constant multiplicative product of the opposite forces, the passive and active, cold and heat, or in a sexual-symbolical sense, of maternity and paterity.

Experimental science expressed this established principle by its "empirical laws of nature" such as Boyle's in physics, Dulong and Petit's in chemistry, Ohm's in electrics, and others, all of which show that constant forceproduct. Our worldlaw is the generalization of them which applies in this and any "other world." The basis of our ghostology is not a hypothesis but a proven law, therefore, positive truth.

Hypotheses and beliefs may be rejected but scientific laws must either be disproven or accepted, unless a certain class of wageslaves, employed by reactionary "established interests," prefer to be quiet. Being independent of any reactionary influences, and having no regard for foolish prejudices based on false teachings, I have given this book a "shocking" title and hope it will shake many out of their "dogmatic slumber."

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March, 1924.

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## I. Introduction

During the last seventy-five years the mediumistic demonstrations of ghosts have been tested and proven in the manner of empirical science to an extent which much exceeds that of many other accepted facts of science.

The unscientific dogmatism which controls believing minds and prevents many mentally dependent people from accepting the positively established facts of mediumism is not based on opposite facts but on false hypotheses.

Materialistic mechanism and its complement, supernaturalistic mentalism are the dogmatic enemies of natural mediumism and ghostology, wrongly called "spiritism".

The many reports of successful manifestations of ghosts, the many scientifically controlled tests have not succeeded to remove the old walls of hypothetical opposition sufficiently to reach and convince the prejudiced masses behind them. Even of the millions who experienced facts that temporarily convinced them the majority lost out in the struggle with their intrained materialistic and supernaturalistic beliefs and rather abandoned the facts than those antiquated teachings.

After the abundant scientific establishment of the "facts for all who want to know them", the theoretical or philosophical explanation has now become the most important part of the campaign in order to remove untrue beliefs and prejudices and put in their stead a true conception of the world and of life and death, including the true naturalistic theory of ghosts and their so-called world.

If materialism were the true philosophy the world would be a perpetually selfmoving machine of material atoms, and human machines would drop apart when dying without phoenixes arising from the wrecks, because such machines would have no object but their running and could not turn out lasting products. The only final products of our laborious lives would be the rotting corpses.

As a complement to materialism, to make its nature mechanism believable, a supernatural engineer for the material machine was invented with armies of little such engineers who run individual machines, such as animals and men. These mechanical engineers then are supernatural mind-beings who leave their machines in the act of dying and then exist as substanceless and bodiless "spirits" without natural forces to manifest in natural ways, such as resurrecting apparitions.

Supernaturalism, Greek in origin, but adopted by church christianity, is based on the mechanistic nature theory and will fall with that theory. It is now proven that dynamics is no mechanics but has its own different laws, therefore, man is not a machine and requires no supernatural machinist to run his dynamic selfworking laboratory.

It is plain that scientific ghostology must have a philosophical basis different from that of the oppositions. Ontology or the science of being and metaphysics or the science of reality, therefore, cannot be avoided but must be set aright, because without it the explanation of the cause, course and result of life is impossible.

Unfortunately in these newspaper reading generations the people, even the "enlightened" are but little prepared for the study of philosophy. But



those who prefer knowledge to belief cannot be saved from that study which is not so hard because a philosophy true to facts is a matter of common sense and requires no such sophistical phraseology as that of untrue philosophies.

The "empirical laws of nature," such as Boyle's in physics, Dulong and Petit's in chemistry and Ohm's in electrics, now united and generalized in the worldlaw of the constant multiplicative product of the active and passive counterforces, therefore, of the hermaphroditism of the real world, which is neither a motherstuff, materia, matter, nor a fatherstuff, pateria, ether, spiritus, but a motherfather, a hermaphrodite, is the proven and established principle of the worldlaw. A reward of \$1000.00 for a disproof of it was offered in vain and it is now a positive scientific truth and the safe basis of our ghostology.

The importance of the scientific research into the nature of the ghostworld is twofold: First, we want to know why we are here and what becomes of us, a human aspect which in prehistoric times received in form of the sphinx question: "Whence did men come and where will they go?"

The other importance is in the requirement of a true knowledge of death, a nirvanalogy or science of death as the fourth branch of a complete philosophical cognition of the world.

Materialists and spiritualists, the two classes of extremists in speculative philosophy, the one claiming that the worldstuff is coldstuff and the other that it is heatstuff, failed when meeting the empirical laws of nature. And so did dualism, the addition of the two. These laws show an entirely different relation of the opposite forces to each other and

to being than was supposed by the old philosophies who made each force a separate independent entity with no relation to the other but the mechanical in space. The dynamical conception of the conditions in the world, and of nature as the process of equalizing these conditions and equilibrating the opposite forces which leads to death, affords now a scientific explanation of the ghosts and their conditions.

It is difficult to present such explanations in a popular language appealing to everybody, but in the following articles mathematics and other scientific matters have been made as simple as possible. Scientific truth after all is a matter of plain common sense and should appeal to any well developed reason. "Spiritists" who deplore the slow acceptance of their facts may partly blame themselves for it, because they have carried notions and beliefs into their movement which do not fit the facts and can, therefore, not be true. Many of their leaders though, have seen the need of a new theory or philosophy that will be in accord with the facts and explain them. A revolution of philosophy has been caused by those facts.

I would advise those who want to start a welcome opposition, not to start with the barren "fraudcry" because it has lost its effect, but to start with a trial to disprove the basic principle of modern nirvanaism, the theoretical part of naturalistic ghostology.

Simply disprove the constant multiplicative product of the opposite forces, of passive materity and active paterity, the constant termed galom, and this whole "system" of ours vanishes. But since this absolute constant is scientifically proven, it is a positive truth and the safe basis of our explanations.

## II. Science and Immortality.

The inherited concept of immortality does not directly apply to the living organic beings of our visible world. All of them are "mortals" who have to die sooner or later.

But by immortality is meant the lasting, persistent, self-sufficient existence of beings in the second department of organic life, the big realm of that individualized existence which has been called the realm of nirvana, the heaven of ghosts, the elysium, or the spirit-world. Immortality presupposes such a realm of invisible, persistent, undying organic beings which we simply call ghosts.

In all ages and all nations the claim has been made that there were empirical proofs of the existence of such ghosts. In our time these proofs have accumulated so immensely that Prof. Crookes said of them that no other fact of science has been demonstrated so amply as the so-called spiritistic facts. Considering that some of the ghosts who manifested their existence, are several thousand years old, their claim that they are immortal sounds true. But it puts us before the philosophical problem of the possibility and existence of persistent beings and conditions.

In the old philosophies such persistency was excluded, except as supernaturalism. The idea of eternal change, continual circulation of forces, or as Heraklitos termed it, "eternal becoming" was the popular notion of the philosophers. Nothing is lasting, everything is changing in the continual flux of nature. Persistent natural beings, there-

fore, are impossible. If there are persistent beings, they must be outside of nature, supernatural. Such was the standpoint of the old philosophies.

Modern science, the total knowledge of facts and their explanations as possessed by present humanity, rejects supernaturalism as an impossibility in an infinite world without a sub and supra. It rejects the idea of supernatural spirits and compels us to prove that the ghosts are natural beings in a condition which secures persistency and immortality for them. Fortunately, empirical science has already established the fact of persistent conditions and substances in the inorganic part of the world, where it found the "reactionless substances of the zero-group", and it remains to be shown that there also exists an organic group of such substances and that the world of ghosts consists of them.

Of course, everything that exists consists of something which is called its substance, and the first question of philosophy is always the substance-question. What is the persistent substance the ghosts consist of? The abstract, unsubstantial, purely mental beings of supernaturalism are logical nonentities because nothing can exist unless it is space-filling as a part of the infinite world-stuff. Our subject leads to the great problem of the essence of the world-stuff which is now solved and explained in a later article. At present I shall only point out that such hypothetical stuffs as so-called matter, ether, spirit, astral-substance, fluids, etc., are all speculative postulations based on the different hypotheses of the essence of the world-stuff.

The "scientists" do not limit themselves to their established facts and laws of science but also have beliefs, especially in regard to the cause and result of nature. In this respect they are advocates of

some cosmic philosophies which do not belong to science, because they are not proven scientifically.

Some scientists believe in "materialism", others in a dualism of either "matter and ether" or "matter and energy" and still others are believers in "energetics" or modern energism.

The principal speculative philosophy of ancient and modern times is materialism. It is based on the metaphysical hypothesis that the world consists of material atoms, empty space and motion, from which follows the mechanical theory of nature, because in such a world nothing can happen but mechanical distribution and redistribution of the supposed moving atoms, never started, never ending.

The only persistent feature of such a world-machine is change, eternal change, leaving no room for a realm of persistent, immortal beings. The materialists have, therefore, consistently denied the existence of ghosts or spirits. Human life is conceived by them as mechanical accident and a man as a machine of moving, dancing atoms which fall apart when he dies without a phoenix arising from the wreck.

This materialism, old and modern, had its boom-period in the middle of the nineteenth century but received a bad blow when Robert Mayer and his followers proclaimed "the law of the preservation of energy" which established energy as a persistent entity alongside of matter and finally in the place of matter which was then conceived as "a space-filling composition of energies".

Energetics has now become the leading philosophy of the scientists and has led to views and conclusions which are decidedly in favor of the notion that the result of nature is a condition of sub-

stances which are at dynamic equilibrium, apolarity, and, therefore, in postnatural persistency.

Nature is conceived by the energeticists as "the process of equalizations of the intensity factors of energy", which leads to an equilibrated state called "the entropy" where the raging process of nature reaches its end and where there are finally established conditions which do not change anymore to any great extent. Substances and beings in entropy, therefore, are immortal.

While empirical reasoning came to the conclusion of "the entropy", scientific experiments discovered substances which are in entropy or the realm of equilibrated forces and energies; they are the reactionless substances of the zéro-group: argon, neon, krypton, xenon, helium and others. These substances are inorganic beings of persistency and immortality; they enter no process, take no part in the rush of nature and always maintain their identity in spite of all the old-fashioned philosophies which require continual change without end. These substances in their normal condition are imperceptible, "supersensible", unless an experimenter cools and compresses them in his laboratory to compel them to enter a liquid state which is the only change he can make them undergo. They will not enter a chemical process which would destroy their identity.

The existence of inorganic immortality is positively demonstrated by modern science. The next step is to prove that there is also an organic zero-group of substances in a similar condition of dynamic equilibrium and reactionless persistency and that these substances form organic bodies which constitute the vegetable, animal and human ghosts of "the other world".

But the notion of such persistent, immortal beings is not new; it is older than history. The only naturalistic theory of the condition of the ghosts there has ever been, independent of unscientific supernatural mentalism, was and is nirvanaism.

From their mediumistic experiences with the ghosts, the prehistoric and ancient people concluded that those beings were in a state of not-burning, blown-out-ness, nirvana, the highest possible degree of happiness, the object of organic existence. Christianity which started as a reformed buddhism speaks of this condition as "heavenly blessedness, final soulpeace and eternal rest". It was only through the introduction of Greek supernaturalism into the teachings of the church that its notion of the spirit-world became supernaturalistic which estranged it to science.

"The spirits are natural beings" is the empirical conclusion of modern spiritism; therefore, the investigation of "the spirit-world" is a matter of natural philosophy in its all-including sense. The scientists who were compelled to accept proven inorganic immortality or "entropy" as represented by a group of indifferent substances, will also come to accept organic immortality, reached through the dynamic equilibrations of the life-process and represented by persistent ghosts; excepting perhaps those "scientists" who for economic reasons have no "freedom of science" beyond limitations fixed by their reactionary employers, which unfortunately is the case to a great extent.

### III. Ghosts or Spirits?

A term represents a certain concept or notion which must be defined before an understanding by way of language can be effected. The English language has two terms which signify a being in the second department of organic life, namely the English "ghost" and the Latin "spirit". Are these terms of the same meaning? They are not. Which term then is the better one?

Most readers will, without much consideration, decide in favor of "spirit" because in the English language it has become the most popular one, while in other languages their words for ghost (*gest*, *geist*) are the popular ones. But we are not concerned with popularity because otherwise this entire subject would be out of order.

For scientific reasons the term "ghost" is to be preferred because it is the true historical name for such a being while the term "spirit" was the result of an error in translation.

The old Arian word *gas* or *ghas* means to eat. The eater was called a *gast* or *ghast* especially when he was a stranger. In modern English it means a guest. In olden times there was also the West-Indo-germanic term *ghostis* from which the Latin *hostis* was derived, also meaning guest. But the people of those prehistoric and ancient days offered or sacrificed meals not only to strangers or hostices from this world but also to some from the invisible world to buy their friendship.

Feeding the dead with evaporating food is not at all unreasonable if we take a naturalistic view of



it. The sick are healed and the children grow over there; how could they if they were not nourished? Nothing comes from nothing. Experiences in modern spiritism have shown plainly enough that the dead feed on the vapors of the food of the living, no matter how little this may agree with supernaturalistic notions. Male ghosts enjoy the vapors of their favorite drinks and are grateful if you pour some wine for them in a flat dish and let it evaporate; female ghosts prefer the sweets and have the same taste as our ladies, but all the ghosts that are not ripe but require some building up, enjoy the vapors of a good square meal.

The living are still feeding the dead without knowing it. But before supernaturalism spoiled the natural intercourse between the two states of organic life, feeding the dead through evaporation of food over a hot fire was a general custom and such offerings were called *sacrifices*.

Now in regard to these sacrifices the invited invisible partakers thereof were all guests, whether they were otherwise considered friends or foes, gods, semigods, angels, demons and other titled dead folks; they were, therefore, all called guests, or in the old languages gasts, ghastrs, ghostis, etc. *The guests or ghastrs of the sacrifices* was their signification which included them all.

Of the dialectic changes that came about in various times and countries, we follow up those that lead to the English. In the Northgermanic language *gast* became *gest* but only for a guest from the visible world while for a being in the other world the old name *ghast* was maintained. It had become a name for it and names are very conservative and seldom change even if their original meanings have received other terms.

When christianity was introduced in the Germanic lands, sacrifices to the ghaſts were officially aboliſhed and forbidden, becauſe it was reported that the laſt great ſacrifice that was enough forever, that of God's own ſon, had been made. This ſhows a conſiderable change in the idea of ſacrifices but we are not dealing with it.

It took centuries to make the people ſtop the ſacrifices, of which the "ſacrament" or the "Lord's ſupper" of "conſecrated" wafers or bread is ſtill a practiſed remnant. When the ghaſts were deprived of their ſpecial vapor meals they ceaſed to be invited gueſts but kept their old conſervative name. The Angloſaxons, compoſed of two Northgerman tribes, the Angles and Saxons, took theſe two words, *geſt* for gueſt and *ghaſt* as the term for an inviſible being, with them when they invaded Brittainia. Afterwards when the Normans, another Germanic tribe who had lived in the French Normandy, came over and conquered Brittainia, they pronounced *geſt* like jeſt, but in order to be underſtood by the Angloſaxons and ſtill make the old word ſuit their French accent, they inserted a *u*, thereby creating the Engliſh word *gueſt*.

But the name *ghaſt* for an inviſible being which was meanwhile diſconnected from *geſt* and *gueſt*, was not affected by that change and was maintained by the Angloſaxons. The terms "aghaſt" and "ghaſtly" are ſtill exiſting remnants of the pre-Engliſh "ghaſt".

The change to *ghoſt* is not quite plain. There was the old word *ghoſtis* which required but an abbreviation, but it is likely that the change came about in the ordinary run of dialects. The old Germanic words which had an *a* in the middle, changed ſo that this *a* became an *o* in Engliſh and an *ei* in

German. Ham became home and Heim, stan became stone and Stein and so did ghaſt, reſpectively gaſt become ghooſt and Geiſt.

It does not matter how “ſhocking” the term may be to the ſupernaturaliſts, *ghooſt* is the only true hiſtorical Engliſh term for a being in the inviſible ſphere of organic exiſtence, the only one which is unmiſtakable and free from ſpeculative theories in regard to the ſubſtance and nature of thoſe beings in that exiſtence.

But how did the ghooſts come to be called ſpirits? Spiritus means breath. It became a philoſophical term by uſing it as a ſymbol for the life-creating element (light and heat) which the heavenly father, the ſungod, Jupiter, Jehova, etc., blew down to impregnate mother Earth for the creation of living beings. Since it was conceived as a ſubſtance, this breath or ſpiritus of God was later generalized and made the basic ſtuff of the world of which matter was but a lower condition.

When Luther translated the bible from Latin into German, he could not find a German term for *ſpiritus ſanctus* (uncommon breath) becauſe the Germanic people, the Engliſh included, had no ſuch concept of their own. He took *holy ghooſt* (whoſome, healthy, healy, faultleſs ghooſt—heiliger Geiſt) for a translation an error which cauſed the preſent confuſion of terms.

Spirit became ghooſt and the ghooſts became ſpirits, eſpecially in the Engliſh language. Since the change of the concept of ſpirit from a worldſtuff in nature (heatſtuff, ether) to that of a ſupernatural worldmind, alſo called “ſpirit”, had taken place in Greek philoſophy before the ghooſts were translated into ſpirits, the ſupernatural theory was now applied to them and they became *ſpirits*, not in the

sense of etherial beings, which would still have been naturalistic, but in the sense of substanceless mind-beings, outside of space and above nature, wherever that may be. Natural ghosts became supernatural minds, called spirits. In the composition of the English language Latin terms were preferred to Anglosaxon terms for uncommon concepts, therefore, the term "spirit" became popular first with the leading class and gradually also with the common people. Other Germanic languages have maintained their terms for ghosts as the popular ones. The Germans for instance have no spirits but "Geister," yet they have accepted the term "spiritism" from the French.

Modern mediumism came and showed the "spirits" as natural beings and modern spiritism proclaimed them as such. Correct terminology would now require that we drop the term spirit in its supernaturalistic sense and reestablish the old Anglosaxon term *ghast*, modernized to the English term *ghost* in its naturalistic sense as name for those beings.

Instead of spiritism we then get the term *ghostology*, which also is not new. It has the great advantage that it brings the whole subject nearer to the natural sciences where it belongs.

The believers in the dualism of "matter and mind" make a distinction between spirit and ghost which refers to the condition in which such a being is supposed to be if kind enough to conform to that dualism. If it is "without a body, immaterial, purely mental", it is called a spirit in the sense of mind-being, but when it "materializes" in some miraculous way and takes on a body which is perceived by the living, it becomes a ghost. A spirit then is an

imperceivable ghost and a ghost is a perceivable spirit.

The ghosts often scared the living and gained a bad reputation; they became haunting sprites, ghastly spectres, seducing demons who balked the church. Instead of inviting them to their tables and altars to treat them as welcome guests with evaporated mutton and other choice food, the poor ghosts were now chased away by their own children and natural friends if they showed themselves. Necromancy, exorcism, etc. were now practiced against those former beloved guests of the sacrifices. The ghosts had ceased to be guests and become horrible, scaring apparitions, which nobody wanted to meet. The supernaturalists in the churches frightened the people away from them, because those ghosts would say things about "the other world" which did not agree with the teachings of those men; especially would they tell they were not in hell, even if condemned by the church. The ghosts who manifested in mediumism were pictured as demons and associates of the devil, which is still a favorite method of reactionary agitators to frighten the people away from ghostology.

Modern mediumism interferes with this scaring scheme of the supernaturalists. The ghosts are welcomed again and kissed as friends, though not greeted as guests. A young man answered his clergyman who warned him of the ghosts: "If my mother who several times came back to me in materialized form is a demon and dwells in hell, I am perfectly willing to join her some day."

The ugly superstitions of the dark ages of supernaturalism do not concern science and the naturalistic explanation or theory of ghosts. No matter whether they are in their normal invisible state or

visibly materialized, they are natural ghosts and no supernatural minds, called spirits. They were the ghastrs and ghosts of the old sacrifices without being visible; they are always the same natural ghosts, visible or not visible.

But the confusion of terms is such that we will have to keep on using both terms, "spirit" when we mean them in the supernaturalistic and "ghosts" when we mean them in the naturalistic sense.

But wherever the term "spiritism" is used in the following articles, it is to be understood in the empirical sense, taking the place of ghostology, merely because it is more popular.

A distinction is made between empirical "spiritism" and philosophical "spiritualism", which must be strictly kept apart. When we say that the ghosts are not the supernatural "spirits" that church spiritualism talks about, we are surely not spiritualists, as we shall see in later articles.

## IV. Phoenixes and Angels.

Before some Greek phantasts invented the insanities of supernaturalism and applied them not only to the pagan gods but also to the ghosts, making supernatural mind-beings out of them, the ghosts were well known to the living because their mediumistic manifestations were common experiences. In a previous article I showed that the intercourse between the two states of human existence was so natural that the living treated the ghosts with evaporating meals, called sacrifices, and called them the guests of the sacrifices from which we have the terms ghastrs and ghosts.

But the ancient people went further than that, for they had gained ideas of the origin and condition of the ghosts and those ideas were, of course, naturalistic. The modern spiritists also have learned from their experiences that the ghosts are natural beings and must be conceived and understood as such. It is, therefore, of interest to see how the ancient people, who were all "spiritists", conceived them.

In the first place, the ghosts of ancient times were people who had originated and lived on earth as men, women and children. The ghosts themselves were considered as "sexless" and unproductive, meaning that there was no progeneration over there, but that all of them had come from here, the productive world.

But the second and more difficult question was: What takes place in a man that produces a ghost? Symbolism being the form of their philosophy or mode of explanations, the thinking men at that time looked for symbols of the life-process. They slaked lime in their industries and they burned wood, which were about the most conspicuous cases of inorganic life.

*"Life is burning"* was their conclusion. Feeding raw lime with water started a life-process which produced slaked lime and an escaping vapor. Burning wood resulted in ashes and escaping smoke. We know also that a combustion produces dead gases which burn no more; perhaps those old fellows knew it too.

Jehova, the heavenly sun-god and universal father, took a clod of red clay, modelled it like a man of his own image and blew of his breath or spiritus into this clayman until he began to breathe himself and started the burning or metabolic life-process. Organic combustion produced a vaporous body within

the man which finally escaped, leaving behind a body of earthly clay or ashes.

The invisible body which arose from the earthly ashes as the product of the life-fire became a ghost who flew up to heaven. To symbolize his rise and upward motion, which required the struggle against gravity, he was pictured as a bird called *phoenix*. Apparently his specific weight was considered greater than that of the air, otherwise he would not have required wings but could have floated in the air without them.

Having no aeroplanes, the old folks conceived their newly released ghosts to "fly up to heaven" in the shape of birds which seemed to be the only possible way of their ascension.

In the old Egyptian records, phoenix is shown as a bird similar to a heron of the Nile; the Greeks pictured him as a butterfly, but the most popular illustration of him in Asia was an eagle with a beautiful plumage of the golden and red colors of the fire.

The materialists have tried to explain phoenix as a symbol of the transit of Mercury through the sun, but have given no historical reasons for it. But most investigators of this fine and popular bird have come to the conclusion that "phoenix is a symbol of immortality", or a symbol of the ghost arising from the corpse and ascending to heaven.

Phoenix had nothing supernatural about him but was a natural body of invisible substances. In later mythology, when supernaturalistic fiction had made a supernatural headghost, he could not directly connect with the natural living people, because he had no physical means to influence them. The phoenixes then became half human and half bird-like, human figures with wings on their shoulders; also half



natural and half supernatural, so as to be able to connect with both the supernatural and natural, and as such composite beings they became the messengers of the supernatural to the natural. The Greek for messenger is *angelos*. The humanized phoenixes were now called *angels*.

Why the angels, when they came back to the living and materialized in dark cabinets which became the sanctuaries of the temples, had no wings, is a question which is not answered in the old records, except with the saying that one fool can ask more questions than it takes ten wisemen to answer.

So the ghosts originated in the human life-fire as the products of that organic combustion. The products of any natural process cannot go through that process again; they are done with it. Slaked lime does not slag, rust of iron does not rust, and the dead gases which are the products of combustion never burn again. Phoenix was the product of the life-fire, arising therefrom when that fire was *blown out*. His condition, when settled, was therefore conceived as blownoutness, non-burning. The old Arian word for it is *nirvana*, *nir* meaning *out* or *dis* and *vana*, to *blow*. Outblownness of the life-fire is nirvana, which the ancient spiritists no doubt had perceived to be the condition of the unproductive ghosts.

How comforting an idea it was: All desires, passions and needs, all pains, sufferings and sorrows, all labors, troubles and struggles are extinguished in nirvana when fully reached by the older ghosts, because the opposing forces of nature are now balanced, satisfied and at peace. The burning process is blown out and the finished product is now quiet, indifferent, satisfied and happy forever.

Nirvana, therefore, was conceived as the possibly highest degree of happiness, a condition all living beings are hoping and striving for. When the phoenixes had become angels, they also were dwelling in a heaven of soulpeace and rest, of heavenly blessedness and eternal happiness, because the Christian heaven for the believers is the old nirvana of buddhism.

The question is asked: What are the angels doing in heaven? They are quietly enjoying their undisturbed happiness and are satisfied with that. Therefore, do not expect them to get busy to help you "to get rich quick", because they have no time for it. Go to work yourself with your minds and your muscles.

Some ancient old sinners were doubtful about their fitness for such heavenly happiness as promised in the doctrine of nirvana and conceived the idea that in case they did not get there fully the first time, they would come back and try it again. They also observed that some ghosts had obsession of living beings as if re-embodied or reincarnated. It started the unnatural idea of "reincarnation".

Accordingly, phoenix was supposed to come back every 500 years to go again through the life-fire and again arise therefrom with a more beautiful plumage.

Reincarnation is an inconsistent addition to nirvanaism. A product of combustion can not burn again in the same way, as remarked before. It would mean to reverse nature when it has attained its object.

Obsessions by ghosts do not mean reincarnations but temporary mediumistic affairs. Neither does table rapping and similar mediumistic phenomena mean that the table is a fetish, inhabited by a ghost.

Reincarnation and fetishism are misunderstandings of certain phases of mediumism.

In the symbolism of phoenixes and angels the question of weight of the ghosts plays its part, because otherwise there would be no sense in giving them wings. It is not required to ask the supernaturalists if their brand of spirits have weight, because magnetism, of which gravity is a special case, is a natural energy which supernatural things could not have. But the question of weight applies in reference to natural ghosts.

Some experimenters have tried to find out if the act of dying reduces the weight of the remaining body. Some reported it did and some reported it did not. But even if a final answer would settle that question, it would not settle the one we are concerned with. In order to float in the atmosphere, as the ghosts say they do, it is required that their specific weight is about the same as that of the air; they can, therefore, not be weighed in that air, whether in the bodies or out of them. It would require a so-called vacuum for it, if the ghosts would be kind enough to enter it.

We read of "earthbound spirits", mostly young folks who are down here in our homes, schools, theatres, restaurants, etc., to live a life parallel to ours. Gravity must hold them down, because otherwise the air pressure would send them "up to heaven" like balloons. Then there is that unanimous testimony of the ghosts that they dwell in layers which form *spheres to the earth*, some lower and some higher. Being bound in these spheres they cannot freely fly about and have joyrides among the stars, though some young ghosts are planning such trips by breaking through the spheres. Even some spiritists are hoping for trips to Mars and other

stars when getting overthere, but I am afraid these wouldbe universe trotters will be disappointed and fixed in spheres as the highest points of their ascensions.

The only energy that can hold the ghosts in their spheres is the attraction of Mother Earth who does not let her children fly away from her, but keeps them in elysium, the shadowland, opposite the sun, where there are, as the ghosts say, "no days and nights, no summers and winters", or, as the Greeks said, in beautiful elysium "the happy land not tried by sun nor cold nor rain". Well, to finally get out of the hot and cold and other hells in this "vale of misery" and into a region of evermild temperature and worriless conditions is quite a promise of comfort.

Let us not forget that we are dealing with natural ghosts and natural conditions in which they exist and which to explore is the work of modern ghostology.

The supernaturalists cannot locate their "heaven and hell" in accordance with modern astronomy which has done away with anything outside or above the infinite world which leaves no room for it. From the naturalistic standpoint it should not be so hard to find the astronomical location of the ghostworld in accordance with the conditions of the Greek elysium and of the spheres the manifesting ghosts tell us of.

How about a ghostly tail of the earth in her shadow, a location analogous to that of the tail of a comet, repulsed by the sun and attracted by the nucleus? The astronomers have not seen an earth's tail, but they are such poor sightseers that they would not see a ghost if he were looking through

from the other end of their telescopes. We must find the location of the ghostworld in some other way.

Dark supernaturalism has distorted the fine old symbol of phoenixes and angels and made an unnatural concept of it; but mediumism has brought back the natural angels, wingless it is true, but otherwise with most of the old attributes known to the ancient spiritists. There were good angels of truthfulness and love of progress, and there were bad angels of deceit and reaction. We still have both these moral classes to deal with in our modern researches.

The old advice to "try the ghosts" and not let the "angels of darkness", struggling to uphold the mistakes of the dark ages, get the best of us, still holds good. Those reactionary deceivers in fact have discouraged many investigators with their shams which was blamed on the mediums. But we are now better acquainted with the angels and ready to receive them as friends or repulse them as enemies to our efforts.

## V. The Substantiality of the Ghost.

Everything that exists consists of something which is called its substance.

This sentence seems to be self-evident, and yet there have been and still are people who believe in the possibility of unsubstantial existence. It took humanity a long time to discover and understand that the air we live in is a substantial body and no empty space. Before this knowledge was gained, only the liquid and solid states of that which fills space were considered substantial, only such sub-

stances as could easily be perceived by the senses. Many people are still inclined to believe that the "spirits" are unsubstantial or "immaterial" beings, meaning that the ghosts have no space-filling substance.

The materialists, who proclaimed all substance as "matter", also believed in unsubstantial existence, because they made "empty space" between their atoms a part of the being world, until they became dualists by filling that space with ether, the original spiritus. Logic has destroyed that monster of "empty space"; still there are two other abstractions, force and mind, which often are mistaken for independent existences.

"Modern spiritualists" who accept the mediumistic facts, have been forced by them to the conclusion that their spirits must consist of something that exists in space which is the only place for anything to exist in. From their platforms was heard: "Thoughts are things existing in space and ideas are substances out of which minds are built which form the spirits."

The chemists have not discovered mind-stuff though they discovered many other stuffs or substances which are ordinarily imperceptible. But their retorts may not be able to retain "spiritual substances" which are not matters of experience anyway, but of belief, and the chemists are known to be poor believers.

Nobody can even imagine a being without putting it in space. That which exists in space and fills space, in general, is called *stuff*, derived from the Latin *stupa* which means to fill space, to stuff it. This does not mean that the world-stuff is matter, materia or mother-stuff, because this term includes a hypothesis of the essence of stuff. Besides that

unproven matter, speculation has furnished us with other hypothetical stuffs, such as *spiritus* or heat-stuff, *ether* or light-stuff, *phlogiston* or fire-stuff and other stuffications of forces and energies, for instance the electrical and magnetical fluids, all of which are speculative suppositions.

If minds have independent being, are entities, they must be space-filling or stuffy. Since a man's mind consists of his ability for mental actions, the stuffication of mental ability and action must be possible in order to make mind an entity, because there is no sense in entities that are not space-filling beings. Theoretical "spiritualism", properly called *mentalism*, cannot answer the fundamental *substance question* in regard to the "spirits" in a manner which could satisfy scientific minds.

There have, therefore, been spiritistic agitators who simply made material beings out of their spirits. Professor Lockwood said: "The spirits consist of the finest atoms with supersensitive vibration. Their matter differs from that known to us only through its higher vibration." In spiritualistic phraseology "vibration" is a much favored term. Of course, if thoughts are things, vibrations can be things too, but Lockwood saw the necessity of something that vibrates.

The theosophist, Mr. Leadbeater, said: "The spirits consist of astral substance which is gained when the physically indivisible atoms are still further ground and refined by spiritual means, at the same time increasing their vibratory motion considerably." But if the world-stuff were essentially atomic matter, no grinding of the atoms and no speeding of atomic vibration, nor any other mechanical means could change it to anything else but matter. It is only through the disproof of the materialistic hy-

pothesis of the stuff-essence that we can make the ghost's substance something else but matter. Suppose the hypothetical ether really existed, though nobody has experienced its existence, how then could those who believe in the dualism of "matter and ether" object to the "etherialistic theory of spirits" which means this: "The spirits are substantial or stuffy bodies because they consist of ether. Organic life is the process which separates that ether from matter and produces these etherial beings, which are invisible because we cannot perceive ether." But ether is but another invention of speculative fiction.

Natural philosophy as it stands to-day, requires that the ghosts must consist of space-filling substance. Abstractions, such as forces, actions, vibrations, minds, intelligences, thoughts, ideas, etc., are mental notions abstracted from observed processes and facts, but have no existence as beings. It being positively demonstrated that the ghosts exist, the only position maintainable in our scientific age is that the ghost-world is a substantial world.

In a philosophical consideration of that "other world" the substance question is, therefore, of paramount importance. This question must be answered before we can explain the peculiar state, properties, conditions and circumstances of the ghosts and their spheres.

Does the infinite world consist of two essentially different stuffs, such as matter and ether or spiritus, or are these but the two extremes, never attainable? The trend of modern science is toward rejecting both as impossible extremes: "No matter without spirit and no spirit (energy, heat, etc.) without matter;" therefore, it is all matter-spirit, herma-phroditical.



An infinite world-stuff, filling space completely and by its great variation of conditions forming all substances in this and any "other world", this is the position we must take for a scientific treatment of our subject, because it enables us to apply our experiences in the visible world to the invisible, to connect new facts with understood facts, and to apply the laws of nature to the ghost-world as well as to ours.

If two times two were not four over there, if mathematics and logics were different over there from what they are here, all attempts at a scientific ghostology would of course be futile. There are no reasons of spiritistic experiences for the belief in such a difference; yet that belief exists: Professor Zoellner's unsuccessful attempt to explain the mediumistic facts with the hypothesis of a fourth dimension of space in which our mathematics would not fit, shows such a belief. Supernaturalistic dogmas also show such a belief.

Spiritism has set it aside, because the manifesting ghosts in our mediumistic laboratories decidedly prove and proclaim to belong to the natural world and that in their part of it things are not essentially different from ours but only different in conditions and circumstances. This now admits of an explanation of the ghost-world in a manner of scientific philosophy.

Facts and logics warrant the position that the substances and nature of the "other world" are not essentially different from those of the world of our sense-perception, that, therefore, we are not really concerned with two different worlds but with two different natural conditions within the world at large.

What then is the substance of the ghosts? The

concept of substance is the combination of stuff and condition. Iron, oxygen, carbon, etc., are substances because they are conditions of stuff. They can be changed through chemical processes, but the essence of that basic stuff they consist of, cannot be changed, because it is absolute being, omnipresent in retorts and all kinds of worlds. We must, therefore, become acquainted with the various suppositions or hypotheses of the past and present in regard to the essence of the space-filling world-being which also substantiates our ghosts. The old unproven suppositions of that kind form the basis of the old philosophies, such as materialism, spiritualism and dualism. A revision of the fundamental ideas of these antiquated philosophies which do not agree with our facts, is the first step of inquiring why philosophy so far has been such a total failure in regard to these facts.

For the present we insist on the substantiality of the ghosts, which is surely a great step forward, away from the void abstract mind-beings of the supernaturalists. The next step is, to find out the conditions of the ghost's substance and in what relation it is to the substances of our sensible realm. This investigation is not a matter of psychology in the old sense, but of natural and general philosophy.

The old-fashioned "psychologists" who believe to have a department of their own, apart from the natural sciences, are unable to cope with our facts. The psychological treatment of them has been a miserable failure and a great hindrance to the spiritistic movement. Since those psychologists could not make the facts fit their theories, they tried to explain them away as facts caused by ghosts, and for that purpose invented hypotheses like telepathy, psychometry, subconscious cerebrations, psychic ex-

ternalizations, etc., all of which are untrue when meaning something in opposition to spiritistic mediumism

Many people, millions of them in all walks of life, have accepted the mediumistic facts as proofs of the existence of ghosts. The "independence of mind" required for that acceptance enables them also to discard supernaturalistic psychism and materialistic mechanism, the twins of the dualism of "mind and matter", because that dualism is the enemy of naturalistic ghostology, commonly called spiritism.

One reason why spiritism made greater progress in America than in Europe is that the practical people of this country are thinking with greater freedom from the traditional beliefs and with greater love of anything that is "a matter of facts."

Independent thinkers when meeting new facts and things, such as met in the seance rooms, naturally ask: What do these beings who manifest their existence to us, consist of? They consist of imperceptible substances the condition and nature of which are to be explored before we can say much about the peculiarities and properties of those beings.

But we can say this in the light of modern science: The ghosts can be no abstract beings of any kind, such as "brainless intelligences", extensionless "clumps of consciousness", organless "mind-beings", void "structures of ideas", unphysical "souls", "psychic entities", substanceless abstract beings of any kind, such as supernaturalistic mentalism has tried to make out of them, but substantial, space-filling bodies, existing in the earth's atmosphere.

Since the ghosts cannot penetrate glass, as shown by experiments, the chemists will some day put

ghost-substance in their retorts and analyze it to determine which elements, such as carbon, oxygen, etc., went through the organic life-process to become the substances of the ghosts. Looking at the "spirit-world" from the standpoint of a chemist who is acquainted not only with the many substances of our world but also with the processes that take place between them, it may be asked: In what relation is the condition of the ghost substances to the various conditions of the substances in the world of our sense perception? The substances which we eat, drink and breathe, or which enter our chemical life-process, in what relation are they to the "spirit-world"; are they not the raw material out of which the ghosts are produced in the life process?

The ghosts evidently cannot tell us much about their world and we must rely on investigation rather than revelation, but this much they have insisted on that they and their things are substantial and natural as well as ours and that the difference between them is but of conditions.

The many conditions of the world-stuff, the material extreme of which is uranium and the spiritual extreme of which is hydrogen, enter nature and life for their equalizations, the results of which must be a normal equilibrated condition in the middle of all conditions, and here is, therefore, where we have to look for the substances of the ghosts. The investigation of the ghost-world is not so much a psychological as it is chemical problem.

## VI. Raymond's Report.

The principal reason why the supernaturalists among the living and the ghosts are so much opposed to mediumism is that they see their entire phantastic structure of a "supernatural mind-world" shattered by the results of experiments in mediumism and the reports of modern men of independent research who died and now investigate things over there. Instead of an unnatural world, they find a natural realm of real substances overthere which is not essentially but only conditionally different from our so-called "world".

Such reports there have been many, but the living who were prepossessed with mentalistic notions, either paid no attention to them or blamed them as inventions on the mediums, even if they ran contrary to the mediums' own opinions.

Raymond Lodge, a young engineer who was killed in the war, also reports through mediumistic means on his findings of conditions in the realms of ghosts; conditions which can only be understood on the basis of the naturalistic ghost-theory, which claims that organic life produces the vegetable, animal and human ghosts out of the raw material of the earth's crust, water, atmosphere and the heat that comes from the sun.

Sir Oliver Lodge, an English physicist, who investigated mediumism and found it a fact, though he cannot make many things he finds there agree with his speculative notions, published the following reports of his son Raymond about conditions he found in ghostland:

"The first person to meet him was his grandfather. And others then, some of whom he had only heard about. They all appeared to be so solid that he could scarcely believe that he had passed over."

Many people when arriving over there, are puzzled by the same experience of meeting their friends as substantial bodies, persons of human constitutions, as if still living in the same old world; they, therefore, can not understand that they "passed over" and have to be "pinched hard" to make them realize where they are. Swedenborg already had reports about "men who were dead and did not know it".

Raymond reports about his grandfather's heavenly estate: "He lives in a house—a house built of bricks— and there are trees and flowers and the ground is solid. And if you kneel down in the mud, apparently you get your clothes soiled".

That surely tells us that muddy Mother Earth must have had something to do with the creation of those heavenly homes. Prof. Lodge who believes in the dualism of mechanistic matter and supernatural mind, which Strato already called fictitious, could not understand how a mind-world could be so substantial and natural and, therefore, asked on a later occasion:

"Raymond you said your house was made of bricks. How can that be? What are the bricks made of?" The transmitting control answered:

"That's what he hasn't found out yet. He is told by some, who he does not think would lead him astray, that they are made from some sort of emanations from the earth. He says there's something rising, like atoms rising, and consolidating after they come; they are not solid when they come but we can collect and concentrate them. They appear to be bricks and when I touch them they feel like bricks."

Bricklayers overthere want bricks to build houses with, and since they cannot make them out of burned clay, they "concentrate" vegetable ghostsubstances and make ghost-bricks for their purposes. "Too natural to be true" says the believer in supernaturalism.

Raymond is an engineer who examines his material well; he says: "What I am worrying about is, how it's made, of what it is composed. I have not found out yet but I've got a theory."—"People who think everything is created by thought are wrong. I thought that for a little time, that one's thoughts formed the buildings and the flowers and trees and solid ground, but there is more than that."

"There is something always rising from the earth plane—something chemical in form. As it rises to ours, it goes through various changes and solidifies on our plane." The control adds to it: "He feels sure that it is something given off from the earth that makes the solid trees, flowers, etc."

When Raymond speaks of "solid" conditions as hard as bricks, this is of course to be understood in the relative sense. If such bricks were thrown into our eyes, we would not perceive it, no more than we can perceive being kicked by the ghosts. It is all a matter of the proportions between active and passive forces, and these proportions determine the conditions and their perceptions in "the two worlds" of the mortals and the ghosts.

It is to be determined by experience which substances are relatively hard or soft, and if Raymond finds material hard enough to be used as bricks overthere, we have no reasons to consider it an illusion, unless we wish to be classed with the African king who killed a European for the insult of telling him

that in his homeland were times when the people walked over the waters.

The substance-question, the question "what does the ghost world consist of", has become of great importance, since modern spiritism shows that the mentalistic notions of a supernatural spirit-world are but void abstractions, not fitting and explaining the facts.

It is significant that the real advances that have been made in the investigation of the natural ghost-world were gained by engineers, architects, chemists, physicists and others who work in the real substantial world, not by psychologists and speculative philosophers who work in dreams of their "inner consciousness".

The changes of light, causing the seasons and days in our world, are not the same in the ghost-world. Older reports substantially said: "There are no summers and winters, no days and nights overthere". Raymond Lodge who is young and often with his living friends instead of quietly remaining in his heavenly "brickhouse", has this to say about it:

"The thing I do not understand yet is that the night does not follow the day here, as it did on the earth-plane. It seems to get dark sometimes when one would like it to be dark, but the time in between light and dark is not always the same."

Of course, when he is with his friends on day time, it is not dark. But we wish to know something about the light-conditions in the homeland of the ghosts. To judge from the reports on this matter, it follows that the conditions over there are of unchanging mildness, not cold nor hot but of temperate imperceptible temperature, not bright nor



dark, no days nor nights, but "Götterdämmerung", the evermild "twilight of the gods".

Where is the astronomical position where such conditions can exist and where, therefore, the ghost-world is located? The ancient spiritists knew of such a location, though their knowledge of astronomy was limited. The old Greeks placed their Elysium which is the ghost-world into the far West, opposite the rise of the sun, and at daytime under the earth where according to our present knowledge is the shadow of the earth.

This shadow is darkest at or near the surface of the globe and becomes lighter from diffused light as we go up, until a condition is arrived where it is neither dark nor light, neither cold nor hot but ever mild in every respect. In the Earth's shadow above the clouds is the only region where there are "no summers and no winters, no days and no nights" but the everlasting mildness of "heavenly blessedness". Raymond says: "Summerland—Homeland, some call it. It is a very happy medium".

The hypothesis of extreme coldness in interstellar space is destroyed through experiments. Balloons with selfregistering thermometers reported the coldest air at the layer between the troposphere and stratosphere, which at our latitude is about ten miles up but is much lower over the hot zone. From there upward the temperature becomes warmer. If the world were equalized throughout it would be mild throughout.

Organic life requires temperate or mild temperature for its prosperity on earth and its happiness in heaven; for this reason, the fear of a "hot hell" was always so effective. Fortunately, the "hot hell" of the people of the hot zone, transmitted to us by Christianity, and the "cold hell" of the Eskimos

and Canadian Indians are missing overthere. Mild imperceptible temperature, as if "no temperature", is reported from there. But the chemical conditions of the ghost substances which are also too mild to be perceptible to our hardened senses, and not so in relation to the ghosts senses, which perceive some as hard as bricks, as stated in Raymond's valuable report which is such a fine verification of the naturalistic ghost-theory.

Raymond is asked: "Do you see the stars?" "Yes, he sees the stars. The stars seem like what they did, only he feels closer to them; not really closer, but they look clearer." "There is one more mystery to him yet, it doesn't seem day and night by regular turns, like it did on the earth". Here again he refers to unchanging mild light which can be found only in the shadow of the earth.

Materialized ghosts reported many years ago, that their world was as natural as ours, except that the conditions were different from here. Raymond says substantially the same; he reports of halls with windows of different colors, libraries with books like ours, seats for reading, etc.; also of something nice to eat and drink and smoke; also of fine music and all the other arts.

"He wants people to realize that it's just as natural as on the earth plane", says the Communicator for him.

Prof. Lodge is independent enough to publish these reports which are so contrary to "established beliefs". Other European scientists have shown similar independence. No American scientist employed as teacher in our colleges has dared to do it, though here they have better opportunities to investigate mediumism than there are in Europe.

Most of the American universities depend on pri-

vate endowments controlled by conservative interests, capitalistic or churchistic, who do not permit their professors to teach or publish anything "radical" or different from the established code. Our professors are wage-slaves with no "Freedom of Science" beyond fixed limitations.

If such professors as Crookes, Lodge, Zoellner, Flammarion, Crawford and a number of others had been employed in America and done here what they did in Europe, they would soon have lost their jobs. The cowardly hesitation of the "American Men of Science" in concerning themselves with the investigation of mediumism and spiritism is explained by their economic dependence on "the powers that be".

## VII. Facts and Theories.

How did humanity ever get the notion that there is a so-called spirit-world? The only reasonable answer is that this knowledge was obtained in the same way in which any knowledge of facts is obtained, through conclusions from experiences.

All science is based on experienced facts. A large collection of systematized facts is the material, and logical conclusions from these facts, connecting them and, if possible, explaining them, forms the scope of science which in its highest form is understood knowledge of facts. A system of explanations of experienced facts is called a theory, or if it includes all facts in the world, a philosophy.

Also in regard to the problem of a second, invisible department of organic life, we find these two elements of knowledge: experience and theory. It is evident from the most ancient records that ex-

periences of mediumistic nature which demonstrated the existence of ghosts were abundant before written history was ever started, in fact that the people were generally convinced of that existence. And it is also evident that the prehistoric people had a reasonable and purely naturalistic conception of the character of the ghosts' existence as is shown in the old teachings of heavenly nirvana.

Also all through the historic ages up to the present time, the living people, with the exception of a small percentage of materialistic theorists have never lost that conviction even where it was mostly based on teachings rather than on individual experience. The strong instinct of self-preservation prepares the people for the notion of continued existence, which is fully justified by the facts.

In modern times we have a revival of "spiritism", demonstrating through mediumistic means the fact of the existence of the spirits or ghosts. For those who are acquainted with the demonstrated facts, spiritism is no longer a matter of belief but of positive knowledge. If the materialists could be but one-tenth as positive about the existence of their hypothetical atoms as we are about the existence of "the spirit-world", they would call it "knowledge".

Over seventy years of research in this interesting and important field have accumulated an overwhelming amount of facts which would now generally be accepted if beliefs and preconceived theories had not been in the way. The oldest of the hostile theories is materialism, the youngest, yet ancient, is supernaturalism. These two oppositions do not produce other facts which would show that the spiritistic are mistakes and delusions, but they fight spiritism in their theoretical manners. Un-

proven theories are put up against our demonstrated facts; such is the present situation. Materialism opposes the facts referred to because they are supposed to be supernaturalistic, and supernaturalism opposes them because they are said to be naturalistic which indeed they are.

Let us understand that the entire opposition to "spiritism" or the mediumistic demonstration of ghosts is of a purely theoretical character, from the supernaturalistic side as well as from the materialistic. It follows that the collection of spiritistic facts, no matter how extensive and how well testified to by a large number of eminent witnesses, is not sufficient to overcome these oppositions, because a believer in a theory as a rule is so prejudiced that he will seldom accept facts which are not in accord with that theory or belief. As one self-styled philosopher said when he was told that certain facts did not agree with his philosophy: "The worse for the facts".

Seventy years of extensive demonstrations of the spiritistic facts have accumulated a material of proofs so overwhelming that it could not be explained why all intelligent people are not convinced by these proofs but to a great extent still call them "impossible", if we did not know what power theories and beliefs have over the minds, blinding them to see the facts in their true nature.

It is, therefore, the theoretical side of this great subject which has now become the most important because the opposition is purely theoretical and must be met in the theoretical field as well as in the experimental.

The materialists oppose spiritism because, according to their theory or philosophy of the world, a man is a machine of moving material atoms which

falls apart when he dies without having produced anything that will last, such as a ghost or spirit. Even if the spiritists concede that their spirits are natural beings, as they generally do, consistent materialists cannot accept them, because their theoretical human machines are not fit to produce them. "The existence of ghosts is impossible"; that settles it, because otherwise materialistic philosophy would not be true. Theory above facts is their motto. Such a materialist even considers it "below his dignity as a thinker" to investigate mediumism, the same as some of "the enlightened" in Galileo's time refused to look through his telescope. The only effective way to deal with the materialists in this matter is to prove to them that their hypothesis of the essence of the worldstuff and their cosmic philosophy based on that hypothesis is a big mistake and, therefore, their theory of life and death also. The materialists claim to have science on their side; it is required to show that real science is not materialistic but has disproved the fundamental hypothesis of materialism. Nothing less than the disproof of the materialistic theory is required to overcome the materialists opposition to "spiritism".

On the other hand, the supernaturalists, also opponents to spiritism, declare the mediumism of the people fraud and delusion, because according to their theory of the "spirit-world", the spirits are supernatural beings who cannot manifest naturally or physically in a mediumistic laboratory. Spiritists who know both, supernaturalism and the mediumistic facts, must admit that the objection of the supernaturalists would be valid if their theory of the spirits were true. Bodiless, unsubstantial, unphysical, supernatural mind-beings could never

do what the ghosts are doing with mediumistic means. It was no mere phrase when supernaturalists who witnessed convincing seances, rejected the facts by saying: "Too natural to be true". Those facts simply do not agree with supernaturalistic postulates, therefore, they "cannot be true", no matter whether they can be disproven or not. The supernatural, if it existed, could not be experienced by our senses, because any such experience is caused by natural forces which supernatural spirits could not have. It is, therefore, consistent for the believers in supernaturalism to oppose spiritism which deals with natural facts experienced through the senses. To overcome the opposition from that side it is required to show that the ghosts are natural beings and no supernatural spirits. It is easier to disprove the belief of the supernaturalists than it is to disprove the theories of the materialists because the former put on no scientific airs, knowing that modern science is against them. But on the other hand, it is easier to convince materialists of the facts of mediumism after proclaiming that it is all natural, than to get the supernaturalists to recognize the facts which are so contrary to their belief.

The "modern spiritists" as a rule are not fully emancipated from supernaturalism themselves and do not understand that it is not materialism but supernaturalism which is the worst enemy of our facts and movement.

Many scientists, who are otherwise impartial except that they are opposed to supernaturalism, reject spiritism on account of the unfortunate circumstance that historically and unavoidably supernaturalism has been attached to it and practically spoiled it. But supernaturalism is merely a matter

of postulation and belief which cannot change facts. Suppose the ghosts are natural beings, as indeed the experienced facts show them to be, where are the scientists then? Frightened away from a most important set of facts by a false theory, as the ignorant people are by the false story that those facts are the workings of the devil and associates.

Facts are above any theories that may be poured over them. To pour out the baby with the bath is always a rash act. Those beings called spirits or ghosts exist and manifest in spite of all false theories and denials that have been applied to that fact and of which it must be cleaned to show "the other world" in its true nature.

Unproven beliefs and theories have been the "scarecrows" to prevent general acceptance of the facts which prove not only that the "spirit-world" exists but also that it is a natural world, not essentially but merely conditionally different from that part of the world which we perceive with our senses.

The term nature or physis includes the entire worldprocess, therefore, "the nature of the spirit-world" can be but a part of nature in general. In fact it is the final part where nature attains its object, the establishment of lasting happiness, as testified to by the manifesting ghosts.

In spiritism nothing happens which is supernatural or in opposition to the established empirical laws of nature. But in the contradicting talk of the ghosts, beliefs and theories, including the supernaturalistic and materialistic, show as much confusion as in the talk of the living, and, therefore, it is useless to expect theoretical revelation from there, as the experiences of the last seventy years



have plainly shown. We must do the work of clearing this matter ourselves.

There is perfect harmony between the conditions and facts of the seen and the unseen worlds, which are really no two worlds but two departments of conditions of the one infinite all-including world. These two so-called worlds belong together as cause and effect, process and result or as nature's workshop and warehouse.

The cause, course and object of nature are common to both worlds and when we understand our visible world as cause and course, we can follow them upon the same principles in the other world of continued course and final object.

The speculative theory of the dualism of "matter and mind", in which mind is the supposed supernatural part, made a mental world out of the ghost-world, consisting of abstract beings without substance and its forces. The method of the supernaturalistic mentalists of investigating their abstract world has proved barren and unproductive and has been the cause why a real science of the invisible department of organic life has been withheld so long. A science of an untruth, such as supernaturalism, is of course impossible. But now we are dealing with natural ghosts. The investigation of natural things and conditions is a matter of natural philosophy, including physics, chemistry, biology, physiology and, as a branch thereof, scientific psychology. But such a natural philosophy must be based on true principles and definitely proven laws of nature, representing the essence of the spacefilling world-being and the necessities arising therefrom for the happenings in this or any other world.

It is a peculiar situation in which historical de-

velopment has placed our great subject. Of the two prominent parties from olden times, the materialists who believe in a world machine deny the existence of a "spirit-world", and the supernaturalists who also believe in that machine but put a supermundane mind as the engineer over it, place the "spirit-world" outside of nature or the working of that machine and forbid natural demonstrations of it.

It were principally Greek atomistic materialism and its complement, supernaturalistic mentalism, which spoiled the old ghostology of buddhism and early Christianity. Greek and Roman influences injected supernaturalism into the naturalistic teachings of the original Christians and the church authorities adopted that unscientific doctrine as a substitute for the inherited buddhistic conceptions of life and death which were not supernatural but the results of experiences with the ghosts. On account of the disagreement of that unchristian supernaturalism with the spiritistic facts, the church, being dogmatic, became an enemy of spiritism.

The abundantly established facts of mediumism call for a revision of philosophy, perhaps for a revolution of it, so as to make it agree with the facts and explain them. Let us, therefore, get acquainted with the leading ideas of the old philosophies to see why they were such failures, contradicted by our facts.

Readers who have not spent much time with the study of philosophies must not believe that "philosophy" is something they cannot understand, only an untrue philosophy cannot be understood because it does not agree with common sense. But any true theory or philosophy is as simple as truth in general and can be grasped by any somewhat developed

mind. The object of our endeavors is to find the truth about the ghosts and their realm which means to make our ideas of it agree with the facts, and this can only be done by systematized explanation which is philosophy.

## VIII. The Origin of Philosophy.

Since the old philosophies which are still in vogue have no explanation of our facts but are in disagreement with them, are, therefore, not true if truth means the agreement of ideas with facts, we must become philosophers ourselves, trying to find the true explanation.

It was in the year 1883 when that great materializing medium, Mrs. M. E. Williams, convinced me of the fact of materialization of ghosts. I was a young freethinker and proclaimed: *Now all theories, philosophies and so-called laws of nature which are not in agreement with these facts are untrue.*

It caused me to study philosophy in all its systems. I found that many spiritists had become skeptical about the traditional teachings of that kind and were looking for a true philosophy which would explain their facts instead of stupidly denying them. Other spiritists carried materialistic as well as supernaturalistic notions and phrases into spiritism and blamed the imperfection of mediumism for it that the facts did not agree with them. A true explanation of the spiritistic facts has been found and all who are interested in the great questions of life and death should become acquainted with it. The readers, not used to the study of philosophy, will be surprised how easy it is to understand the leading phil-

osophical ideas when they are stripped of the old phraseological pomp and told in the language of common sense.

The beginning of all philosophy has been the philosophy of sexualism, or the attempt to explain the generation and creation of new beings and things. Who is the creator, a mother or a father or both, or what? At present most of the personifying philosophies, the religions, are patriarchal and say that the universal creator is a man and father, but this was not the first answer to that question, nor is it the last.

The first answer was that a world-mother was the only creator, who when stripped of her personification, became the motherstuff, *materia* or matter of the world. The second answer was that the creator was a world-father, who was moving his beaming face over the earth while he was sending down his paternal breath or *spiritus* which, when generalized, became the fatherstuff, *spiritus*, of the world. The third answer was that it was a pair of parents, a motherstuff and a fatherstuff, matter and spirit, and now the fourth answer is, that it is a mother-father, a universal hermaphrodite, who or which is the creator of all things.

These four answers are now represented by the philosophies of materialism, paterialism or spiritualism, dualism, which combined the two first ones, and the new philosophy of the correlation of the creating factors, or the fundamental idea that essential hermaphroditism is the principle of the world, the last possible proposition of philosophy in its shape of sexualistic symbolism.

Besides these four naturalistic systems of philosophy there is that of supernaturalism which makes entities and realities out of abstractions, such as

process, mind, thinking, etc., and adds them to the real world as something above this world, wherever that could be. This philosophy, if it deserves the name, originated as a complement to materialism and exists only in the Greek dualism of "matter and mind", is, therefore, no independent philosophy. But it is the only one of the old ones which admits the existence of beings in "the other world"—no natural ghosts, though, but supernatural mind-beings called spirits. It is, therefore, opposed to facts and theories which make the ghosts appear as natural beings.

Early humanity conceived that the same forces and requirements which were operative in sexual production were operative in the world throughout, the inorganic as well as the organic. The world was perceived as being sexual and, therefore, *sexualistic symbolism* became the form of philosophy. The concepts of mother, father, parents, birth or natura, making or creating new beings and things, in other words, the question of what is behind (meta) nature (physis), what is metaphysical and causes and operates nature, were the first problems of human philosophy.

The passive Earth with her solid and liquid conditions was perceived as being the world-mother, called Isis, Hera, Maria, Juno, etc., and the warm, light, active Sun was perceived as the world-father, called Osiris, Zeus, Jehova, Jupiter, etc. The motherly earthgod and the fatherly sungod were the universal parents who through their interaction created all living beings.

When the personification of these creators was gradually abandoned, they became the basic substances and forces which were placed in direct opposition to each other as a passive and an active

entity. It is a historical fact that humanity instinctively identified the passive forces with femininity and maternity and the active forces with masculinity and paternity. Was this identification in accordance with the facts?

Science has established that all organic life is hermaphroditical, that there is no femininity without masculinity and no masculinity without femininity. Those who do not want to believe it may be reminded of the degenerated nipples on the men's breasts which show a certain degree of femininity in them, and more such signs can be shown on both sides.

The simplest protoplasm and the first organisms were hermaphrodites (from Hermes as the male and Aphrodite as the female principle). Gradually a separation into the two sexes took place in such a manner that one half took its place on the one, the female, and the other half on the other, the male side of a certain point of equilibrium between them. This point of sexual equilibrium finds representatives not only with bacteria but even among human beings.

The separation into two sexes was such that with the female sex the passive force and with the male sex the active force in nature became preponderant, though none is ever missing on either side because they cannot be separated. It became a matter of inequilibrating hermaphroditism, the one side representing the harder, colder and passive, and the other side representing the warmer softer and active department of the world's condition in general.

The poets in contradiction to the philosophers have pictured the women as "etherial beings", but poets have said many things they cannot be held responsible for. Anyway, we are not concerned with poetry

of which we had too much, but with reasoning philosophy of which there is great need.

Ancient sculpture shows but little difference in the statues of the sexes. It was in the middle ages with their sword-law when men of milder natures were killed off and only the most brutal could survive, while the women were locked up and degenerated, that the present differences in the statues of the human sexes were evolved. With some animals the same cause, the fighting between the males, evolved a similar difference, but there are fishes, insects and reptiles whose females are larger and stronger than their males, which shows that bodily strength is not a necessary attribute of masculinity.

That the passive force, expressed in hardness, coldness, resistance, "materiality", is preponderant with the female and the active force, heat in its many forms, is preponderant in the male nature is shown by facts like these: In the fertile egg the male part is always on top, no matter how you turn the egg, which means that it has the higher specific heat in the antipolarity between the generative substances. Experiments with low bisexual organisms had the result that in a temperature below 15 degrees R their offspring all become females and above 20 degrees R they all become males, while in the temperate neutral temperature there came equal numbers of males and females.

The established fact of the influence of cold and heat in determining sexuality, is really sufficient to show that humanity was right in perceiving cold mother earth and hot father sun as the universal parents of their limited world, but there are more established facts which show the antipolar position of the sexes.

Polar explorers found the female members of bisexual plants growing many miles further north than the male members. Polar explorers themselves should be women because they can endure a colder temperature than men for which reason the woman dress cooler than the men. The difference in the temperatures in which the sexes feel comfortable is about 10 degrees F. The difference in their food is similar, the men drinking more of the liquid and the women eating more of the harder foods. A male butterfly will partake of heating alcoholic drinks while the female butterfly will not touch them but look for something sweet. Women who have attacks of diabetes or sugar disease, will invariably get female children. Sugar apparently is a female food, because it is the hardest and heaviest of all our foods. Evolution has adjusted the people to the climates in which they live, but the food in the hot zones contains more sugar than in the cold zones, where more heating drinks are consumed.

Passive resistance being the feminine force in nature, the women's passive strength against oppression and the hardships of life and their patience with men and children, their motherly endurance, is much stronger than the same forces of the men whose superior active force is quite apparent.

From observing these conditions of the sexes, early humanity concluded the analogy of the passive forces of the world-stuff, hardness, coldness, resistance, with the motherly force, and of the active forces, softness, heat, activity, with the fatherly force. For the first, therefore, we have now the summary name of *maturity* (not materiality) and for the latter the summary name of *paterity*. The mistake that was made in olden times was that these correlative and antipolar forces were each taken as



a separate absolute entity, stuffified to matter and spiritus or ether.

Empirical science has concluded that it cannot separate the opposite forces: "No matter without energy, heat or spirit and no spirit without matter." Neither the one nor the other can be obtained in a pure form. It means the same to say that there are no absolute women nor absolute men but that all living beings are inequibrated hermaphrodites.

Hermaphroditism is essential in the inorganic and the organic parts of the world, because the world's entity, the infinite world-stuff itself is a hermaphrodite, a *mother-father*, or, to use the old terms, the spacefilling being is *matter-spirit*.

But the notion of "correlated antipolarity" is modern. The old philosophers did not have it; they took each polarity or force for an absolutum and a separate entity and in that way postulated two world stuffs: cold-stuff or matter and heat-stuff or ether (or spirit in the sense of "the breath of the sungod"). The resulting philosophies were *materialism* (mother-stuff — theory) and *paterialism* (father-stuff—theory) and the addition of both in *dualism*. Paterialism received the symbolical name of spiritualism because in its later development it separated the breath of the heavenly father, the sunshine, from the sun and made that breath or spirit the paternal world-stuff, which in the monistic form was the only creator or in dualism was mixed with matter.

The revolution of philosophy, necessitated by the manifestations of natural ghosts, must start with getting the basic principle right. It must show that the absolute entities of those primitive philosophies do not exist, that the essence of the world-stuff is neither the passive nor the active force itself, nor

their mechanical addition, but that it is the constant product of the opposite forces as indicated in the empirical laws of nature.

The opposite forces as factors of the stuff-essence have no fixed proportion to each other but vary in many different proportions which form the various conditions in the world, some harder and colder and some softer and warmer than the average, but without changing their constant hermaphroditical product, the world-essence.

Nature is the process of equalizing the different dynamic conditions in the world and equilibrating the opposite forces in them, and the result of that process is the equilibrated happy condition of the ghosts. The study of natural philosophy is, therefore, of greatest importance to spiritists, because by this time they must see that the mere demonstration of spiritistic facts is not sufficient to satisfy their own minds and to conquer the prejudiced world.

## IX. Genuine Materialism.

Of the two classes of opponents to "spiritism", the supernaturalists and materialists, the latter are the easiest to convince after you have demonstrated to them that the ghosts are natural, substantial beings. A materialist who experienced the indisputable facts said: "If the ghosts are *material*, I am satisfied". But they are not material, because the world-stuff is not "matter".

We are always up against the metaphysical questions, no matter how well we establish our facts, and it is time to have those questions settled in order to settle the problems of life and death. Materialism

being the principal of all philosophies that we have inherited from the childhood of humanity, we start with taking an unprejudiced view of the true meaning of it.

"Materialism" is a much misused word. The supernaturalists use it in their opposition to the notion that only space-filling things have being; those things in space they call "material" while for their supposed supernatural things which do not exist in space, they misuse the term "spiritual". Of course, the reactionary supernaturalists do not claim to be scientific but try to maintain their beliefs against science as well as against our facts.

And there is the confusion of materialism with economism, according to which the matters of our economic affairs are called the "material" and the fellow who is after them a "materialist". Even among the scientists materialism is but little understood and generally taken as meaning that there is nothing supernatural and, therefore, no "spiritual world" which is supposed to be supernatural. Most men who call themselves "materialists" mean to express thereby their opposition to supernaturalism.

These vague popular notions do not represent the philosophy of materialism at all.

Materialism is a grand though one-sided cosmic philosophy. It dates from way back in prehistoric times and was undoubtedly the first religion and philosophy of humanity. It originated as the philosophy of the mother-right or matriarchy, the first form of established relations between the sexes.

The researches of ethnologists in old records and still existing remnants of original society have led to the conclusion that in prehistoric times, nearly up to the beginning of written history, there was with the white races, as there still is with some negroes, a

system or usage of sexualistic and economic affairs in which the mothers were the heads and rulers of existing forms of society, such as tribes, clans, etc. All relation, descendancy, inheritance, rights, etc., were counted only in the maternal line. Such a rule of the mothers is called *matriarchy*.

The men were mere fraters, supporters, protectors, etc., of the matriarchal tribes, also brothers and lovers of the mothers, but they were not recognized as fathers; in fact, the notion of "father" did not exist.

The economic basis of matriarchism was tribal communism because the mothers could not start private families and properties, having no fathers for them. The men, not knowing their paternity, were not interested in such a move but lived within the communistic tribe in "liberty, equality and fraternity". Bachofen, the first discoverer of this relation between the sexes, called it "*the mother-right*", though it was not so much a matter of made rights but of old evolved usage.

The attempts to explain this relation between the sexes on the basis of the one sided so-called materialistic (economistic) conception of history have failed. Communism was not the cause of matriarchism, but because the mother-right existed, tribal communism was the only economic basis on which it could be exercised, as afterwards, when patriarchy and the private family were established, private paternal property became the only economic basis on which this could be exercised. Of the two factors in social evolution, therefore, in olden times sexualism was the leading and economism the following one, while now, of course, the economic factor is the leading one.

The cause of the "mother-right" was the ignor-

ance of the real requirements for the creation of new beings. It was not known that sexual intercourse is the cause of pregnancy, that generation is the cause of creation. The idea and concept of *father* did not yet exist, the word was later derived from *frater*. This is a fact which strikes us strangely, but we can still find people on this earth who have no idea of fathers, among them the Australian negroes whom the missionaries of the Jewish-Christian religion, which is patriarchic, tried in vain to make believe in a universal father, these negroes not knowing anything about individual fathers. Until the discovery of paternity was made some 7000 years ago, the white races also had no idea of the existence and need of a paternal co-operator in creation. In matriarchal times the notion of "father" did not exist and could not be taken into account in a theory of creation. Mother was the sole creator, the word, derived from *motar*, meaning maker. She was the maker of her children and was, therefore, the head of her clan. The clans being combined to a tribe made the mothers or their elected representative the head of the tribe. This is matriarchism.

The notion of mother, the creator, was first expanded to a tribe-mother, unborn herself but starting the birth-giving, which, continued by her daughters, created and recreated the tribe. But to explain the origin of organic life in general, this tribe-mother was generalized to a universal mother, a world-mother, whose body was the earth and who gave birth to or natured all things, especially the living things, out of herself without there being a universal father. She was always pregnant and always "natured" without "conception", immaculate or oth-

er, therefore, her process of creation was called "nature", from *natura*, birth-giving.

The great earthly world-mother of early humanity was called Isis, Hera, Maria, Juno, etc., god-mothers who are very much older than the god-fathers who were formerly their brothers. But the primitive personification of the motherly world-entity could not be maintained. When stripped of personification the world-mother became world-matter. "Matter" is derived from the Latin *materia* which means mother-stuff, and the conception that the world consists of such a passive, yet naturing or birthgiving mother-stuff or *materia* is called *materialism*.

Giordano Bruno still wrote: "Matter is the ever pregnant mother who gives birth to all things". This is a true expression of genuine materialism, the first religion and philosophy of humanity.

When the world-mother lost her personality and became world-matter, she did not lose her essential passive character, the passivity of femininity. On the contrary, her passive force was increased to an absolute extreme, it became the absolute essence of the world. Matter, per hypothesis, is absolutely passive and inert, which means that the passive force, hardness, coldness, resistance, is its essence. Matter is stuffified passive force, it is passive force-stuff, cold-stuff, hard-stuff. Its passivity is absolute, yet there are active forces, heat in many forms, in nature, which are supposed to be but "properties of matter", not essential but accidental.

This one-sidedness does not agree with the modern concept of the essence of the world-stuff which perceives it not as one force nor two forces, but as the constant product of two counterforces, as we will see in a later article. Materialism is too old to know anything about this force-product which is a

modern discovery; it takes but one factor of it, the passive, makes that the essence of the world-stuff and for that reason calls it "*matter*", mother-stuff.

It has been demonstrated scientifically that this conception is not in agreement with facts and the modern empirical laws of nature, inducted from the facts. Materialism for instance requires "the absolute zero of heat" where there is matter without heat and compressibility. Boyles law forbids it. Heat or "spirit" may become infinitely weak but never null.

Logic requires infinite divisibility of being, but materialism limits it to "atoms," lately cut up into ions and electrons, pieces of the "indivisible" atoms. The materialistic dogmas break down one after the other. But it is not required to repeat here in detail all the disproofs of the speculative postulates of materialism because they are well known to philosophic readers. All I will repeat is a general denial of the materialist's "first principles", as follows:

The atom is a materialistic phantom, the empty space between the atoms is a materialistic superstition, the causeless eternal motion of the material atoms is a materialistic magic and the fabulous ether is a materialistic theft, because it belongs to genuine spiritualism. And this antiquated, unscientific theory of the world claims to have science with it when opposing the facts of "spiritism". Many scientists may be believers in materialism or supernaturalism or any other such ism, but they must keep their beliefs apart from science, which they fail to do in regard to spiritism.

The three branches of the system of materialism are as follows: *Materialistic ontology* postulates a passive force-stuff of absolute resistance, a pure mother-stuff, *materia*, as the principal part of the

world-being. But if this matter filled space completely nothing could move, therefore, two more entities, absolute, unmade and indestructible, are added to matter, namely empty space and motion, making it a trinistic ontology.

*Materialistic metaphysics* postulates that matter is cut up into atoms, managed by that being called motion in such a way that these atoms shift in space continually in a mechanical manner, and that this motion causes and constitutes nature.

*Materialistic physics* or explanation of nature, based on the above two branches, means that the mechanical motion of the atoms causes an eternal process of distribution and redistribution of matter in space, senseless and purposeless. Since nothing can happen in a world of atoms, motion and space but the shifting of these unchangeable atoms like the shifting of the parts of a machine, materialistic physics is rightly called *the mechanical theory of nature*. It remains mechanical when ether is adopted to take the place of empty space, or when a supernatural engineer is added to the mechanical world-machine.

Some Englishmen blame some Germans (Büchner, Moleschott and others) for the modern revival of materialism and some Germans say that Dalton started the trouble through his revival of the atomic hypothesis; anyway, it captured the natural philosophers of the nineteenth century until the German Professor E. Dubois Raymond gave it that famous bang "Ignorabimus" which knocked it out as a true philosophy.

But philosophers are slow and it takes time before many of them see that they are knocked out. Materialism as a philosophy is a matter of the past.



## X. Genuine Spiritualism.

The "modern spiritualists" use the term spiritualism in two ways, either in the philosophical, where they identify it with supernaturalistic mentalism, or in the empirical, where it becomes identical with spiritism, more properly called ghostology.

The word "spiritualism" is as much misused as "materialism". It does not mean mentalism or any other doctrine referring to mental abstractions, but it is a naturalistic attempt to explain the world, forming the exact counterpart to materialism in sexualistic symbolism.

In my previous article we have seen that matriarchism caused materialism as its cosmic philosophy. The following patriarchism caused materialism which received the symbolical name of spiritualism.

There came a time when paternity was discovered. Men were breeding animals, among them some birds. Holding them in captivity, it was observed that some eggs were fertile and others not. It was discovered that without the addition of the male element the female egg was unproductive. The female generative substance is still called the egg and the male the seed, also with mammals. In reality a seed is the combination of both, the male and female elements, but this was not understood and does not seem to be generally understood as yet.

It was conceived that, as the vegetable seed was planted in the soil, so the male seed was planted in the egg or womb which merely served as mould and soil for the development of that seed to a living being.

This wrong conception of the great discovery led to wrong conclusions. The male co-creator was conceived as the only real creator of the children and the mother was degraded to a mere part and tool of him, "his rib," "the handmaid of the lord" merely a means of creation, good enough to foster the "seed" and the children, but otherwise of no essential importance. To cheat the mother entirely of her rights, the father also lay in bed at the birth of a child, as if he were the birthgiver, a custom preserved to the present day with some wild tribes.

The word *frater*, which originally meant tribal brother, became *father*. The economic basis of the mother-right or matriarchism was tribal communism. To establish the new father-right or patriarchy a radical change, the greatest revolution of all times, was required. Matriarchal communism was overthrown and the paternal private family was started on the economic basis of private property of the father.

The men had no means of determining their paternity except by limiting the intercourse of the women to those who had become their masters and husbands. It caused the great struggle between the sexes, still continued in the fight for "women's rights". The women organized in militant bands of amazons to defend their old mother-right but lost the war. The men as experienced robbers were the best fighters; they overwhelmed the women, made them their slaves and put them under guard, so that a man who owned wife-slaves was pretty sure that their children were his. This slave-organization of the victorious father he called his *familia*, from *famulus*, house-slave. The father himself was called the *patriarch*, ruling father, who in principle was the fatherly creator and ruler of his realm, the ab-

solute ruler, because a power above him did not exist, a state being not yet created.

Religious philosophy was now revolutionized by the men to morally justify the new conditions. The old world-mother was torn down from the creator's throne and a new world-father, the image of the patriarch, fatherly creator and ruler of the world, was placed on that seat. The women were now told that the new morals, made by the men, were of divine origin and according to superhuman law, given by the world-patriarch, and that it was punishable sin to overstep the limits of these new morals.

In philosophy this revolution overthrew the passive motherly absolute world entity, called "*matéria*", and put in its place an active fatherly entity which should have been called "*pateria*" but which received the symbolical name of "*spiritus*" because it started with the idea of the breath or spiritus of the sun-god being that creative entity. Light, heat and fire were perceived as a substance called spirit.

Instinctively the analogy of the masculine force with heat was known and apparently it came from the sun. The sun now became the universal patriarch, the only creator and ruler of the universe. Since then, religion or personifying philosophy has been generalized patriarchism. The word god, from *goda*, means ruler, godfather, therefore, ruling father or patriarch.

Godfather in heaven, the sungod, sent his creating element down to mother earth by breathing or blowing it down, so that his face was beaming of his breath and seen by men. Wherever the breath of god blessed mother earth warm enough, she gave birth, natured new life of which the heavenly father was the creator. He also made the first man by in

serting, blowing of his breath into a red earthen clod which was modelled as an image of him.

The connection of this creative breath or spiritus with the sun was gradually lost, because that spiritus was also seen in lightnings and fires and perceived in temperatures. Light and heat, which became lightstuff, ether, or heatstuff, spiritus, were now made the fundamental creative stuff, called spirit, of which matter became merely a lower condition, as thus still taught in some old book on physics that cold is a lower condition of heat, while in reality the two show themselves as counterforces.

Spirit, the breath of god, now the omnipresent world-stuff, became itself a god, because childish personification of such notions was still the rule. "God is spiritus". But this personification could not last and as the old world-mother had been reduced to *world-matter*, so the new world-father was through dispersonification reduced to *world-spirit*, heatstuff, ether, or the Greek psyche.

The philosophy which postulates such a paternal worldstuff, a father-stuff, pateria, should have been named *paterialism* but on account of the above symbolism which started with the idea of the breath or *spiritus* of the sungod, it was called *spiritualism*.

Materialism says the worldstuff is passive coldstuff and spiritualism says it is active heatstuff. Each of these old philosophies takes one factor of the stuff-essence for the essence itself. It was, of course, impossible to know the constant product of these factors until the modern empirical laws of nature were established.

Genuine spiritualism in its monistic shape denies the existence of matter and postulates spiritus as the only absolute entity of the world and the paternal substance which creates all things out of noth-

ing but itself; not "out of nothing" as wrongly transmitted. Matter is spirit's lower state or condition which it requires for creation as man requires a "rib" or branch of himself for the creation of children.

But the absolute must not have conditions. To make matter a lower condition of spirit or cold a lower condition of heat may preserve monism to some extent, but absolutism is gone, because a changeable and conditional "entity" is not absolute but depending on something which causes it to change.

The religion of spiritualism with national sun-gods, such as Osiris, Zeus, Jehova, Jupiter, etc., had taken the place of the religion of materialism. The social effect intended was the justification and moralization of the father-right and the abolition of the mother-right and the women's freedom. It succeeded because the oppressed women themselves became its most enthusiastic and sacrificing adherents, their nature desiring the "spiritual", being the masculine, for equalization and happiness, while the male's nature, being inclined oppositely, favors materialism.

Heraklitos, the last great historical spiritualist (he taught that the world originated from a universal fire, firestuff, heatstuff, spirit) was "the weeping philosopher" because the poor fellow saw but a masculine world and nothing for him to love and be happy with, while Democritos, the greatest historical materialist, was "the laughing philosopher" because he saw but a feminine world and himself right in the midst of it.

As long as the sunlight was perceived to be a substance it did not make much difference whether it was called heatstuff, symbolized by spiritus, or light-

stuff, called ether. When in the confusion of Greek philosophy spirit or psyche was made mind, ether remained as the abandoned spiritual entity. The materialists adopted this orphan to fill the space between their atoms. The hypothetical ether is a stuff which consists of pure softness and heat without the least resistance or passive force, because this force is "material". The essence of ether as of spirit is pure heat.

Having no passive force, ether cannot interfere with the motion of the material atoms which kept moving as if in empty space. The ether served the materialists merely for overcoming the logical objection to their original "empty space" and they have no further use for it.

Fire was considered the appearance of the godly world-spirit and was, therefore, declared sacred and worshipped, as it still is in paricism, a remnant of genuine spiritualism. The wandering heat, effecting the equalizations of the conditions in the world, is the active force in nature. For this reason, the old genuine spiritualists perceived the world-process, nature, as a restless eternal activity without cause or object, or, as Heraklitos termed it, "an eternal becoming." Some physicists still believe in "eternal circulation of forces".

While the materialists were compelled to make being out of the abstraction of motion, the spiritualists were compelled to make being out of process. Fire, a process, became being and out of the burning bush spoke the fire-god to Moses. Fire-stuff or phlogiston, a form of spirit, was still believed in a century ago.

Genuine spiritualism or the heat-stuff-doctrine was not supernaturalistic but a onesided natural philosophy. Of the two factors of the stuff-essence,

the active heat and the passive cold, which when multiplied with each other produce that essence, the original spiritualists of patriarchal times took but the active factor, heat, and made this alone the essence of the world-stuff, calling it spiritus or ether. Etherialism or the hypothesis that the inter atomic space of the materialists is filled with ether, is another remnant of genuine spiritualism, now added to materialism which makes dualism.

The combination of materialism and paterialism excludes the correlation in hermaphroditism, because each of the opposite entities remains absolute and independent, the two merely occupying space together in a mechanically shifting mixture, which is supposed to constitute nature.

To say that the ghosts are spirits, in proper philosophy, should mean that they are etherial beings, consisting of light-stuff or heat-stuff, which is different from saying that they are mental beings, consisting of mind-stuff. Spiritualism is not mentalism, though the Greeks confused the two.

The various religious or personifying philosophies as they have come to us from ancient and dark ages, still contain a considerable amount of genuine spiritualism mixed with mentalism which partly replaced it. It would fill a book to tell of all the sungod-worship in the Jewish-Christian religion. To conceive the world-patriarch or godfather dwelling in heaven instead of being "omnipresent", is a remnant of spiritualistic sungod-worship. Like the human patriarch, godfather in heaven is said to be the sole creator and ruler of his realm, and godmother is but "the handmaid of the Lord". Men are godfearing, because to them he is principally ruler, but women are godloving because to them he is the representative of masculinity; for this reason the women were

always such enthusiastic spiritualists, though the social application of spiritualism meant degradation, enslavement and oppression to them.

If we set aside the religious personification and consider an inorganic world-spirit as the basic stuff of all substances and beings, we find that spiritualism is the exact opposite extreme to materialism.

Both are extremistic philosophies because each drives one of the counterforces to an absolute extreme, materialism the passive and spiritualism the active force of the worldstuff, thereby gaining matter and spirit, coldstuff and heatstuff, as their entities.

But pure heat and pure cold are impossible extremes. We may logically increase the cold in conditions infinitely, it will at the same time decrease the heat infinitely, but will never make it nil because according to Boyles law, scientifically established, the product of the two, when multiplied by each other, remains the same, and it is this product which, absolute and constant in space and time, is the world's motherfather.

Matter and spirit, the substances of the opposite forces do not exist and for this reason the extreme philosophies of materialism and spiritualism are equally wrong.

The so-called "modern spiritualists" among the spiritists will say that the above historical definition of spiritualism does not agree with that "spiritualism", they brought with them into spiritism; that they do not mean heat-stuff but mind-stuff when they speak of spirit. Confusion is still in order in philosophy as it was at the time of the old Greeks who confused spirit with mind, and spiritualism with mentalism, which we will consider in the next article.



## XI. Spiritualism and Mentalism.

The history of Greek philosophy is not complete enough to show step by step how it came about to change spiritualism to mentalism. The old Greeks were inclined to be realistic thinkers but had among them some fantastic dreamers who produced philosophical monstrosities partly in opposition to mechanistic materialism and partly as additions thereto. We will now consider the transition from spiritualism to mentalism, a matter of importance to spiritists.

Our mentality is that part of our abilities and functions of our nerves which feels, wills, perceives, thinks, reasons, in general, minds the facts and reaches the condition of consciousness by perceiving the self in relation to the other things and by conceiving individuality and generality. We must now understand how it came about that mentality or mind, this attribute of organisms, came to be called spirit.

The dispersonification of the spiritual god, originally the sungod, was not complete; some attributes of personality remained, especially his abilities to create, perceive, mind and will. In this reduced condition he became an intermediate between a person and unorganized stuff. Heraklitos taught the old spiritualistic idea that all things originated from fire, heatstuff or spirit but added that this world-spirit had "a divine reason which regulated the world."

This reason of the firestuff was, of course, a remnant of personification. The doctrine of spirit or

heatstuff, firestuff, with reason marked the transition from spiritualism to mentalism.

Since the universal patriarch from whom was abstracted the universal mind, was much more feared as a ruler than loved as a father, his reason, ruling the world, came prominently to the front and expanded to immense proportions, so that finally it had absorbed the entire world-spirit and put itself in its place. But the confusion of the philosophers of that period made them maintain for their new world entity, the world-mind, the name as well as the sex of the old world-spirit. The universal mind which was now forwarded as the real world-being, was also a man and father as if mind were masculine. Perhaps in some quarters it was doubted if the enslaved women had real minds above animal instincts.

Spirit became mind and mind was called psyche or spirit, still often personified to heavenly fathers who were distorted sungods. It is this confused mentalism which is still called "spiritualism." In its monistic shape which was never perfected, it would mean: The spacefilling being of the world is universal mind; the processes in the world which kept the old name nature or birthgiving, are the thoughts and the existing things are the ideas of this all-embracing mind.

Ideas, in this speculation, are things, such as sand, water, animals, etc., but the process of making and remodelling these stuffy ideas is the thinking of the world-mind. Idealism is, therefore, a part of mentalism and cannot be substituted for it, as has been tried. If we follow out mentalism consistently it means that all happenings in the world, such as the chemical processes, the electrical actions, the entire nature in the world, including of course the

mental actions of men, are the thoughts, and the things in space, such as flowers, money, poison, etc., are the ideas of this universal mind.

Of course, nobody can understand or imagine such a mind; the doctrine is a product of speculative fiction and phraseology and not of science. In fact, monistic mentalism was tried but seldom in dogmatic manners by men who covered their own inability to perceive such a mind as postulated by the doctrine by a lot of unscientific bombasticism.

Common experience told the people that abstracted self-existing action is impossible; that there is no action without an actor who has the ability for it, no function which is not done by something that functions, no minding without brains which have the ability to mind, no ideas without being produced by brains. A minding world-entity, be it male or female, must have brains as a part of its personal organism, otherwise it surely is without a mind.

It is still the heavenly somewhat distorted godfather of genuine patriarchal spiritualism whom the believers in a personal god are worshipping, without understanding the unnatural postulation of mentalism. But the prevailing confusion of doctrines and terms is such that to day, most people do not know the difference between spiritualism and mentalism. It is this confusion which is represented by "modern spiritualism."

Mentalism, wrongly called psychism and spiritualism, is based on the mistaken hypothesis of abstract being. It substitutes the abstract and ideal for the being and real. It takes capacities and processes of our mental nerves for real things with existence of their own, independent of the functioning organs. It confounds the timefilling with the spacefilling, it

actually makes stuffs and entities out of actions and processes.

But the mentalists are not alone in the woods of confusion; the philosophers in general made the mistakes of making beings, stuffs, realities, out of abstractions. The materialists made space and motion beings, adding them to their matter to make up a real world; the dynamists and energeticists made forces and energies beings existing in space. The abstraction of force especially was stuffified, the passive force to matter and the active force to spirit, as we have seen. If forces can be spacefilling beings, why then processes, such as the mental, not also? Why should mindstuff be a greater mistake than the passive forcestuff of the materialists?

A monistic mentalism, postulating mind as the essence and being of the world, of which so-called matter is but a phenomenon, is not supernaturalistic, as no monism can be. It embraces the entire supposed mental world without there being a below and an above, a sub and supra. But no such monism was ever completed because mentalism originated as an adjunct to spiritualism and materialism. Especially was it atomistic materialism which has always called out an additional mentalism, because its mechanical theory of nature becomes unbelievable without the addition of an engineer to its world-machine.

This immaterial engineer over that machine became a supermundane mind, acting as the supernatural operator of the mechanical world. This is no longer genuine monistic mentalism, but a sort of dualism, but it was in this shape in which it was added to naturalistic Christianity, making this partly supernaturalistic. It was the Greek and not the Jewish Christians who made the church a super-

naturalistic institution and an enemy of naturalistic spiritism.

The confusion of spiritualism with mentalism has caused these applications of the term spirit: First spirit was a symbol for sunshine as the breath of the sungod; then it was generalized to a fundamental worldstuff, the world-spirit or ether; next spirit became mind, the greatest mistake of humanity, considering its consequences. In this last sense as mind, spirit was wrongly translated with ghost. The now prevailing theory of "spirits" is mentalistic, but in the sense of supernatural mentalism as a part of the dualism of "matter and mind."

The modern scientists object to it rightly enough, but the scientists become unscientific when they apriori also object to ghostology or "spiritism" just because a wrong doctrine has been attached to it, of which the facts are independent. It is true that mental beings, abstract beings are impossible and that supernatural things cannot exist, still there are ghosts, and it is not at all to the credit of the modern scientists that they allow themselves to be frightened away from the mediumistic facts by a false theory. Facts above everything.

Outside of speculative fiction in philosophy, there was another development which added to the growth of mentalism. In ancient times intercourses with ghosts were common practices. Most of the mediumistic intercourses were of the mental or "psychic" phases, animations, inspirations, etc., and in such processes of influencing the nerves of mediums, the ghosts appeared only mentally, while their bodily existence was not perceived. Since the people had no notion of substances except such as they could perceive with their senses, they gradually came to the conclusion, that the ghosts were but what they

showed of themselves, mentalities, mental beings, which at that time were called psychical or spiritual as explained above.

Since the opposition between supernaturalism as represented by the churches and naturalism in regard to the ghosts as represented by spiritism has become an open war between these two parties; it is required to gain a clear understanding of both of them.

Monistic mentalism is not supernaturalistic, as remarked before, but in the combination and dualism of "matter and mind," the latter takes the position of an overworldly entity. In fact it was materialism which caused supernaturalism as its complement. Monistic materialism had a material world-machine which was an universal perpetuum mobile. But the people could not accept that idea because it was contrary to their experience. No matter how simple their machines, they had to be designed, built, supplied with power and run by somebody. The modern scientists also say that a perpetuum mobile is impossible, at least in a small size, though many still believe in it in a large or universal size. At any rate the mechanical theory of nature was complemented by the doctrine of a supernatural engineer, and now the world-mind became that engineer.

Not all of the philosophers of old Greece accepted this combination of materialism and mentalism; for instance *Strato*, perhaps the greatest of them, was opposed to the mechanical atomism of *Democritos* and the mentalistic supernaturalism of *Aristotle*. He found the explanation of the world in the inherent forces and qualities of things or in the various conditions and designated the fundamental forces as heat and cold of which heat plays the active part.

But supernaturalism was adopted by the church and used for the suppression of naturalistic spiritism which interfered with the churches' monopoly of "the spirit world." Christian ghostology had happened once but should not happen again. It could not happen again if henceforth the spirits were supernatural mindbeings without natural forces to effect natural manifestations.

Christianity started as a reformed buddhism with natural ghosts blessed with the soulpiece and happiness of heavenly nirvana, but when the church adopted Greek materialism and supernaturalism, it turned against the original christian naturalism and landed in the supernaturalism of the dark ages, the shadows of which are still fighting enlightenment on the problem of our future existence.

It is this supernatural mentalism which is still called "spiritualism," though it does not teach that the fundamental substance of the world is spirit, ether or heatstuff, but that it is mindstuff operating with matter or coldstuff.

Nobody has been able to perceive and explain the supernatural mind; it is nothing but a matter of postulation and belief, added to materialism to overcome the difficulties of its mechanical theory of nature.

We are interested in the application of supernaturalism on the ghosts. If they were such mindbeings as pictured by that unscientific doctrine then modern mediumism and spiritism would be all fraud and delusion, because such beings could never have nor borrow natural forces to do what they are doing in mediumism.

Old spiritism was decidedly naturalistic and modern spiritism from its beginning has shown an inclination in that direction, but is burdened with sup-

ernaturalistic phraseology carried from the churches into this movement where it does not fit the facts.

The ghosts show themselves as beings entirely different from the phantasms they are pictured by the supernaturalists, which in fact could not show themselves at all. The ghosts are natural beings who have minds as they have all the other organic properties and organs, such as hands, feet, noses, brains, etc., of the species they belong to, be it birds, dogs or men, but they are no minds, "pure intelligences," no abstract mindbeings, because such beings are as impossible as swimbeings or jumpbeings. It takes an organic substantial body to swim, mind or jump. The scientists are right in their opposition to the notion of abstract beings, such as the spirits of church-supernaturalism, but they cannot use that objection against ghostology. The ghosts in their normal invisible condition are stuffy, physical bodies, occupying space.

If you call this position that the ghostworld is a substantial world "materialistic spiritism" then read my previous articles again in which it is explained that the worldstuff is not *matter* and that even a granite block is not a "material" thing, much less a floating ghost. We make a distinction between stuff and matter. The ghosts are stuffy and substantial, but they are neither material nor immaterial, because such a stuff as "matter" does not exist.

Genuine Spiritualism when applied to the ghosts, also means that they are stuffy bodies, consisting of etherial or spiritual stuff, also called lightstuff and astral substance. Only mentalism has so completely switched away from realism into the void abstractions of what is wrongly called "spiritualism" that it pictures its unnatural "spirits" as unsubstantial,



bodiless minds, existing outside of space and above nature as supernatural beings.

The history of philosophy shows that supernaturalistic mentalism, Greek in origin but adopted by church-christianity, has always been the reactionary enemy of the natural sciences and especially of natural ghostology, in fear of losing its principal strong-hold, the "supernatural spiritworld." The efforts of some "psychical researchers" to win the interest of the clergy for their hesitating balance between the natural and supernatural are all in vain, because the churches, representing supernaturalism, must always be opposed to facts and theories which make the ghosts appear natural. The church stands and falls with supernaturalism.

The scientists have rejected all supernatural notions and with them the ghosts, pouring out the baby with the bath. They went too far. The ghost's existence is natural and independent of supernaturalism. The natural ghosts are the products of the organic lifeprocess on earth, and it is the duty of real, unprejudiced, independent scientists to investigate them in the manner of natural philosophy, emancipated from disproven hypotheses, such as the materialistic, mentalistic and others.

## XII. Our Motherfather

Our daily experiences show us that there are two opposite forces in nature, an active force which appears as heat in different forms and a passive force which we perceive as cold, passive resistance, hardness, etc. Bacon called heat and cold "the two hands of nature."

These two forces take the position of counter-

forces in actions, and the great question of the philosophies which tried to explain the real world has always been: In what relation are these two forces to each other and to the absolute world-beings.

In ancient times it was impossible to determine the true meaning of these forces and their relation to that which fills space, because experimental science, investigating the world-stuff, was undeveloped. It took modern science to discover the facts which show the essence of the world-stuff, which was expressed in "the empirical laws of nature," though mostly with materialistic unfitting terms.

The professional "philosophers" still know nothing about it, but they no longer represent philosophy but a foolish wrangling over the question how cognition and philosophy are possible. They are paid for fooling their time away with the useless "theory of knowledge" instead of finding explanations of facts which may interfere with "established interests." Their connection with science is gone.

Modern science has made discoveries which require but logical interpretation to tell us the true principle of being and reality, which as the basis of a true philosophy will enable us to find what we want to know about life and death.

In my previous articles we have seen that the old philosophies took each of the counterforces for an absolute entity, materialism the cold motherly force which it stuffed to materia or matter, and spiritualism the hot fatherly force out of which it made first the breath or spiritus of the sungod and out of this a general world-spirit, a fatherstuff which as the counterpart to materia should have been called pateria but is still called spirit. Afterwards came dualism which accepted a mixture of both force-

stuffs as the spacefilling being, a mixture of "matter and ether" or matter and spirit.

I have called these old philosophies mistakes by saying that the world-being is neither matter nor spirit nor the mechanical mixture of the two, but that it is an infinite motherfather-stuff, matter-spirit, and it is now time to prove it. It is proven by the empirical "laws of nature", rightly interpreted.

I must now ask my readers to set aside for a while the belief that they are "no mathematicians" and enter with me the consideration of the principal laws of nature which are expressing in a simple mathematical way the ruling necessities for nature, life and death, as fixed by the essence and conditions of the world.

These laws were not drawn out of the "inner consciousness" of speculating "philosophers" who never explained a thing, but were the inductive results of scientific experiments with the space-filling being, tested and accepted by modern science. We start with the gas law which the English claim as Boyle's and the French as Mariotte's, a nationalistic egotism which does not concern us.

The first figure illustrates the law of the essence of the world-stuff, at least when that stuff is in the gaseous state. Part 1 shows a cylinder with a bottom and a closed piston. The air enclosed in this manner is a body, being a certain quantity of substance which in a certain condition is of a certain volume. The piston is shown at 0 which we call our zero and suppose that here the counterforces are equally strong. P stand for heat or the active expanding force which in general we call paterity, and M stands for cold or the passive resisting force which we call materity, not materiality. Each of these counterforces we have determined as a unit,

though they are independent of our units and numbers.

We now start our operation on this airbody and observe how it will behave itself. We press the piston down to A, thereby reducing the volume of the airbody by half. What has happened within this body? The entire quantity of its passive force,  $M$ ,

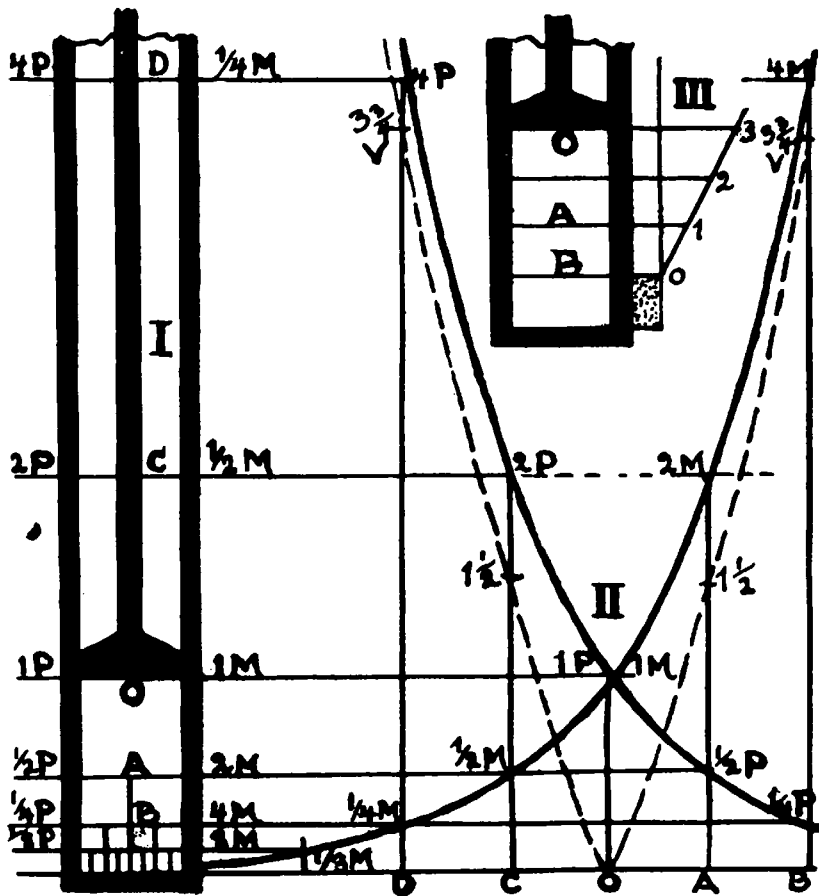


Figure 1.

is still there because on account of its passivity it had to stay. Being pressed into half the former volume it is now twice as strong as before, therefore, equal to  $2M$ .

But the active expanding force, heat,  $P$ , had to

partly get out and exert itself in expanding the surroundings to the same extent as the airbody was reduced, never allowing "empty space." The original amount of  $P$  in the condition at  $A$  is now halved because the volume is halved, and it is halved again because the cold is doubled. It is, therefore, but one quarter of the amount at  $0$  and since this is in half the former volume, its strength is now half  $P$ . This is not only logical but positively demonstrated by science.

Through this first and simple step in our experiment the world-stuff, at least the gases, were compelled to expose the worldessence which is no such an unknowable mystery as was pictured by some "philosophers" who did not know it.

We press the piston down to  $B$ . The passive force doubles again and becomes four  $M$  and the active force becomes one quarter  $P$ . At  $C$  we get eight  $M$  and one-eighth  $P$ . If we could press hard enough to carry this action into infinity, the passive  $M$ , resisting our pressure, would become infinitely strong and the active  $P$  infinitely weak, but both would always be there and neither would be absolute. Pure force is a mistake and so are all force-stuffs, such as matter and spirit, mistakes.

In the logical continuation of our experiment we can never reach a point where the expanding force, heat, is at a zero, unless we press this body out of space which though its passive force, increasing as we press, does not allow us to do. And as long as there is extension there is heat in direct proportion to it. The "absolute zero of heat" of the materialists, so much needed to obtain "matter" is an illusion as proved by Boyle's law.

Without much explanation the reader can see what happens when we let the piston jump back to

0 and then pull it up to C where we get two P and one half M, and then in thought up to infinity. M becomes infinitely weak and P infinitely strong, acting against our pull, but none can ever be obtained as a pure force. In fact, what we call forces are but tendencies of conditions, striving for normalcy, of that part of the world-being which happens to be in our tube and is compelled to become smaller and larger as we work it.

Part II of our figure illustrates the result of our experiment. Perhaps the reader can see it without much explanation. The limiting lines for the forces in the various conditions are opposite logarithmic curves and the two dotted curves are transodes which by their deviations from the lower axis represent the preponderant forces, active in nature.

We now come to a very important point: If at any time in our experiment we multiply the two counterforces, M and P, with each other they produce a constant product which in our case is made an arbitrary unit. Let us call this constant force-product *galom*, a new term of spiritistic origin for a new concept in philosophy which represents the revolution of philosophy caused by modern mediumism.

No matter how much the conditions and with them the volumes of our airbody change in our experiment, *galom*, the force-product, never changes but remains constant in space and time. *Galom* is the absolute world-entity, or in regard to nature the motherfather, the matter-spirit of the hermaphroditical world.

But while this constant essence is invariable, the dynamic factors of it, M and P, are allowed to change in such a manner that they are always *inversely proportional* to each other. Inverse proportionality within a constant product must now be un-

derstood by those who want to understand the new philosophy brought about by modern ghostology.

Suppose we call the constant force product, our galom, 64, then the factors of it could be 8Mx8 P or 4 Mx16 P or 2 Mx32 P or  $\frac{1}{2}$  Mx128 P or 1 Px64 M or any others which by their multiplication produce the constant 64.

The forces do not increase and decrease according to the mechanical law of addition and subtraction of the old philosophies, in arithmetical progression, but they do it in geometrical progression in accordance with the logarithmic law. They can, therefore, never be separated and each made a stuff, such as matter and spirit.

Part III of our figure shows the position of materialism towards our experiment. The enclosed airbody now consists of say one part of material atoms and three parts of empty space or ether, spirit, which makes no difference, because ether per hypothesis is resistless like empty space. If we now press the piston down to A two parts of the resistless escape or two parts of empty space are gone. If we press it down to B all is gone but the "atoms" which are now packed together solidly. Since absolute resistance is the essence of "matter", this clump of pure matter cannot be compressed any further. Even the "almighty" with his absolute activity could not influence this body of pure matter in that direction because here he is up against the almighty passivity of his counterpart.

Materialism and dualism are outlawed by experimental science. The American medium Slade was found guilty of fraud by an English judge who based his decision on the testimony of experts who said that "spiritism is against the known laws of nature" (of materialism of course). If they had nothing

else against Slade (all other testimony was in his favor) but those "known laws", he surely was innocent, because those laws are "unconstitutional". Since Boyle's law is scientific and true, the mechanical laws of materialism and this itself are untrue. The stuffication of the passive force is excluded, therefore, the world-stuff is not matter.

But the world-stuff is not all gaseous; small specks of it are liquid and solid, forming the celestial bodies. Does the same law of inverse proportionality of the counterforces hold good also in these conditions?

A gas can be made liquid by compressing and cooling it below a critical point. Interior tension now takes the place of exterior pressure. This is already partly the case with the different gases which according to Neumann's law show variations in the gas law in accordance with their conditions being nearer to or further from the liquidated state. But for all substances not gaseous another law of the same meaning covers this matter; it is Dulong and Petit's law which expressed in our language says that in all the chemical conditions of the world-stuff chemical cold and chemical heat when multiplied with each other, form a constant product.

The materialists who had control of scientific affairs at the time when this law was established expressed it in this way: "The product of the specific heat by the atomic weight is the same for all chemical substances." That constant product, our galom, they called "atomic heat" without being able to make it agree with their philosophy which requires the possibility of matter without heat or without one factor of the constant product. Not "spiritism" but materialism is an outlaw, and the next time a materialist talks about "the absolute zero of heat" he ought to be arrested for "contempt of court."



In regard to electricity Ohm's law says that the electrical factors are also inversely proportional, referring especially to active (negative) electricity, electrical heat, and electrical resistance (positive) electricity or electrical cold. If the active and passive forces in electricity (which in the fluid theory were called "positive and negative" which was wrong because there are no negative forces, all are positive) are inversely proportional, their multiplication product is constant and we have our galom again.

In temperature we find the same relation between the counterforces which is shown by the fact that in our experiment, above illustrated, we can substitute thermal action for mechanical action. Heating our airbody to 2 P drives the piston up to C or cooling it to 2 M down to the point A.

I am warned not to become "too technical" if I want to be understood by all the readers, I will, therefore, only mention a number of sublaws Avogadro's, Gay-Lussac's, Charles, Van der Waal's, Delaroche and Berard's, Clapeyron's and others which refer to special cases where apparent variations set in on account of varying physical, chemical and other conditions, not contradicting but substituting or complementing the three principal laws mentioned above. That these laws are mostly expressed in materialistic terms is a mere matter of phraseology and changes no facts.

All these special laws are now embodied in the one great law of the world, that in all possible conditions of the spacefilling being in this or any "other world," the counterforces are inversely proportional and their product, galom, is constant and absolute in time and space, is the absolute world-entity.

Six years a reward of \$1000.00, guaranteed by a

trust company in case somebody wanted it, was offered in vain to the official scientists for the disproof of this fundamental world-law, which we shall now make the basis for the explanation of the facts of life and death.

### XIII. Being and Reality

The Greek for being is *on* and the first branch of philosophy, which concerns itself with absolute being is, therefore, called *ontology*.

Since in modern times the space-filling being is called the world-stuff, ontology becomes the science of the essence of the world-stuff.

The second branch of philosophy is called *metaphysics* which concerns itself with that which is behind (meta) nature (physis). The origin of the word was little different but this is the sense in which it is used. That which requires, necessitates and causes the world process or nature, that which is real and acting, generating and creating, in one word the reality which is underlying nature, is the metaphysical.

The two old philosophies, materialism and spiritualism, are based on hypotheses in regard to the above two problems, as we have seen in previous articles; the first makes the passive force the essence of the world-stuff and calls it "matter", and the second makes the active force that essence and calls it ether, "spirit" as the symbol for heat-stuff. Dualism accepts both, coldstuff and heatstuff, matter and ether, and makes the world-stuff the mixture of them.

None of these old philosophies succeeded in explaining the natural world and some modern phi-

losophers became so discouraged that they concluded, the thing could never be explained, because every ontological and metaphysical suggestion broke down under criticism. Of course, if they could not explain, they were not philosophers; still there are "professors of philosophy". Some philosophers who tried to save religion against the attacks of science, proclaimed the world essence to be essentially "unknowable". If it were depending on the professional "philosophers", who still keep on wrangling over their foolish question how cognition and knowledge are possible in a world of "mind and matter", we would never gain a thorough knowledge of the world. But modern science which slipped away from them, went its own ways, taking the space-filling being in hand and experimenting with it, until it had to show up what it really is.

The result of the scientific investigation of the world-stuff was expressed in so-called "empirical laws of nature," the three principal ones of which are Boyle's in physics, Dulong and Petit's in chemistry and Ohm's in electrics, which have been illustrated in the previous article.

Scientific ghostology or the science of the ghosts which explains them as the products and their condition as the result of nature, is based on these laws of nature and the new ontology and metaphysics derived from them. Being and reality are now known and understood and we must become acquainted with that knowledge before we can explain and understand the process that is going on in the world and the final result of that process. To illustrate being and reality, another figure is required, because graphic illustrations are simpler than any amount of words can be, and have the advantage that they cannot be twisted and misconstrued.

Our second figure consists of three parts. Part I is again the geometrical illustration of Boyle's law. A B is the axis and the upright lines are ordinates which by their lengths represent the two counterforces, cold and heat, "the two hands of nature", which in reference to the old sexualistic symbolism

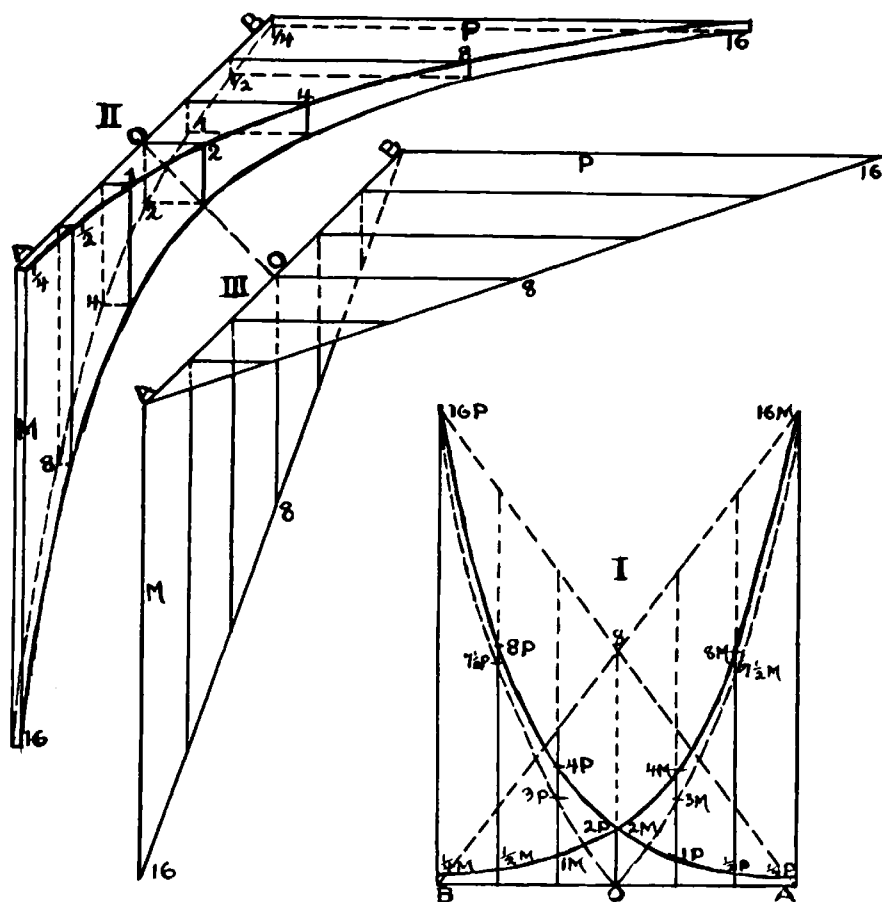


Figure 2.

of philosophy are called materity and paterity, M and P. To call them "materiality and spirituality" would be more popular, but these terms have each an absolute sense, excluding the co-relativity of these counterforces.

If we multiply M and P on any point of the axis,

we get a constant product called *galom* which in this case is taken to be 4 to avoid the idea that it is a unit, because it is independent of number-mysticism, such as monism, dualism, etc. The dualistic theory is represented by the two dotted straight lines, forming angles with the axis and giving a constant sum when the ordinates to it are added to each other. But the laws of nature require multiplication instead of addition of them, therefore, dualism is against those laws.

The two dotted curves, starting from O upwards, limit the preponderant forces, exertive in nature, but we will consider them later.

Part II of our illustration is an isometrical or perspective view of the laws of nature, which are really not the laws of nature as a process but the law of the conditions which are behind nature, or the law of metaphysics. A B is again the axis but the ordinates for P are now laid horizontally and those for M vertically. The constant product of M times P, equal to 4, is now represented by oblongs which by their varying forms represent the conditions of the world-stuff and by their sides the forces.

The counterforces are shown here as the varying dimensions of the constant cross-section of a body which could be extended infinitely at both ends, representing all possible conditions of substances in this and any other world. No matter where we crosscut this body the section is always of the same size of 4, only the forms, representing dynamic proportions, are varying. The constant section represents *galom*, the constant force-product in the "empirical laws of nature".

Part III is the figure of dualism. The ordinates on the axis when added give a constant sum of 16; they represent two forcestuffs, such as matter and

ether, and their constant sum means the complete filling of space by them, as is also meant by the constant products of Part II. But if we multiply the ordinates as factors of being, we produce varying sections; multiplication though has no sense in this case because we have here two stuffs which are not related to each other as factors nor in any other way except that they both exist and fill space together. Of course, dualism dates from times when no laws of nature were established.

We know that it is not the addition but the multiplication of the sides which produces the section of a body. The essence of the world-stuff is that which it is on the average, no matter where or at what time we may section it to see the inside. Dualism offers no such section because it has but the appearing sides of reality of which it makes two entities or stuffs. It remains on the surface, because by adding the sides it obtains nothing space-filling or stuffy. The stuffing of the forces themselves is a logical impossibility. We can look from below into the hollowness of dualism; a space-filling stuff is missing, present are but two crippled abstractions of conditions, crippled in direct violation of the modern "laws of nature".

Neither the onesidedness of monism nor the two-sidedness of dualism represents the stuff-essence because this is sectional. Multiplication instead of addition of the counterforces is the true principle of philosophy.

In dualism the two supposed absolutes are extremes; at A is pure matter and at B is pure spirit, and between them are the mixtures. All monisms and dualisms are extremistic philosophies, having but mother-stuff, matter and father-stuff, spirit, without hermaphroditical correlation.

If we return to Part II we find that here are no zeros nor extremes. Never can there be a point in the represented row of conditions where there is but one force and the other missing. We may in thought increase *M* as much as we please, we must inversely decrease *P* to the same degree but can never get rid of it because it is an indispensable factor of being. Neither of the two forces can ever be that being, though all the old entities were force-stuffs. Study the figure which tells you more than words can do.

The *on* or being is represented by the constant section as the constant force-product, our galom, the essence of the world-stuff. It is absolute because it has no relations to anything, all relations being within the conditions of stuff or proportions of forces which form the differences in the world. As far as galom is concerned, there are no differences; uniformly it extents in time and space which do not exist for it. A cubic foot of granite is just as much of this being as a cubic foot of air, only the dynamic factors, maintaining uniform being in all happenings, differ in these various conditions, but always within their absolute product which can never be changed. It allows the differences of the force-relations because it is no power; if it were it would not be absolute but related to something to which it were a power.

The trouble with the old "absolutes" was that they had some relation to something else, matter had relation to space and motion, spirit had relation to matter, etc, and all had relation to time and space, therefore, none was absolute. Galom is independent of time, space, conditions, and processes. It has no properties nor capacities, it is simply the to-be of the being world, it is pure being.

So much for ontology and now to our metaphysics. The counterforces which we induct from the conditions of the worldstuff are abstractions which we need for explanations; they are inversely proportional to each other, sometimes the one and sometimes the other being the stronger one. These dynamic conditions, loose and latent, are the temperatures including the electricities, and the chemical and latent conditions forming the many substances, which the materialists call "atomic aggregates of matter". Between them all is a point of indifference or dynamic equilibrium, represented at point *O* of our figures. On both sides of this point are what has been termed the *polarities* and their towardly opposition is the antipolarity in small parts of the world, apparently limited to the celestial bodies, their atmospheres and the nebulae.

Since both forces are on the average equally strong and important but towardly opposite, they include the necessity of establishing dynamic equilibrium at the zero condition where neither the one nor the other is preponderant. This necessity of equilibration is expressed as magnetism: gravity, repulsion and attraction. Materity *M* attracts paterity *P* and repulses *M*; *P* attracts *M* and repulses *P*. The preponderant energies exert themselves in nature as the tendencies of conditions and their desires for equalizations.

Since the forces as essential factors are inversely proportional, the magnetic energies representing them, repulsion and attraction are so also. No attraction without repulsion and vice versa; their equality is indifference.

Without going into further details, it follows from the above that galom, the essence of the worldstuff is not the cause of nature nor is it affected by



nature, remaining constant in time and space no matter what happens. But the dynamic conditions of the world-stuff which may vary infinitely as far as galom is concerned, form two equally important realms of antipolarity and these are the cause of nature, the metaphysical reality. The world is partly out of dynamic equilibrium which is the causeless cause of nature, causeless because all causation is contained within that inequilibrium which, therefore, must have existed from eternity but is reducing through every action that happens. A supermundane "first pusher" could not have caused it, because the infinite world-stuff leaves no standing place for him. We are here concerned with science, not with poetry, even if we call that antipolarity our "mother-father."

In order that something may happen in this or any "other world" there must be a meeting of two anti-polar conditions and what then happens is the equalization of these conditions, including the equilibration of the forces in them. Nothing else ever happens in reality, because all formations, motions, changes of circumstances, etc. are mechanical matters in time and space, not essential but accidental, which in an equilibrated world would be missing.

For my purpose of explaining nature as the process of creating the happy ghost-world out of the raw material of antipolar conditions, it is sufficient to settle these definitions: The being or essence of the world-stuff is the constant force-product contained in "the empirical laws of nature" which are formulated inductions from scientific experiments, tested and accepted by official science but still expressed in unfitting materialistic phraseology. This constant force product, galom, is absolute being, independent of time and space, conditions and rela-

tions, processes and life; it simply *is*. Considering its extension we call it stuff, because it fills that extension which in the abstract we call space.

But while this essence of the infinite world-stuff, which is not a material but a galomal stuff, is absolute and constant, the abstracted factors of it, which appear as counterforces, may vary immensely within this constant, but must vary, therefore, inversely proportional, forming the different conditions of the galomal world-stuff and the metaphysical antipolarity which is the reality that is active in the world, and the actions of which constitute nature.

Before concluding this article on reality we may glance at the latest speculations of some natural philosophers. It is the electronic speculation. Since Roentgen's X-rays were beyond the materialists, the old-fashioned indivisible material atoms have been made divisible, not infinitely but smaller than the old extreme smallness. The atom has been cut up into two or more corpuscles, one of which forms the nucleus and consists of "positive" electricity, and the others which rotate around it like planets are "electrons" consisting of "negative" electricity. Since electricity is abnormal temperature, so-called "positive" electricity is electrical cold, matero-electricity, and "negative" (it is as positive as the other) electricity is electrical heat, patero-electricity. We have here again the dualism of matter, cold-stuff, and spirit, heat-stuff, all enclosed in a composite atom. But these electrons may be cut up by other speculators into still smaller units, because logic does not prevent them but allows them to keep the splitting business up infinitely. All that is gained by this speculation is an indirect acknowledgment of antipolarity as the basis of nature.

In the next article we shall consider the third branch of philosophy which the Greeks called *physics*, the science of nature.

## XIV. Nature

The original meaning of the word nature, from *natura*, dating from matriarchal times, was birth or birthgiving, meaning that the world-mother, matter, created all things by giving birth to them. Nature now includes the entire world process, everything that happens in the infinite world, including the so-called worlds of the mortals and the ghosts.

Since the essence of the world-stuff is constant and that stuff continuous and symmetrical, there are no differences in the world but those of conditions. Nature, therefore, can consist only of changes of conditions. Which direction has this process? Three answers have come to us from olden times:

First, nature has the direction from the warm and soft to the cold and hard conditions, is, therefore, a general materialization of the world. The Kant-Laplace theory of the origin of the solar system is the principal representative of this theory which is in conflict with the later theory of the indestructibility of heat.

Second, nature has the opposite direction from the cold and hard to the warm and soft conditions, is, therefore, a general spiritualization of the world. "The world fell into matter" and nature is now the process of spiritualizing the fallen materialized world. This theory is hardly developed though

some scientists believe in self-transmutations from heavy and hard substances to light and soft.

Third, nature is a continuous pendulation in the above two opposite directions, an everlasting forward and backward process, never producing anything that is lasting. This theory is the most popular. If it were true final products of nature, such as lasting ghosts could not exist. Since they do exist no nature-theory can be true which excludes their production.

Before criticizing these old theories of nature of the extremistic philosophies,, let us consider the modern theory based on the metaphysics explained in the previous article.

We have seen that the counterforces, cold and heat, as factors of the constant force-product, galom, which represents the essence of the world-stuff, vary inversely proportional within this constant, forming the many conditions which divide into two realms of opposite polarities. In the one realm, the passive, the resisting force, the "material," is overweighing the active force, the "spiritual," and in the other realm the opposite is the case. These two realms of opposite polarities form the antipolarity in small parts of the world which is the metaphysical reality that necessitates and causes nature for the object of equalizing the conditions and equilibrating the counterforces of the world-stuff.

Nature, therefore, has the direction from both sides of the inequilibrating conditions, or from both sides of antipolarity to the middle, the point of dynamic equilibrium or apolarity, where the opposite forces balance each other in the condition of satisfaction and happiness, the object of all action and strife.

The metaphysical laws which science inducted from experiments with the world-stuff are wrongly termed "laws of nature," because they refer to the reality behind nature and not to nature as a process. These laws are now all included in the one world-law that in all conditions of the space-filling being the counterforces are inversely proportional and their product, galom, constant and absolute in time and space.

Nature is the process of equalizing the antipolar conditions, and the law of equalization is the law of nature. It is the made formula which expresses the necessities ruling that process, enabling us to predict what will happen if the circumstances are known.

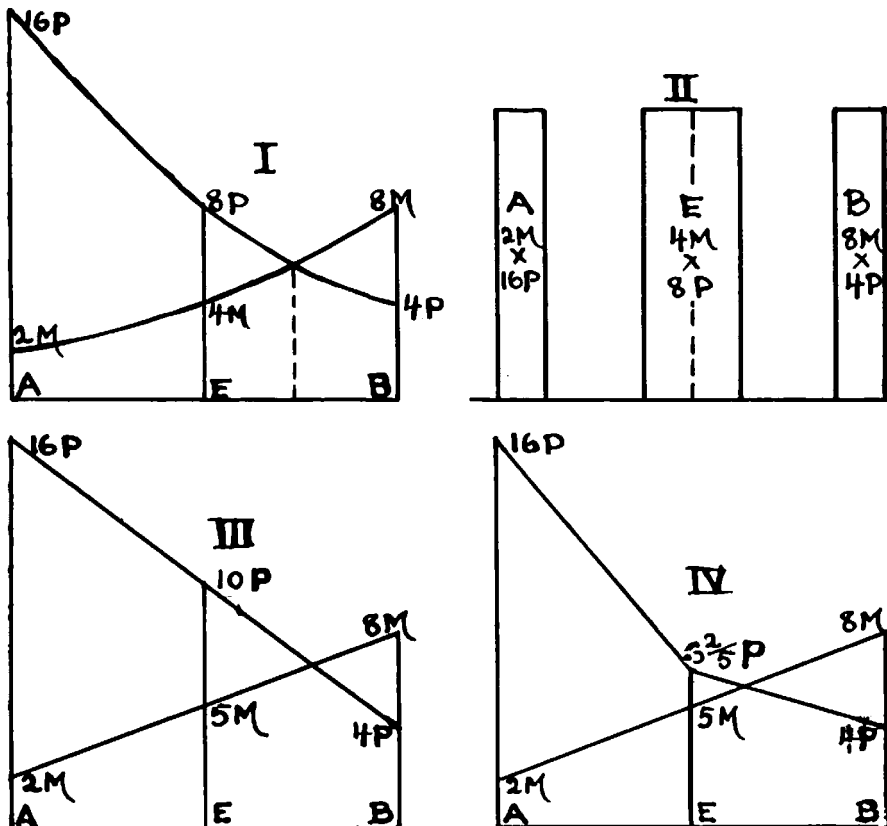


Figure 3

To simplify the explanation of the law of nature we need another figure. Part I shows the law which follows from the new metaphysics. On the axis *A B* are erected three double ordinates of which that at *A* represents the forces of one element, that at *B* the forces of another element and that at *E* the forces of the product of the equalization of *A* and *B*. In each case the product of the forces is 32, representing the unchangeable essence of the fundamental stuff of these substances. The connecting lines are the logarithmic curves which we had in the previous figures.

Part II shows the equal quantities of the elements and the double quantity of the product. As far as these quantities, measured by volume, not by weight, are concerned, it is a matter of mechanical addition, but in regard to the forces it is not mechanical. After equalization has taken place at *E* the forces are the mean proportionals of the forces of the elements.  $2M$  is to  $4M$ , as  $4M$  to  $8M$ , also  $4P$  is to  $8P$ , as  $8P$  to  $16P$ . The constant product is upheld as required by law and the forces remain inversely proportional.

Part III represents the dualistic law. The two elements are now mixtures of two entities, say of matter as the passive and ether or spirit or heat-stuff as the active entity. When the elements are now "combined," as the world-mechanics say, these entities in the new mixture at *E* are on the average equal to  $5M$  plus  $10P$ . Their sum is constant but if we multiply them as required by the "empirical laws of nature" the product is 50 instead of 32. All dualisms are outlaws.

The two "laws of persistency" of dualism, that of matter and that of energy, heat, spirit, require mechanical addition of these entities and allow of

no multiplication. Instead of two separate persistencies we have but one, that of the galomal world-stuff. But the forces, mere abstractions of tendencies in conditions, have no being of their own, are no persistent stuffs or entities; neither are they destructible because they are no properties but essential factors, reducing as required to maintain their constant product, galom, the essence of the world-stuff.

Part IV shows Richmann's materialistic law of equalization. We now have but one persistent entity, matter, while everything else is "properties of matter" and as such destructible. The matter in the equatum, therefore, is equal to that in the two elements or per volume  $5M$ , but the other factor, "specific heat", is partly annihilated, reduced from  $10P$  to  $6\frac{2}{5}P$ . This is done because when that law was formulated, the law of the constant product of "atomic weight and specific heat" as the materialists call it, was known. But the law of "the preservation of energy" was not yet formulated, therefore, heat could still be destroyed without it being unlawful.

Materialism explains heat as motion of its material atoms and motion is an abstraction not an entity, is, therefore, destructible. It is, of course, taken for granted that nothing escapes in this case of equalization, otherwise it would not be a complete equalization but accompanied by a change of states of elements before that process takes place, as often happens. Oxygen often changes to ozone by letting a large part of its latent heat go before it enters a chemical equalization, which then takes place between ozone and the other element, volume for volume.

Returning to part I which represents the only

true law of nature in agreement with the metaphysical law as the generalization of the "empirical laws of nature," we find that the counterforces, *M* and *P*, as tendencies in conditions are of equal importance but of opposite characters, always aiming to establish and maintain their equilibrium in the normal condition between the two polarities where there is apolarity or non-polarity at point *O* in the former figures.

This process of equalization of antipolar conditions, striving for apolarity, constitutes the nature in the world. Everything else, such as motions, formations, organizations, etc., are but mechanical circumstances in time and space, and their laws are the mechanical laws in nature not the law of nature.

The materialists, having no active force, only the passive force of their matter, treat motion as a force and call the science of motion "dynamics" while the proper name for it is kinematics. Since motion is mechanical, they make their false "dynamics" a part of mechanics, the science of the motion and rest of bodies. Our dynamics or science of forces is no part of mechanics but has its own laws as shown above. The "mechanical theory of nature" of the materialists and their "mechanical laws of nature" are now proven to be wrong, and "spiritism" may still be within the true laws of nature, even if that English judge who found Slade guilty of fraud said it was not. But that judgment shows how important it is for scientific ghostology to have the law of nature formulated correctly.

When we now look at the world-process or nature we see in it multiform actions and changes which on this earth are divided into two forms of life, the inorganic and the organic. It is not required



to enumerate the details. Official science does not claim to know much about the cause and result of life but knows a great deal about the course of it and every educated reader has a general view of it. For an understanding of nature it is not required to know all the names of chemical substances or stars or animals, etc., but to know and apply the general principles of all that exists and happens.

Inorganic life, the elementary and by far the most extensive form of equalizations, takes place first in the loose conditions, temperature and electricity, and when this has reached a fairly equalized or mild state, is followed by the more difficult equalizations between chemical substances in the chemical processes, often accompanied by changes of latent states.

Between equal conditions no life takes place; a requirement for life is the meeting of unequal, especially antipolar conditions. But the unequal conditions need not always be from the two principal polarities but may be from subpolarities of the chemical periods, a matter too complicated for my present purposes.

It is now generally recognized that inequality of conditions is required for actions. The energetists who followed the broken materialists expressed it in this way: "In order that something may happen there must be present two different intensity-factors of energy." We say—there must be present two antipolar conditions. What then happens is their equalization. Nothing else happens, not even in the brains of the most unworldly supernaturalist, no matter how wrong his thought may be in forms.

Organic life, protoplasmic, vegetable, animal and human, is based on the inorganic as the more ap-

propriate continuation of it for reaching the final equalized condition.

The various chemical conditions required for life are in chaotic distribution and cannot come together in the required manner. To overcome this difficulty self-working natural laboratories evolved which gained the abilities to collect, prepare and introduce these many substances into their inner process of dynamic equilibrations.

The transition from the inorganic to the organic forms of life is represented by small slime-bodies which originated in shallow waters under the influence of sunlight. It happened in consequence of the washing together of many different substances dissolved in the water. When the washing together of substances did not bring some substances wanted for a higher life, these slimebodies extended parts of themselves to reach and fetch such substances near by, which attracted them and were wanted by them. These extended operating parts became the rudiments of organs and from that stage of evolution we may call these bodies and their substances organic which would have no sense as long as they had no organs.

After another long development, these slimebodies gained the ability to move around for the collection of chemical substances wanted for their life-process, or to extend parts of themselves into the ground to find them there. Finally these simple organisms completed their lives through inner parts of them reaching chemical apolarity and then passing out as ghosts, entering the first ghostworld in the earth's atmosphere.

To continue organic life, the evolution of sexuality was required. When our theoretical slime-body had nearly reached the equilibrated state, get-

ting ready to die, its chemical cold was attracted by the warm south and its chemical heat ("specific heat") by the cold north. This body now polarized as infusoria do under electrical influence. The two halves, pulling in opposite directions, separated at the neutral section between them, which caused the ghost to escape. But the two parts left behind were no corpses but started life again as two new individuals, until they were ripe, then dying, polarizing and becoming four new individuals.

This was the form of progeneration of the lowest organisms from which developed the sexes of the higher, up to man and woman. Organic evolution is now an established fact of science.

The abilities of minding the circumstances and facts in which life took place was developed from the magnetic energies, attraction and repulsion, which became liking and disliking, the leading motives in any life. We find them already in inorganic life, for instance between different electrical conditions which show love, striving together, life of equalization, indifference and separation. Pairs in temperature and the chemical conditions have similar lives and their compositions in organic bodies develop instincts and mentalities.

No matter how complicated organic life may be in its highest forms, the human, there is not a substance in it which is not directly or indirectly produced from inorganic substances and no force nor energy which is not a factor of stuff-essence, such as chemical cold and heat, or an energy of magnetism, such as attraction and repulsion.

And the object of all the trouble is the production of apolar, happy ghosts.

## XV. The Products of Nature

There are two different theories of the dead, the naturalistic and the supernaturalistic. They cannot be compromised because if the one is true the other is false. The naturalistic theory of ghosts was the first and is now the modern, while the supernaturalistic belief in mindbeings, called "spirits," is that of the dark ages and their remaining shadows. It originated with the Greeks and was adopted by the church though it is unchristian.

We are advocating the modern theory of ghosts which does not differ from the ancient in regard to the conception of the general condition of the ghosts, which again is nirvana, nor in regard to the location of the ghost-world, which again is the "under-world"; but the modern theory treats the whole subject in the manner of empirical and theoretical science. This special branch of science, dealing with the ghosts, is *ghostology*.

The ancient and christian conception of the dead was based on extensive experiences in mediumism and was, therefore, empirical and natural. For the same reason modern "spiritism" is naturalistic because it is based on experience, and whatever happens and is experienced is natural.

Supernaturalism on the other hand is no empirical theory but a wild speculation which strips the ghosts of anything natural and makes substanceless spirits out of them, which as supernatural minds are outside of the natural world. It is, therefore, anti-empirical and opposed to mediumistic exper-

ience, trying to suppress it because it cannot disprove it.

It could not be avoided that this unscientific notion of "spirits" as supernatural minds that were neither alive nor dead in the natural sense, was carried from the churches into modern spiritism where it formed the obstruction to a scientific treatment of death and the dead. Supernaturalism has always been an enemy of science. The supernaturalists in the churches try to uphold the dark ages and would burn the mediums as witches if they still had the power to do it.

A scientific ghostology is the worst thing that can happen to them because it takes away from them the only part of the world, science had so far left them. Although diabolology, presupposing some sort of natural devils, was inconsistent with supernaturalism, the church used it as a scarecrow on the field of mediumism against spiritism. But in regard to the new ghostology the church supernaturalists have been perfectly quiet because there is nothing they could do against it. We can neglect them and return to our own philosophy of life and death.

The Sphinx asked: Whence do men come from and where do they go? The old philosophies could not answer the sphinx-question and are still up against it.

Whence did we come? Some said—from a world-mother, others—from a world-father, and others—from a pair of world parents. But they all were stuck in mechanism and could not apply their mechanical laws to the principle features of organic life. Especially were they unable to show the transition from inorganic to organic life which was required to answer the first part of the question.

Where do we go? A few philosophers were satis-

fied with going to the grave. If besides the rotting corpses there were other parts of those who died, parts that went to another location and condition, these philosophers did not know what to do with them. They could not answer the second part of the sphinx-question.

Independent of the failures of mechanistic philosophies and their supernaturalistic additions, the people, led by their mediumistic experiences and common sense, came to the reasonable answer: We go into nirvana in the underworld! More poetically, the ghostworld, where the products of life went to, was pictured as the restful elysium, the beautiful paradise of the angels, the eternal soulpeace and bliss in heaven, the happy blessedness of the believers, etc.

In the fourth article the old conception of the condition of the dead products of life, the angels, good, bad and others, was mentioned as nirvana, which represents the only natural conception of it. Some materialists have tried to make non-existence out of it by twisting extinction into nihilation. Their sophistry was not clever enough in this case because they had history, language and logics against them. Extinction refers to a process in time, such as the life-fire, and nihilation refers to a thing in space, such as a body.

Of course a part of our present body will be destroyed, but another invisible part will become a ghost as the product of the life struggle, and nirvana refers to the final condition of that ghost as the extinction of the lifefire which produced it.

Prof. Max Mueller, prominent student of the subject, says that nirvana means the completion of life and the extinction of desires and passions, but not

to the extent of the extinction of personal consciousness of the ghosts.

The Arian *nir*, meaning *out*., was changed to the Latin *dis*, and nirvana became disvano and through a row of dialectic changes became dauthus, dauth and death. Nirvana and death do not mean the process of dying, often wrongly called "death," but they mean the final condition of the ghosts as the dead.

There is no sense in calling the corpses the dead, which was caused by materialism, because they consist of very lively substances that soon strive through other forms for nirvana. Death does not mean a process, such as dying, but refers to a condition as the result of the life-process. The dead ghosts, therefore, are not in that process anymore but are the final products of it. They are dead because they consist of substances of the organic zero-group, zeron, which has some similarities with the inorganic group of dead argon.

None of the horrors the church connected with death to frighten its skeptics, were included in genuine nirvana, which was the same for sinners, saints and sensibles. When we explain nirvana we explain "the heavenly happiness and eternal bliss" the Jews and Christians inherited from buddhism. Ethical questions have nothing to do with it and nature, being no church, condemns nobody. It is not a moral but a chemo-physical process that leads up to nirvana.

We will best understand the condition of the products of life when we understand the process that produces them out of the raw material of anti-polar substances of the earth, its atmosphere and the heat that comes from the sun. The life of an individual organism begins with the combination of

the male and female generative substances of lively antipolarity. Forming a new cell of life it has become an individual, immediately continuing life through nourishment from the mother. If killed before born the ghost of the child lives on and becomes a full grown person in the ghost existence. Women have been put to shame in seance rooms through hearing of their "nameless children" of abortion.

When born the individual begins eating, drinking and breathing antipolar substances as the continuation of the act of its generation. It enters the liveliest time of life, the restless childhood, and when through with it quiets down to maturity. Sexual productiveness and labor follow and the abilities of people are highest when they not only have to maintain their own lives but also produce and raise their children. When the family is well advanced the parents pass the culmination of their abilities.

With the further advance of equilibrated ripeness of their own interior bodies for the production of which the whole difficult life-process takes place, the productivity of men diminishes, first the sexual then the muscular and finally the mental which was developed to lead the others. There is no natural necessity for much productivity any longer, and as nature acts by necessity only and as this determining necessity means equilibration of the counterforces, it wastes no forces with a nearly ripe individual whose very ripeness, if understood as near-apolarity, excludes the possession of strong polar forces and exertive energies. We know how unproductive the old man becomes also mentally.

When he now dies and leaves behind the most polar and active parts of his substances, he be-



comes a ghost consisting of that nearly apolar body that had developed in him. Strong antipolarity is now missing and as this is required for any activity, mental included, the ghost is very unproductive, far more so than the oldest dotard we can imagine. The experiences of modern spiritism have abundantly shown the mental unproductiveness of the dead for all those who can judge without blinding prejudices. Supernaturalistic spiritualists blame the mediums for it but their whole conception of their "spirits" is false.

As the old man when he is healthy does not feel nearly dead but as if he could still advise and guide his boys in their business if they would only let him, so the ghosts are immensely overrating their mental abilities and believe they are our inspirators, guides and guardians, while in reality their influence on our world is about equal to nil. It is so little that if the ghosts did not exist tomorrow, the living would not notice the difference, except that a few mediums would wonder why they lost their mediumship.

But this unproductivity of the final products of life is not to be misunderstood, because it means the final satisfaction and happiness of them, requiring no more struggle and labor and, therefore, no more abilities for them. What do we really want? Happiness of course. Dynamic equilibrium, the final result of life, is the final and lasting happiness.

The goal of all our strife and labor is not a capacity or ability but a condition. We want to be satisfied and happy. The heavenly bliss and happiness the ancient spiritists, including the genuine Christians, were hoping for, is not a matter of mental or other labor but of accomplishment and bliss in rest.

The abilities of organisms, including the mental, were developed in the struggle for happiness and naturally they terminate where lasting happiness is attained in permanently fixed chemical apolarity. Call that condition nirvana or death, it is the only one which secures happiness, and a fool is he who wants anything else but happiness.

Some communicating ghosts make extravagant pretensions of a "higher life," not merely in happiness but in abilities which of course have no value except for reaching happiness. They claim not to be dead but livelier than the living, especially with their minds. What for? Just for the fun of it? Because there is no other object, they having reached all there is to be gained by any sort of labor. The facts though are against these pretenders because they show them with unproductive minds.

The ancient folks who observed them well were right when they called their condition nirvana or death. The young ghosts have to go through a certain life that is adjusted to the conditions over there and runs parallel to ours, but the old ripe ghosts are through with it and with the trouble of securing the provisions for it. The food of the young ghosts consists partly of the vapors of our food, which caused the sacrifices, and mostly of vegetable and perhaps animal ghost-substances. But, as a whole, this food is not far enough in the polarities to furnish them with such intensive energies as we get from our very antipolar food.

Yet the young ghosts have a life running parallel to ours; they have their love-affairs but produce no children, and they have their studies but produce no new ideas of scientific importance, therefore, do not communicate any to us. The productive work is done in our world of strong intensities. At the

same age when we "grow old," the ghosts do so and at the age of about 150 years they gain the final normal condition, after which they change but slowly, because the object of life is reached.

The happy because, satisfying condition of the ghosts as the result of the lifeprocess they have gone through, was described by Buddha as follows: "Suffice it to know that nirvana keeps from danger, grants security without fear and gives happiness." It was no speculation of Buddha, if such a person ever lived, but was the general conclusion from mediumistic experiences and fully agrees with what the modern ghosts say about their conditions.

In nirvana the raging process of nature, our laborious life with all its troubles and dangers comes to an end, wherefore the ghosts are out of danger and "kept from danger" of being disturbed in their existence and peace; in nirvana the "security without fear" is established, because nothing more can happen of any account; nirvana, therefore, gives lasting happiness.

In order to understand "the nature of the ghost-world" we must keep in mind that life on earth which produces it, is based on the existing antipolarity of stuff-conditions and consists of their equalizations and the equilibrations of the opposite forces of them.

The nearer the life of a natural laboratory, an organic body, attains in the dynamic equilibrium it is striving for, the more it reduces its polar intensities and its nature, until in the ghost existence the final condition, non-polarity or apolarity, is reached where life comes to a standstill because it has attained its result.

Looked at it in the sense of teleology or the belief that there is a purposer and a purpose in nature

antipolarity becomes the purposer and the happiness in death the purpose.

To expect productivity in any line, mental, sexual or other, of the dead products of life means that the dead are not dead but alive. The supernaturalists by such notions show their ignorance of nature and its modern laws. Naturalistic Nirvanaism, the general conception of the condition of the ghosts, was the true conception, which the church supernaturalists could spoil but not remove because it has lasted to the present day as the belief in eternal bliss of the angels.

According to the mechanical theory of nature of the materialists, life in any form, inorganic or organic, could have no lasting result, no permanent products in the form of "immortal" beings. Eternal change and action, consisting principally of mechanical additions and subtractions of unchangeable atoms, was the only lasting feature of the materialists senseless nature and useless life.

Materialism broke down under "Ignorabimus" and was followed by modern energetics which, if consistent in its own conclusions, can no longer maintain the universal perpetuum mobile, but must admit a goal, result and product of nature. It teaches that nature consists of "the equalizations of different intensity=factors of energy". It recognizes as final result of this process an inorganic entropy or equilibrated state of its energies. This theory of entropy has generally been accepted by the scientists but only for inorganic life.

In regard to organic individualized life the scientists who are energeticists hesitate to draw the same conclusion, because it would lead to a "radicalism" which most of them are not permitted to show if they want to keep their jobs. But the entropy

organic life leads to was recognized long ago. It was called Nirvana, the heavenly blessedness of resting peaceful ghosts.

Christianity inherited the idea of Nirvana from buddhism and described it as eternal rest, soul-peace, heavenly happiness, etc. of the ghosts, but the priests promised it only to their believers, making nature a part of their church. For the unbelievers there is no non-burning, no happy nirvana, but the contrary, an ever burning fire.

A different situation was created when the church adopted Greek materialism and supernaturalism. In regard to nature the materialistic mechanical theory was accepted which allowed no lasting products of nature, while the ghosts were now made supernatural souls, the existence of which did not depend on nature. The ghosts as essential souls or minds became unnatural beings independent of organisms. It does not seem to be understood by many "spiritists" who claim the naturalness of their spirits, that the notion of spirits as abstract souls, minds, etc., the mentalistic theory of spirits, is supernaturalism pure and simple.

The supernaturalistic theory, carried from the churches into "modern spiritism," does not conceive the ghosts as products of nature or in general as natural beings but as supernatural minds, wrongly called "spirits", which are not in nature but above it, not produced by nature but in some way of pre-natural existence. The very fact that the ghosts claimed to be natural, contrary to church teachings, made the church the enemy of mediumism and ghostology. The spirits were appointed as the machinists of the human machines. The question why the "spirits" should trouble themselves with running such stupid machines is not answered, but it

looks as if they get tired of it and get out of them sooner or later, after which they are again pure bodiless supernatural souls who are then made responsible for the manner in which they ran their machines.

The nature of such "spirits", who are no ghosts, could never be known because they have no nature. The supernatural postulation is a matter of belief and not of knowledge, therefore, a "science of spirits" is out of order. But since supernaturalism was based on mechanistic materialism, being the complement of it, it lost its ground with the fall of materialism. Only such human machines as pictured in the mechanical theory of nature require mental machinists. By separating dynamics from mechanics and knocking over the mechanical theory of life, the ghosts lose their ungrateful jobs as supernatural operators and become natural themselves, (which in fact they always claimed to be).

The naturalistic theory, old and new, does not conceive the ghosts as mind-beings, abstracted souls, bodiless spirits, etc. but as substantial natural bodies, consisting of general worldstuff, the essence of which is now proven to be galom, the constant force product. As far as the stuffessence is concerned there is no difference between the ghost world and the world of our sense perception, because that essence extends uniformly in space and time and such forcestuffs as matter and ether with their supposed essential differences, the one as coldstuff and the other as heatstuff, do not exist. The only differences in the world are those of conditions which, considered dynamically, mean proportions of the opposite forces. All that happens in our or any "other world" is equalizations of varying condi-

tions and equilibrations of different force proportions.

According to the naturalistic theory the ghosts are no managers of human machines but they are themselves human beings as the final products of organic, selfworking, chemical laboratories.

It was inevitable that the supernaturalistic notions of the dark ages in the shape of mentalism, wrongly called "spiritualism", breath-theory, were carried into modern ghostology which then was called "spiritism". It was also to be expected that the authorities of teachings would object to it. The materialistic scientists who reject supernaturalism objected to spiritism, in this respect called spiritualism, because supernaturalism was attached to it. The church rejects spiritism because the basis of it, the mediumistic facts are natural.

We care for no authorities except those of facts and the truths inducted from them; therefore we are now concerned with naturalistic ghostology, the outlines of which are as follows: The absolute essence of the spacefilling being or the infinite worldstuff which leaves no room for the existence of anything else, is the proven constant multiplicative product of two counterforces, the passive force called resistance, cold, materity, etc., the unscientific stuffication of which produced "matter", and the active force called heat, paterity, etc., which in old philosophy was stuffied to ether and spirit.

The modern empirical laws, principally the laws of Boyle in physics, of Dulong and Petit in chemistry and of Ohm in electrics, show these forces not as stuffs and entities but as the opposite factors of the constant, unconditional, absolute forceproduct which is now generalized and called *galom*. The materialists, to whom it was an inconvenient puzzle

which did not agree with their "first principles", called this constant product "atomic heat," respectively "molecular heat" and avoided its revolutionary importance by simply making nothing of it.

The opposite factors of that constant galom, which in adaptation to the old sexual-symbolical form of philosophy have been termed *materity* (not materiality) and *paterity*, are inversely proportional within the constant which means that multiplied with each other always produce that *galom*. Their proportions to each other form the different conditions and substances in that part of the world which is out of dynamic equilibrium, especially the celestial bodies and their atmospheres, and the nebulae. These dissatisfied conditions arrange in two opposite realms of polarities which form the antipolarity in the living part of the world, and this antipolarity is the metaphysical reality which requires, causes and runs nature, including human life.

After having galom as the absolute being and reality as the existing antipolarity of conditions, it follows nature as the worldprocess of equalizing the stuff-conditions and equilibrating the opposite forces, materity and paterity.

The course of nature in its two forms, inorganic and organic life, including the sexual and mental features of it, is complicated, but its outer appearance, especially in its mechanical aspect, is well known to official science. But its cause and result are not known to that science.

Limited within the belief in one or two force-stuffs, such as matter and ether, and in the following mechanical theories of nature, with, or without the complementing addition of supernatural mentalism, the believing scientists uphold the notion that our body is a machine and our life the useless run-



ning of it which produces nothing but rotting corpses. Therefore, if organic life produces ghosts it must be something else but mechanical action and organisms must be something else but machines with or without machinists.

Organic life is principally chemical life and consists of processes of dynamic equalizations of many introduced substances, according to the established law of equalization. Since in this law the equilibrations of the forces are no mechanical additions and substractions of them, but inversely proportional adjustments within their constant product, the dynamics of life are no mechanics. This separation of dynamics from mechanics removes all the old difficulties of explaining life, its cause, and result, because it removes the mechanical and supernatural theories.

A man is not a machine but a selfworking dynamical laboratory. Every process produces a product as is easily seen in regard to chemical processes entered into by substances and conditions from all the realms of antipolarity. The final products of this lifeprocess are the equilibrated ghosts.

The substances we eat, drink and breathe are the materials our ghosts are produced from in a long and tedious lifeprocess. The light and heat coming from the sun, this "spirit of the heavenly father," conditions the mild temperature which is required for a complete chemical process, because in extreme temperatures it does not take place. What have the substances we eat, the liquids we drink and the air we breathe to do with the existence of ghosts? The ghosts are made of and by such stuffs through organization and equalizations of conditions.

The victuals are both, the material for and the operators of organic life. The materialists said:

"Life is exchange of matter." To a considerable extent it is an exchange of substances though not without change of conditions. But that "stuff-exchange" (Stoffwechsel) is not all there is to life. It is required, because many different substances form all existing parts of antipolarity have to be initiated into a selfworking chemical laboratory, and many steps have to be taken to get nearer, and nearer to the equilibrated state of the selected substances which form a body interwoven with the harder part until separated therefrom in a manner which we call "dying" (not "death"). The part left behind enters life again in other forms while the part of nearly equilibrated substances has become a ghost, continuing life in the new conditions until it is finished.

The ghosts continue life by feeding on the vapors of our food, which caused the sacrifices, and by consuming and digesting vegetable ghost-substances. Their life runs parallel to ours, feeding, growing, learning, loving, enjoying what is agreeable and beautiful, but it is not nearly as intensive, difficult and troublesome as our life, because it is not working in such far stretched polarities and chaotic distributions of its materials.

Life is not finished even with those who died of old age; it is continued in its second department in the ghostworld until ripeness is gained in near dynamic equilibrium, the final "soulpeace", satisfaction and lasting happiness for which we all are striving.

The final products of the dynamically equilibrating lifeprocess, partly here and partly over there, are equilibrated happy ghosts in Elysium, "the happy land not tried by sun nor cold nor rain," not tried by the hardships of life. ,When finished those

ghosts are bodies of substances of the organic "zero-group" which have reached the normal condition of satisfaction and happiness and have no need nor desire for further struggle.

This conclusion of ancient ghostology, based on mediumistic experiences, we arrive at again but this time adding to such experiences what modern science has gained in the shape of empirical laws and the theory of entropy which in regard to organic life is Nirvana.

The advocates of the exploiters of labor who want others to work hard for them have tried to make the laboring people believe that happiness consists of labor. But that labor is only a means to gain satisfaction and happiness is shown by their own "dolce far niente" or sweet doing nothing but enjoying existence. The goal of strife cannot be strife but satisfaction as the result and end of it. If no happy result would be attainable what sense would there be in the struggle of this life which even under the most favorable conditions does not make us satisfied and wishless?

People who believe the ghosts are livelier and working harder than we do, do not wish them well. We would not consider it fair to make a man of ripe old age work as hard with his muscles or mind as a man in the productive age. What then about a man in the ghost existence who is a thousand years old? Nature was through with him long ago, got him as nearly as could be done into dynamic equilibrium, the object of nature, and has reduced life to maintenance of that condition because it cannot go further. The object of work and production in any line, muscular sexual, mental, etc., all physico-chemical, is fulfilled, final happiness in Nirvana, the soulpeace of organic entropy, is attained and there is nothing

left to be done but stay right there and be satisfied and happy. The older ghosts have unanimously told us that they are happy.

A fool is he who wants anything else but happiness!

## XVI. The Realm of Ghosts

The location of the "ghost world" was no such puzzle in olden times as it has been in modern times. Astronomy destroyed the old notions of "below and above" and made it difficult to imagine a suitable location for heaven or the realm of the ghosts.

The modern spiritists did not get tired of asking the manifesting ghosts where they were at home. Materialized ghosts answered it by pointing upward: "In heaven!" But the ghosts could not locate that "heaven" in accordance with modern astronomy. The respective "revelations of the spirits," when boiled down to a positive statement, amounted to this: *Their heavenly homes are above the clouds, arranged in spheres. Summers and winters, days and nights are not found overthere.*

In the vagueness and confusion of the "revelations" there were also mentioned "travels to the stars," but no ghost who believed in them had been there himself. It was merely a matter of hearsay and belief of adventurous young ghosts who could not understand why they should be bound in spheres to Mother Earth.

To imagine a place where there are no seasons and no days seemed to make the problem more difficult. The whole problem received too much of "a physical aspect" as some spiritualists said. Of course if the ghosts were such "mental spirits" as

believed by the supernaturalists, it would be evident and selfunderstood, that they would require no location in space and also that gravity could not affect them, because abstract beings could not weigh. But since they are substantial bodies, their substance has a magnetic relation to all the other substances in the world and especially to the earth.

Magnetism is the expression of antipolarity between two substances and gravity is nothing but such magnetism. The not very high but large amount of heat in the interior of the earth attracts the passive forces (materity) of our bodies and repulses their heat; the overweighing attraction is our weight. Or to use the sexualistic symbols: Paterity (spirituality) attracts materity (materiality) and repulses paterity, and vice versa.

The revelations of the ghosts are almost as unanimous in asserting "the spheres" as in telling us of the general happiness in their world. The old story of "seven spheres", derived from number-mysticism, is repeated, but the gradual rise could as well be subdivided into seventy spheres.

The spiritualists conceive these spheres as being caused by different degrees of spirituality of the spirits, and we fully agree with that if the spiritualists will agree with us, that *spirituality* is a symbolical name for *specific heat*. The phraseological "spirituality" of the supernaturalists has no scientific meaning.

Inversely proportional to the heat, or paterity is the "materiality", specific cold or materity of anything that exists. The numberless varieties of proportions between the two counterforces, cause many differing conditions also in the ghost-world, therefore, different magnetic relations with the earth, or different specific weights.

The young unripe ghosts have a greater materity than the old, and are, therefore, attracted more strongly by the earth. The greater their specific weight, the lower the layer of the atmosphere or "the sphere" where they are at home. But nature continues to reduce their preponderant materity, or specific cold, until it is about equal to their paterity or specific heat. The old ghosts are lighter and dwell higher, are "higher spirits" than the young ones, until at the age of about 150 years, the human ghosts arrive in "the seventh sphere," the final heaven where the great mass of old ghosts are enjoying their actionless and worriless existence, where nirvana and undisturbed happiness are prevailing.

The spheres in the ghost-world are layers of vegetable animal and human ghosts and ghostly substances which with their specific weights float in certain layers of the earth's atmosphere.

The conditional distance between the two known extremes of chemical reality is such that uranium, the cold or "material" extreme, is about 240 times as heavy as hydrogen, the chemically warm or "spiritual" extreme. Between them are all the other chemical conditions, also those of the ghost-world. Nature, the equalizing process of these conditions, works from both sides to the middle, the equilibrated, neutralized state. Where is that middle?

Let us devide the distance between the extremes into 256 grades, because weight, being attraction minus repulsion, is not a full representative of it. The chemical periods show that reality is octavic; therefore 256 gives us eight octaves of the passive force and reversely eight octaves of the active force. The "material" extreme now has 256M X 1P and the "spiritual" extreme of chemical reality has 1M

X 256P for its factors. The mean proportional between them is 16M X 16P.

Of course the mechanical theory would have to make 128M the middle between 256M and 1M, but we reject that theory as being against the empirical laws of nature.

About sixteen times as heavy as hydrogen or sixteen times as light as uranium, at the dynamical middle, is nirvana. But near this point is also the atmospheric oxygen which is nearly indifferent but has a habit of changing to ozone which is a lively substance. All the substances of the inorganic zero-group, argon and its class, were found to be of about the weight of oxygen when in their normal atmospheric state. It is only logical that the organic zero-group, zeron, must be about of that weight, rather lighter than oxygen. This is the group of substances the equilibrated ghostworld consists of.

The point here of importance is that where oxygen can float, the ghost substances can also float, being even somewhat lighter than oxygen. It follows that the ghosts float in our atmosphere. Since they have specific weights which differ according to their ages, they float at different heights in the air unless they make efforts to increase their weights by "self-concentration" as they call it, through which even "the highest spirits", lightest ghosts, can come down to the earth's surface for a little while. It is to be observed though that the great majority of mediumistic manifestations are committed by ghosts who are less than hundred years old.

The children and young people among the ghosts are still "earthbound", held to or near the surface of the earth, but the old ripe ghosts have their homes higher up at different layers or spheres in the atmosphere and must make special efforts if they want

to come down to our "low material conditions". As a rule they leave it to "the lower earthbound spirits" to operate in mediumism, because they are the heavier, stronger and livelier; their life or strife for the endcondition being not yet completed. Also the vegetable substances the younger ghosts have in their spheres are not in the final state and serve them as food. In general the life of the younger ghosts runs parallel to ours in spheres at or near the earth's surface. Above them range the spheres of the old folks. This difference of specific weights explains the "spheres in the ghostworld." But where are they located to be free of seasons and days?

We are now searching for heaven, not by mounting an airship but by letting the ghosts do the travelling and we taking notes of the time-lengths of their travels. That "spirits travel as fast as thoughts" may do for mentalists but our ghosts are stuffy bodies who meet resistance which they have to overcome and which takes time.

Experiments to determine the location of the ghost-world relatively to the earth were made first in the year 1885 and several times afterwards. The results were reported in 1887, 1900 and 1914 in books and meanwhile in articles, but they did not appeal to spiritualists who believed in mentalism, because they were "too physical", which means too natural. These experiments consisted mainly in measuring the time it took a number of co-experimenting ghosts to go from New York to their homes and back. Mediums were used who did not know the purpose of the experiments. I copy from the reports:

The following general points were gained: The up and down trips of the young ghosts were shorter



than of the older; according to their explanation because they did not dwell so high, though all dwelt "above the clouds." Starting at 7 P. M., the different ages made the following times: 20 years,  $17\frac{1}{2}$ , 38 years, 19; 58 years  $25\frac{1}{2}$ , 80 years, 30 minutes. Old ripe ghosts made their trips in from 40 to 50 minutes.

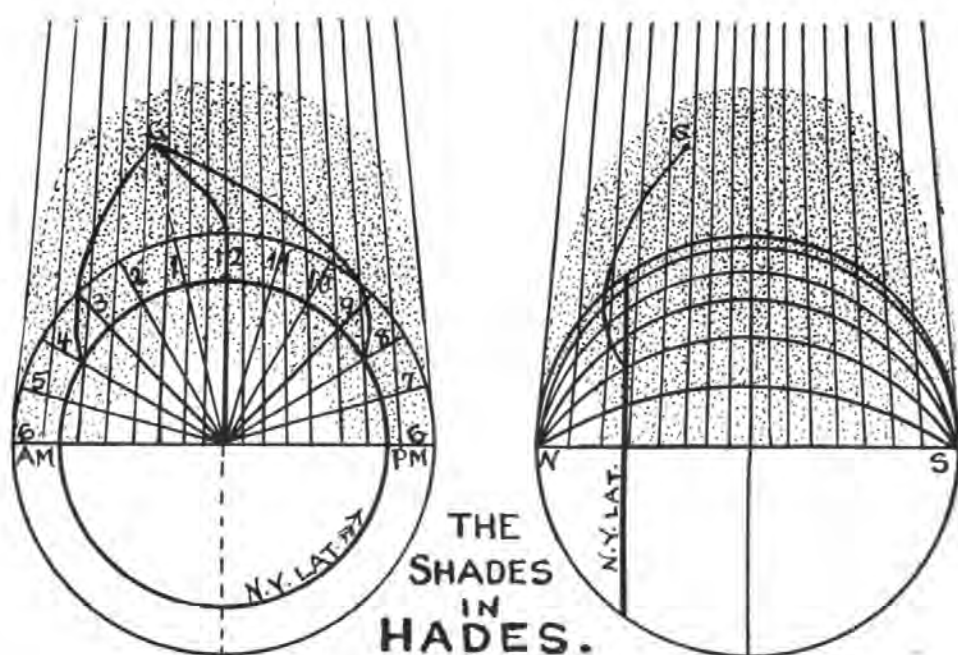


Figure 4.

The second important point gained was that the nearer to midnight the ghosts made their trips the shorter time it took them. A ripe ghost made his trips a number of times with the same results. We

will call him G. He testified to the following figures being correct when he was spendidly materialized at another medium (in Mrs. Williams seances): At 8 P. M., 45 minutes in the average; at 12 o'clock at night, 22 minutes and 4 A. M., 32 minutes. Our fourth figure illustrates this result. Part 1 shows the earth from the north and the upper part is the night-side. The inner circle marks the latitude of New York. The hours at night are marked by radii.

From 8, 12 and 4 o'clock at night, lines are drawn into the shadow, meeting at G with the proportions of 45 to 22 to 32, the numbers of minutes of G's travels. Two such points could be found but the lower is in the globe where G. does not go. His home in the ghost-world is over a point on the earth where it is 1 o'clock at night, this point, of course, runs over a latitude. Under G's home it is always 1 A. M. In his home are "no days and no nights." He complains of no darkness up there. His trips were neither vertical nor even in the plane of the latitude but much declined to the south. This declination was stated but not determined experimentally and, therefore, the height of G's home above the earth's crust was not ascertained. All that is clear from the experiments is that his home is in the northeasterly quarter of the earth's shadow over one o'clock at night. It would require three measurements at that hour on three distant points of a meridian to determine G's home more closely. When the scientists get through with their materialistic troubles they will draw maps of the ghost-world, showing the locations of the different races, nationalities, classes, believers and what else divides the human-beings into groups, because the foolishness of our world is continued overthere.

Part II is the view from the west, but the southerly declination of G's travels, near the plane of the latitude, is guessed at and may not be declined enough. He said he had to go south for his home but we could not determine the angle. The results of the experiments were new to the ghosts though some of them had an idea that heaven was in the unchangeable "shadowland."

The tail of a comet is on the nightside of the nucleus, repulsed by the sun. The ghost-world is in a similar position, therefore, in my first publication, 1887, I called it "The Tail of the Earth" because my earthly perceiving mind pictured it as such. Both tails are created by the spiritualizing effect of the sunlight and mean a certain binding of heat transmitted in the light which repulses the products.

But the life-processes which bind this heat differ in this: On the sun itself inorganic life is mainly chemical life and the result of it is helium and other dead gases; on the earth life is organic and physico-chemical, producing organic zeron which constitutes the ghost-world, and on the comet life is neither organic nor even chemical but latent, inasmuch as the sunlight evaporates great masses and adds them to the repulsed tail which return to the nucleus when the heating influence diminishes. The earth's tail is the result of an unreversible chemical process, the organic life-process on earth. It increases continually through the dying of organic beings and consists of vegetable, animal and human ghosts.

It is easily seen without further explanation that in the ghostly tail of the earth there are "no summers and winters, no days and nights", no changes to any amount, at least not in the finished large mass of it in the big final sphere. The above figure shows

a conception of the size of it which future researches may change considerably, but that is of no great importance at present.

The result of this experimental co-operation of the living and the ghosts confirms not only "the spheres" and the eversame light conditions overthere, as told by modern ghosts, but also the ancient conceptions of the ghost-world and its location. The inherited Elysium of the old Greeks, that "happy land not tried by sun nor cold nor rain" was located in the far west opposite the rise of the sun, and also "under the earth" at daytime, therefore in the earth shadow. The old god Thornatos was the personification of the night and of death both, completely connecting them. His reign was in the night which indicates that the "shadowland" was conceived as the location of the ghost-world. Thornatos was pictured as a man with an extinguished torch which reminds of nirvana, blownoutness.

In old Germanic lore "the twilight of the gods" also indicates the location of the ghost-world in moderate light which, being permanent, could only be found in the shadow, but not much is known of the Germanic conception.

Hades, shades and shadow are in etymological connection. According to reports hades was "the sphere where the ghosts of the departed dwell," or as also reported, "the nether-world or under-world, the abode of the dead, the dwelling place of the shades," meaning the ghosts who were called shades because they were from the shadowland. People who had no knowledge of an earth's shadow crudely imagined it as a big dark hole under the earth.

Hades was not conceived as supernatural nor was it divided in two parts, hell and heaven. Hades was the final landing place or haven from which heaven

was derived. Hell is no proper translation of Hades because the latter includes the entire "spirit-world." The subdivision into a hell for unbelievers or sinners and a heaven for believing saints was not even made by original christianity but by churchianity.

As a reminder of the original naturalistic conception of the realm of ghosts and its location in the earth shadow which at daytime was "the underworld" but in our figure is the upper-world, the title given to the above figure is "The Shades in Hades". It was originally written there to tease some friends from "hades", but when those "shades" were satisfied with it, because it was proven that historically it is correct, it was left there. But the figure could also be titled: "The Tail of the Earth," or "The Shadow-world", or "Elysium," or "The Ghost-world", etc.

It is always well to know where we have to go. In this case it is doubly welcome because the haven or heaven in which we will land is in the country of final satisfaction and lasting happiness. We are told that it is very beautiful and extremely comfortable up there and that everybody, sinners, saints and sensibles, will go to heaven. The gradual rise to "the seventh heaven" is a chemical process in the form of continued organic life, going through "purgatory" or lower spheres until ripeness is attained in nirvana. Ethical questions have nothing to do with it. The "good and bad" are social concepts which do not concern chemistry. Nature is no church and condemns nobody.

## **XVII. The Attitude of the Churches**

In his New York lectures, Conan Doyle was puzzled about the rejecting attitude of the churches toward modern spiritism. His complaint against them started with the supposition that the various religions were based on and started with old mediumism and spiritism. Conan Doyle's education apparently was a religious one, and besides being a religious man to the extent of believing in the supernatural, he is also a spiritist, and now endeavors to unite religion and spiritism as others have endeavored to unite religion and science, neither of which can be done.

Fully appreciating Mr. Doyle's agitation for spiritism among the masses who have just left the churches, it is still required to show that his hopes of the church's conversion to spiritism are in vain in the future as well as it has been in the last seventy years. It is essentially impossible that the churches as supernaturalistic institutions should accept facts and theories which show the ghosts as natural beings.

The "spirit world" has become the last stronghold of the supernaturalists, after they have lost everything else in the struggle with science. If they also lose the ghost's world, nothing is left to be done but to close their institutions, because to teach naturalistic ghostology would mean to abandon the very foundation upon which they stand, the supernaturalistic hypothesis and the entire code of dogmas based on it. We must look straight at this matter and appreciate the position of the churches. To expect the capitalists to become socialists is no more unnatural than to expect the church-supernaturalists to become naturalistic spiritists. In each

case it would mean abandonment of fundamental principles and privileges, and the collapse of the institutions based on them. We must not expect the church to commit suicide; it is dying fast enough anyway as is shown by Conan Doyle's statement, that of the people of London only ten per cent. are left who still go to the churches.

It is a mistake to believe that the religions were based on old spiritism. The history of philosophy and the still existing remnants of original religions, of which the church-religion is none, show that the fundamental notion on which a religion was based was an answer to the question: *Who is the creator and ruler of the world?*

The first answer, dating from prehistoric matriarchal times, was: It is the earthly worldmother (Isis, Maria, Hera, Juno, etc.) Matriarchal religion, the first of all, changed to materialistic philosophy when that worldmother was stripped of her personification and became worldmotherstuff, materia, matter.

I have treated this subject in the article on "Genuine Materialism."

The second answer, dating from the following patriarchal times, was: The creator and ruler of the world is a universal patriarch, a heavenly (not omnipresent) worldfather, whose breath or spiritus (sunshine) is the creating element, and he, the sun-god, the ruler of his creation. His spirit or breath was then generalized to a worldspirit as the fundamental stuff. Patriarchal religion changed to spiritualistic philosophy.

Both, materialism or the motherstuff-theory and spiritualism (paterialism) or the fatherstuff-theory, started as personifying religions, not on account of

the old extensive mediumistic intercourse with the ghosts, which was the same for both of them, but because they started with opposite views in sexualistic symbolism of the creator, the first taking mother and the second taking father for the real creator.

Of course the idea of a pair of worldparents, such as Maria and Jehova, representing Earth and Sun, became predominant, but the men made the enslaved women understand, that the father was a much higher being than the mother, and, therefore, also spirit higher than matter.

The religions as personifying doctrines started as theories of creation and took the forms of sexualistic symbolism, because the question of sexualism and human creation was nearest at hand in experience. Original christianity started as a sect of the patriarchal religion with a male god who was the essential creator and ruler of his limited world, while the female god, required for creation as a man required a "rib" of himself for it, was a low earthly being, hardly considered as being more than the mere tool for the real creator.

In regard to the ghosts, who were no supernatural "spirits," christianity started as a reformed buddhism with phoenixes and angels who were in old nirvana, the "heavenly blessedness," rest and eternal happiness in Elysium. There was nothing new in christianity regarding the ghosts and their mediumistic manifestations. Only its moral teachings had some new features, especially in regard to its passive submission to oppression and unresentful forgiveness, based on the belief, that the more misery we stood here, the greater happiness we would receive in the next existence. Of course, the oppressors and exploiters of toiling humanity made



the best of this resignation for their enslavement of the masses. The churches became the instruments of the powers to keep the masses in ignorance, submission and exploitation.

The original Christian conception of the realms of the ghosts was naturalistic, the same as that existing all over, before and at that time. The heavenly homes of the ghosts consisted of houses, shrubs, embroideries and anything else that could be made out of vegetable and animal ghost substances, quite after the style of our world. The Christian heaven is a substantial realm of bodily natural beings, who differ from us only in regard to conditions.

Now the substance-question, the first of philosophy, is also all important in this matter. Conan Doyle says a being over there consists of two parts, an etherial body as an image of the earthly body, which he calls "the soul," and therein dwells a "spirit," by which can be understood but a mind which is not etherial.

Suppose a second dying takes place in which that mind separates from the etherial body of the ghost and becomes purely mental, what is it then? No longer a body in space, no longer a being in nature, but a supernatural mind. Conan Doyle believes in a trinism of matter, ether and mind. He accepts the old mistake to call mind "spirit," while in true historical philosophy, spiritus as heatstuff and ether as lightstuff were identical and originated both as the breath or spiritus of the sungod.

It was in ancient Greek philosophy when the mind of the spiritual godfather with an organism of spiritus or ether, was separated from him and made a supernatural entity of its own, which finally absorbed the old spiritus and was placed in its stead.

The postulation of such a mind-entity as the supermundane operator of the two bodies of matter and ether, or afterwards, of the one body of ether is supernaturalism pure and simple.

To the extent that Conan Doyle believes the living and the dead consist of an organism of some kind of stuff and such a mind, or as he puts it, the spirits consist of etherial bodies called souls and "spirits" inhabiting these souls, he is a semi-supernaturalistic believer.

The early Christians' ghosts who were wrongly translated as "spirits," were spiritual bodies, which means the same as saying that they were etherial bodies. The life process on earth meant the production of the spiritual or etherial body in the earthly organism and dying meant the separation of the etherial from the material body. Mind played no part in it except as a capacity and function in both forms of existence. Mentology was then as it is again a part of physiology.

But some Greek speculators separated mind from body and made it supernatural and the Christian church, in its organization as a dogmatic and ruling institution, adopted that supernaturalism for reasons of speculation and policy both.

Suppose Jesus was more than a mythical savior, such as Horus, Herakles and the other national saviors of which each old nation had its own and each was a son of the spiritual sungod and the material earthgoddess. Suppose he was a historical, real person, though there is no scientific historical proof for it, he then was merely a good medium and a good man as there have been many others. He claimed to be a son of God; so did every other man at that time who amounted to something claim to be a son

of God and there are some people even today who claim to be children of God. But Jesus claimed to have been sent here with the mission of saving the crying children of God from their evils, and in that respect he became Christ, which means savior.

Now the Jewish people had lost their national freedom and lived under Roman oppression from which they expected a coming savior to free them. Being no longer a military nation, the savior who came was not a military but a moral fighter, and that was his new feature required by existing circumstances. Ghandi is also a moral hero who is feared more by the oppressors of India than all the military strength the Hindoos may have.

The Jewish savior did not save Judea from Roman oppression, which was the reason why the Jews discarded him and waited for another savior. But the followers of Jesus carried the Christian scheme and movement to other people in misery and had more success with them. Now the basis of that system of salvation was the crucifixion and resurrection of Christ. When the movement in South-European countries had become strong enough to organize the international institution which became the Christian church, it was required for its further success, to have an exclusive monopoly of resurrection.

Natural mediumism, which still brought many materializations or resurrections of the dead, decidedly interfered with this monopoly. What had happened once in nature could happen again any day, but the church could not allow it, because it was an infringement on its patent. Greek supernaturalism, thoroughly unchristian, was the only

thing that could secure the church its resurrection-monopoly, and since that doctrine had made considerable headway in spreading over other countries but Greece, it was adopted by the rulers of the church and made the reason for oppressing the natural mediumism and spiritism of the people, and, Mr. Doyle, it is the reason yet and will continue to be the reason of the churches to oppose our modern movement.

The natural ghosts of ancient times and early christianity were then made supernatural mind-beings, called "spirits" who were outside of nature and could no longer enter natural mediumistic processes. That it had happened once, namely with Christ, was a special case for a special purpose, but that was enough forever and should not happen again. Letting the ghosts vanish into the supernatural prevented it from happening again.

Let us understand that the church stands and falls with supernaturalism and can never accept the naturalism of modern mediumism and what may be inducted therefrom.

Now modern spiritism had a tendency to naturalism from its beginning, because it dealt with natural experiences. "The spirits are natural beings" is the general conclusion from these experiences. It threatens to pull the very bases from under the churches' supernaturalism. Talmage, the sensational preacher, was right when he cried: "Spiritualism undermines our churches."

How could you expect the church to favor it when it sees in it its most deadly foe, much more feared than materialism which could not capture the "supernatural spirit world" but merely deny it. The church has shrewd leaders who know their bus-

iness much better than the leading spiritualists know theirs. They have started an active agitation against spiritism.

Books like "Spiritism and Religion," "The Menace of Spiritualism," "Black Magic" and others, sanctioned and supported especially by the Catholic church, are distributed in the public libraries to frighten the people away from spiritism. They play on the ignorance, prejudices and superstitions of a percentage of the people, and tell them, that that little part in spiritism which is not fraud, if there is any, is the work of the devil and associates, who are not admitted to the supernatural kingdom, apparently being too democratic, and that, therefore, it ought to be condemned and suppressed.

While this agitation is going on from the living clergy, the dead ones assist materially by doing things in mediumism which appear as fraud of the mediums. I was greatly surprised when I heard Conan Doyle's denunciation of "the many fraudulent mediums." He apparently does not know the sham-fraud of clerical ghosts, "jesuit spirits" as the mediums used to call them, who cause at least ninety percent of the so-called "exposures of fraudulent mediums."

This ignorance of the real cause of such occurrences has started a campaign in England which in America reduced the available mediums to one quarter of what there were some thirty years ago. Prof. Hyslop in a letter to me said that I should not attack the clergy, because he was trying to interest them in his cause; he did not succeed, except in a few individual cases. I have met quite a number of clergymen in seances, but they were careful not to let it be known. Such individuals may be convinced

individually, but as members of the organization of the church supernaturalists, they can do nothing but be quiet.

The Catholic authorities, being the most consistent truth-avoiders, have forbidden their followers to even quietly witness a seance. In 1917 the so-called Holy Office published a Decree forbidding active or passive presence at mediumistic seances, and condemning any investigation of mediumism. To even look at a "malign spirit" is as bad as it once was for that same element to look through Galileo's telescope.

With the church it is not a question whether mediumism is a fact or not; it simply condemns it because it does not fit into its unscientific teachings. It is afraid to see it established as a fact and interfere with its resurrection monopoly.

Many "modern spiritualists" do not look for a scientific explanation of mediumism and its facts but try to combine them with their inherited church notions. Instead making scientific research into their facts, they organize "spiritual churches" partly for reasons of policy and partly for making a new religion out of their spiritualism,

The "Society for Psychical Research" apparently understands that it cannot be done but that instead of a matter of a religion it is a matter of science to investigate the mediumistic facts. Its able members have made extensive investigations into "psychical mediumship" but not into the "physical phases," because theoretical prejudices prevented them.

## XVIII. Mediumism

We all know that the ghosts are ordinarily imperceptible, which more than anything else has been the cause of denying their existence. Their imperceptibility prevents them from making their existence known to us in a direct manner. Some inorganic substances, argon, helium, etc., also exist and surround us without being perceptible because their condition of chemically fixed dynamic equilibrium leaves them no preponderant forces which could express themselves on our senses which perceive preponderant forces only, forces in nature which strive for equilibrium.

If the substance of the ghosts is in a similar state of dynamic equilibrium, as was thought by the ancient spiritists who conceived that condition as happy nirvana, it is evident that the ghosts cannot have preponderant forces of passive or active character which could affect our senses perceptibly. If there were no means to gain strength through borrowing it from living persons, the people in this life would never have experienced anything that would tell them the existence of the ghosts; they simply would not know that they exist. These borrowed means of manifestations and communications of the ghosts are collectively called *mediumism*.

The experiences of old and modern spiritism have established this sentence: *No manifestations of the ghosts without mediumism.*

Supernaturalists, of course, are opposed to the idea that their "higher beings" should be dependent on much-slandered mediums for their "revelations," but they are outside of scientific discussion.

Also some "modern spiritualists" have referred to "spontaneous apparitions of ghosts" and "haunted houses" as indicating unmediumistic manifestations, but wherever such happenings were investigated they were found to be mediumistic, of which several reports have been published.

The explanation of spooks in haunted houses in which nobody lives is furnished by the fact that the ghosts can store and preserve the medial substance, the medialum, in undisturbed rooms and use it occasionally for manifestations, if a person of some degree of mediumship is present or near by. For this reason a medium is more successful in her own home than in others. Ventilating and lighting a haunted house throughout or sometimes removing a certain person who is the unaware medium, soon stops the haunting.

The study of natural conditions required for successful mediumism is important, in order to gain good results. Well meaning investigators often insist on conditions which are against those requirements and then blame the mediums for the failures, when the blame should rest with themselves.

While a man lives, that which becomes his ghost is so closely interwoven with that which will be left behind as the corpse, that the limits between them could not be drawn; the whole man is alive like a unitary being. But when that man dies he, so to speak, splits in two, of which the one part becomes the ghost. It is evident that this ghost body must be very porous and elastic because it was interpenetrating with that heavy part it left behind. If a body of similar organization and nature, still alive, would exist which the ghost could penetrate it could again do something in our world, and this is just what happens in two ways.



A half-ripe substance, halfway between the "material and spiritual" conditions, is extracted from some living persons and embodied into the ghost who thereby becomes alive again for a few minutes in an earthly manner, perceptible and active almost like a living person. Or a living person restricts its own nervous and mental activity to a state of indifference and passivity, enabling a ghost to take enough possession of it to cause and direct an activity of it.

The spiritualists have called the first class the "physical" and the second class the "psychical" phases of mediumism, but the naturalistic theory cannot accept these intended dualistic terms, because everything that happens in this or any "other world" is natural or physical, also the psychical actions.

Mediumism, the only means of "spirit-manifestations" depends of course on mediums who are, therefore, of importance.

It is known that America furnishes more and better mediums than the European countries, which is explained by historical facts. Mediumship is hereditary and runs in tribes and families. In olden times, the people were more mediumistic than they are now, because "evolution" worked against it.

The history of "witchcraft" and witchmurder is well known. While in Europe mediumistic persons were rooted out by the burning of "witches" and imprisoning of "the crazy," those who had come to this country in the early centuries were mostly saved from that terrible brutality of the Christian world. There have also been some 200 witches burned in New England, but about nine millions have been burned in Europe. Doing away with

natural mediums as being "crazy" is still going on in Europe and here.

Besides the witches there were the "saints" who were dying-out mediums, though it is not required that all of them were mediumistic. Many of these men could perceive the ghosts in their dark cells and all were taught that they were surrounded by "holy angels," day and night. Experiences in modern spiritism indicate that those poor men were ashamed of their natural especially their sexual instincts, their "carnal mindedness", and tried hard to suppress their desires and passions by fasting and bleeding, to live a "holy life" that would be pleasing to the "holy" because "sexless," impotent, angels from heaven; those "saints" therefore, took no part in progeneration.

The unnatural endeavors of "holiness" resulted in the extinction of the saintly mediums, because their holy life meant their dying-out. Some, "modern spiritualists" try to imitate it by "leading a spiritual life" for shame of their natural functions "in the presence of those higher beings."

While the saints died out, the unmediumistic sinners who paid no attention to those "holy angels" became the parents of the next generation, and in that way, immediality was transmitted in an increasing degree from generation to generation. The extinction of the saints and the survival of the sinners was one feature in the evolution of the human race which made it unmediumistic. This evolution was a continuous rooting out of mediums which has gone so far that some European people are now almost entirely unmediumistic and proportionately skeptical in regard to the existence of the ghosts.

In America the conditions for some preservation of mediumship were more favorable. The great

mediums in this country nearly all were descendants of old colonial families of unburned "witches."

Most witches were women. Experience shows that women are the best materializing mediums and ghosts of women the best materializers. Those mediums are strong persons with a high degree of masculinity in their character, while the mediums for the opposite process, the spiritualizations and apportments of things that belong to our world of conditions to invisible conditions, are mostly men of strongly feminine characters. In other words, the best mediums for the "physical" phases are near-hermaphrodites.

Good mediums often have "the feeling of the north," which means that, on account of not being strongly polar in themselves, they can feel the influence of the polarization of the earth's magnetism. For the same reason they can also at times feel the delicate influence from the ghosts, while persons of strongly polar natures, very feminine women and very masculine men, are poor mediums.

The development of mediums, especially for the so-called "physical phases," materialization and spiritualization, consists of periodical sittings and extractions of medical substances from them by the ghosts, which cause nature to increase the production of it. This case is similar to that of the increase of blood in a person on account of periodical bleeding. Nature substitutes the extracted substances with healing abundance.

The medial substance used by the ghosts for perceptible demonstrations has been termed *medialum*, and it is this more than the personal medium which is the basis of mediumism, because a number of persons may contribute to it in a seance. The study of that substance and its relation to both the mediums

and the ghosts is of course of great importance in the investigation of mediumism. It would lead too far to tell here of all the advances that have been made in that direction in this country and in late years also in Europe, where the Englishman Prof. Crawford, the German Dr. von Schrenck-Notzing and the Frenchman Dr. Geley have made valuable additions to this international effort of research.

Willful resistance of the medium against the extraction of medialum makes it difficult or even impossible for the ghosts to get much of it. To overcome this difficulty, the practice of the trancelike condition of the medium, a sort of hypnosis, is required which eliminates opposition to that operation. Singing of the sitters also helps to neutralize their opposing "self-concentration" and prepares them for their contribution to the required medialum.

When the ghosts are in possession of enough medialum and some other required conditions they can use it in two opposite ways, either for "materializations" of things from their conditions to ours, or for "spiritualizations" of things from our conditions to theirs. In both cases the changed conditions are forced and abnormal and can be held only for a short time, hardly ten minutes.

The influence of the ghosts over the nervous system of a medium and through it of medial action, such as mediumistic writing, talking, etc., generally called "psychical mediumship," also requires conditions similar to the above. The mental condition of the medium, its views, beliefs, etc., are not easily overcome by the ghosts, and the communications, therefore, are colored by that mental condition, but enough has come through to add to the proofs of the existence of the ghosts.

From the scientific standpoint, materialization and spiritualization are most valuable but from the sentimental standpoint, the animations may be preferred. In fact, people with supernaturalistic views are inclined to reject the first two entirely as "too physical" and accept animation because it seems to agree better with their beliefs.

The opponents of modern mediumism, the slick supernaturalists and the honest but prejudiced materialists, resort to the charge of fraud in order to resist the overwhelming testimony in favor of the mediumistic ghost-manifestations. Of course it cannot be said that no fraud is ever practised in this line, because why should it be so different from any other line of "earning money" in our money-loving world? But it is remarkable how little proven fraud those who have studied this matter have to report from their own experiences, outside of hearsay.

There are phenomena in mediumism which to the inexperienced skeptic appear as fraud and yet are none as far as the mediums are concerned. It is naively supposed that the "spirits" are all very anxious to let us know all about them and would never do anything to hurt the enlightenment of the living in this important matter. Those "higher beings" though are not so innocent. They continue their beliefs and ambitions overthere and keep their flocks under control.

Only the poor materialists, who arrived there and found themselves in a peculiar predicament, keep quiet and wait for another solution than the supernaturalistic. The haughty rulers of the supernaturalistic organizations see a danger to their position, power and prominence in the scientific research of the other world and do all they can to prevent it.

Claiming that mediumism is a "sin against the

laws of God" which means the laws of their church, these reactionaries overthere spare no means to injure modern spiritism wherever they find a chance to do something in mediumism which may appear as fraud of the mediums. Every great medium has been pestered by them. And they found it easy to manipulate enough shamfraud to frighten the skeptics whose ignorance of the real conditions makes them easy dupes of these deceiving ghosts. The skeptics as a rule have their judgment made up before the trial begins and the least appearance of irregularity, managed by the enemies of spiritism on the other side, is sufficient to condemn the whole thing and raise the fraudcry.

Even many spiritualists are too much inclined to blame such irregularities on the mediums instead of on hostile ghosts, because the idea that their "higher beings" could be behind them does not enter their reverential heads. But the time has passed when this movement could be stopped by the fraudcry. The hurtful cooperation of reactionary ghosts and unscientific skeptics has not prevented the research of the ghostworld from becoming one of the greatest problems of this age.

Instead of many scientists keeping away from this important matter and letting it run unguided among naively trusting people, they should lead it and show the people what it really means and amounts to and how it can harm or benefit them. The excuse of the scientists that "superstitious supernaturalism" is no concern of theirs can no longer be accepted when we place the whole matter before them as one of natural philosophy, their field of research. To know what becomes of us when we die is surely of greater interest to humanity than to

know how many kinds of bugs there are or how many stars there are in the milky way.

The present situation, including the favorable reports of quite a number of eminent scientists who were able to set aside their prejudices and investigate mediumism in the truly scientific spirit, is such that scientists who still ridicule it thereby show their own unbecoming bias and ignorance. We can afford to smile at them; we have the facts for all those who want to know them.

## **XIX. Materializations of Ghosts**

Mediumism has three phases or classes: materializations, spiritualizations and animations. These three names refer to old philosophies which made matter, spirit and mind separate entities. Although we can no longer agree to such cutting up of the world, we hesitate to substitute the antiquated terms by fitting new terms which would create difficulties in understanding.

But when we use the old terms let it be understood that we reject the absolute sense of them. Spirit cannot change to matter and matter cannot change to spirit; the "law of persistency" of these supposed entities forbids it. But if instead of a mixture of matter and spirit we conceive the worldstuff as matter-spirit in which the material and spiritual are but two opposite tendencies in conditions, then the old philosophical obstacles of the explanation of mediumism are removed.

In regard to mediumistic animations or "psychic mediumship," there are similar obstacles. The supernaturalists who postulate the ghosts as superna-

tural mind-beings are right from their standpoint in opposing such mediumship, because their supernaturals cannot have natural forces by which to manifest in natural or physical manners. But supernaturalism is outside of scientific arguments, therefore also outside of our subject which is a scientific problem.

Most of the "modern spiritualists" came from the middle-age institutions of supernaturalism and brought with them the mentalistic ("psychistic, spiritualistic") theory of spirits which they can in no way harmonize with the fact of materializations which they tested and found true. In this theoretical predicament they select one of three ways, either they do not mind that inconsistency, which is the way of most of them, or they do not trust their own senses and go back to their old beliefs, or they conclude that "the spirits are no supernatural minds but natural beings in some shape or form". Of course, only natural beings can act in natural or physical processes of any kind.

Materialization of ghosts is a scientifically established "*fact for all who want to know it*" and are not so insanely prejudiced that they do not trust their own senses. Fraud in this line of mediumism is difficult and unprofitable. The much slandered materializing mediums are much better than their reputation even among the spiritists. Many reported frauds and "exposures" were no frauds of the mediums but of reactionary ghosts whose opposition to spiritism the naive skeptics do not take into account.

According to the conception of the ancient spiritists the condition of the ghost substance is at dynamic equilibrium of nirvana, having no expressible forces for effects in our strongly polar condi-



tions. In their normal condition, they can do nothing in our sense-reality that could be perceived by us. But the ghost's apolar body was once interpenetrating with a perceivable body, left behind, and if that body can in some way be temporarily substituted, the ghost can to that extent become alive again in our world.

The living person has within himself a row of conditions from the solid, fat, liquid, etc., to conditions nearer and nearer to the ripeness of the ghost-substances for which life is striving. A limiting line is not drawn until the person dies. All through his body there is, therefore, a range of substances which are halfway between the two final conditions, we may say halfripe.

From mediums whose near-hermaphroditic peculiarities were mentioned in my previous article, this halfripe part of their bodies can be extracted by the ghosts under certain now well understood conditions. When it is extracted the ghosts can draw it into their own porous and elastic bodies where once their harder bodies, left behind, have been. The borrowed and transmitted part of the medium's body is now the *medialum*.

This medial body, now in the possession of a "materialized" ghost, has the form and organization of the medium of which it is an extraction. If it could be made visible by itself, without the activity of an embodied ghost, it would be an exact image, a "double" of the medium, a condition which the ghosts can never overcome to a great extent, there always remaining a considerable resemblance with the medium, especially in small seances, where no mixing of medial substances from several persons can take place.

The condition of the medialum is on the border-

line of perceptibility; when warmed above a certain temperature it becomes invisible, but when cooled, condensed and strengthened by taking more of the harder substances of the medium, it becomes perceptible to our senses.

The abundant experiences in this line have invariably shown that moist air of warm temperature and full daylight make the process of materialization impossible. The demand of skeptics that for "scientific tests" full daylight is required is as unscientific as a demand to make ice by heating the water. Light, being the breath or spiritus of the sungod, acts spiritualizing by forcing heat into the medialum, therefore opposes materialization which lies in the opposite direction. This natural requirement of excluding light from ghostly manifestations was well understood in prehistoric and ancient times when the dark cabinets for materializations finally became the sanctuaries of the temples.

The "ghosthour" is the darkest hour of the night because it is the most favorable for materializations in regard to both, coolness and darkness. The absence of spiritualizing light is a natural condition required for materializations.

Where some light is wanted in the seance room, so as to see the materialized form plainly, a dark cabinet is required for the ghosts to prepare that form and protect it against that light by covering it with white garments of materialized vegetable ghost-substances. The materialization of this garment and of the hair of the ghosts is the most difficult part of the process. As a rule there are just garments enough to answer the requirements of modesty and of protection against light. The hairs are often invisible and the heads also covered, and

beards have been seen but half materialized or missing entirely which made identification difficult.

For the explanation of materializations of garments and other things, not belonging to the bodies of the ghosts, it is important to observe that the carpet under the cabinet becomes threadbare and that the clothes of the medium and the curtain of the cabinet are affected in a similar way. It indicates that materials are taken from these things which are used in the materialization of ghostly garments. But the "physical" investigation of these matters received but little help from the "spiritualists" and is not far enough advanced to explain all the details of the process.

The traditional ghost is rapped up in white loose garments. There is a good reason for it. The white color has the greatest resistance against the heating or, in this case, spiritualizing influence of light, the natural enemy of materialization; it, therefore, protects the ghost's materialized body against that influence. In the hot months, the mediums close their shops because hot air also works against them.

The materialized ghosts sometimes say: "We feel like taking a cold bath". The hands of such ghosts feel the colder the harder they are materialized. Cooling of the medialum is required and the ghosts effect it by compressing it with their "willpower" or magnetic energies after they have drawn it into their porous bodies.

For some manifestations it is sufficient that the ghosts materialize but parts of themselves, their hands or vocal organs. The pair of slates between which they are writing form a dark cabinet for the materialization of fingertips, sufficiently strong to write with a small piece of pencil. With materialized vocal organs they speak directly in the cabinet

or indirectly outside of it through a speaking tube as in the so-called trumpet-seances.

The question of weight plays its part in this matter. As soon as the materializing ghost has a part of the medialum worked into a visible condition its weight has increased also and holds it down to the floor. When the materialization takes place outside of the cabinet on the carpet in front of the observing sitters, it starts with a white cloud, condensing and taking the shape of a central ball with two branches which stem on the floor. Gradually these vague features become head and arms, at the same time the visible mass growing bigger. When half the height of a person, there comes a slowing up of the process, because the legs have to be strengthened and the ghost to get on his feet. Many who have not practised this operation have to give it up, fall back and dematerialize. But others succeed and get on their feet and a moment later stand before us as full sized persons. We can plainly see them, we can feel them, and, if required, we can smell them, that peculiar "hot-house smell", as it has been called but does not quite fit.

The information we receive from such materialized beings, mostly as answers to questions, are very limited, yet often sufficient to help establishing their identity.

If we ask a materialized ghost to float, which requires considerable practice, he first stands still as if concentrating his entire attention on his make-up, loses much of his personal appearance, often becomes so cloudy that we can see things behind him, and then begins to rise to the ceiling, spreads his garments and floats over our heads in a horizontal position. If you do not trust your eyes, you can ask him to make himself heard and he will knock on the

ceiling or make ringing sounds with the glass-globes of the chandellier. Finally, he will come down and dematerialize on the floor. Materializations begin on the floor and end there on account of the weight of the medialum.

Besides making themselves visible with the aid of medialum, the ghosts can use this substance for some other demonstrations of which the most remarkable are the movements of objects, such as furniture, instruments, garments, etc. The medium's body from which the medialum is taken, acts as the base of the operation of the medial deputation, led and operated by the ghosts. This extended body of medialum may be compared with a shaft or arm or cantilever or other such transmitting instrument but it is hard to find a symbol for it in our ordinary experience.

However, the medial deputant is under the influence of the ghosts as well as the medium and often also under the psycho-magnetic influence of the investigators, but these are details I cannot treat in this article. The medium loses weight when this substance is taken out of its body, but regains it when it is replaced. It is the same medialum which is used for materializations of the bodies of the ghosts or of parts of them.

Another use the ghosts make of the materializing medialum is the production of moulds of their hands or faces in paraffine or soft modelling clay in which casts can be made which then are reproductions of the ghostly hands or faces or feet.

Photographing ghosts in the presence of a medium also belongs to the class of materializations. Taking place in good light, the medial substance drawn into the ghost is not visible to the human eye but is "seen" by the camera. We see red light best,

the hardest for the ghosts to produce, but the photographic plate is least sensitive to red and most sensitive to white and blue light, the easiest for the ghosts to produce. "Spirit-photography" also belongs to the scientifically established "*facts for those who want to know them.*"

The photos of ghosts show us that the ghosts preserve their individuality and bodily likeness, except to the extent they change overthere. The notion that those beings in their normal state have no bodily shape, are bodiless minds, and can take on any shape they please, may be in keeping with the mentalistic hypothesis but is against the facts of the ghost-photographers.

But there is an experience which has probably caused that notion. When in a materializing seance a medial body is made up and standing in front of the cabinet, a ghost who has possession of it, penetrating it, can leave it while another ghost enters it. It is not always required that a regular dematerialization and a new materialization take place for an exchange of the ghosts in such forms. The author has seen that such a figure changed from an old man to a young man. There are also reports that materialized forms change from men's to women's figures. Before it was discovered that these changes mean exchanges of ghosts in one and the same body of medialum, the one leaving it while the next one enters it, it was believed that one ghost was doing it all, taking on any appearance he pleased.

For scientific ghostology the materializing phases of mediumism are by far the most important, not only for establishing the mere fact of the existence of natural ghosts and for personal identifications, but also for studying their nature and conditions. But the supernaturalistic bias of the mentalists and

"psychical researches" has been antagonistic and damaging to this mediumism, because it does in no way harmonize with the hypothesis that the ghosts are mind-beings.

Either materializations of ghosts are one grand historical fraud, or the supernaturalistic mind-theory is untrue. Such materializations agree nicely with the naturalistic ghost-theory which in fact started with investigations of materializing seances.

## XX. The Image Doubles

From scientific experiments and observations in mediumism we can now draw some generalizations which explain the old ghost stories, such as of resurrections, obsessions, hauntings, apparitions, spectres, spooks, doubles, etc.

The medial substance, the medialum, has the original form and organization of the medium out of which it was taken by the ghosts. According to natural inclination and development of the mediums it can be taken in different quantities and degrees of strength, because there is no limiting line. The weight of the medium decreases accordingly as has been so precisely determined by W. J. Crawford, who was professor of mechanical engineering in Belfast.

There remains an invisible connection between medium and medialum which is finally restored to the medium in an exhausted condition. This medialum is but little beyond the borderline between perceptible and imperceptible conditions and can be condensed and "materialized" by the ghosts after penetrating it with their organisms or parts thereof. All that we perceive belongs to this materialized

medialum when we meet "materializations" of ghosts, a term which really does not fit the facts.

In order to make it look like the ghost if he were perceivable, it is required that he forces the medial body sufficiently into his own porous body, to where once his harder body left behind has been, to form it like himself and overcome the original form of the medium to some extent though this never succeeds completely. The resulting form is a compromise between that of the ghost and of the medium, often sufficiently like the ghost for identification, but often so much like the medium as to be like a "double" of it.

If the medialum is taken from more persons than the one official medium, if several of the sitters are mediumistic and contribute some of their medialum to the process, a greater variety of forms and closer likeness with the personality of the ghosts can be gained by them, which is the case where several materializations take place at the same time. But if the process depends all on one not highly developed medium, the likeness with the medium is often so great that even spiritists have cried "fraud" and many mediums, honest but not understanding these conditions, have been discouraged through them.

Instead of using but an extracted part, the ghost occasionally manages the entire medium as medialum in which case the process is called a "transfiguration." If a skeptic seizes such a form there will be a case of apparent "exposure of fraud" and the reactionary ghosts who worked it will rejoice, because it will "hurt spiritism" and save their brand of religion. After all, it is not as bad as "saving religion" by burning the mediums as witches, but the managers of seances should always try to avoid these transfigurations. Ghostproof seance rooms in



which only friendly ghosts are admitted serve to avoid such so-called "exposures"; such rooms can be arranged since it is known that plastered walls and ceilings and glass plates over the doors, which need not cover them completely, are barriers to the ghosts, and that a living person can turn them out by his mental magnetism.

The traditional "doubles", told of in many reports, were materialized ghosts, because our modern scientifically controlled manifestations of ghosts in any phase of mediumism are more or less such doubles. In some reports it is stated that the person of whom the apparition was a double was either asleep or in a trancelike drowsy condition; also that the doubles, images of living persons, never showed themselves in full daylight but in much reduced light, that the occurrences lasted but a few minutes, that the doubles said but little, often indistinctly, that they were seen by several persons at the same time, that their coming in most cases was not seen and their going often appeared like sinking into the ground.

All these reported features the doubles have in common with our arranged and controlled materializations of ghosts. Since a degree of resemblance between medium and apparitions is natural and established, it is evident that the doubles were poorly observed cases of materializations and that the mediums for them were the persons whom the doubles resembled. This explanation takes the place of the wild speculation of "externalizations of the souls of the living".

The established resemblance between medium and manifesting ghosts, which causes much skepticism and unfair, discouraging treatment of the mediums, is not limited to the outer appearances of material-

ized ghosts but exists also in regard to inner conditions and mental features. The feelings, thoughts, beliefs, etc., expressed by such ghosts in any form of mediumism are generally limited and conditioned within the mental fields of the mediums, because the ghosts have to count also with the peculiarities of the medium's brains. This goes so far that some doubles spoke of the mediums as in the first person and could not overcome the "I" of the mediums, which may have been a reason for the "externalization" theory.

On the other hand there are cases where the required cooperation of the medium and the ghost is so close that the medium says: "I did it all myself." There have been mediums who convinced hundreds of other persons but were never really convinced themselves because they could not distinguish their own persons from the manifestations. The mediums are poor investigators of their mediumship and their testimony concerning it is unreliable. The scientific investigator must take no part in the mediumism himself but must keep wide awake.

Mediumism has many complicated features which require unprejudiced and patient study. Those who reject it all because it is different from what they think it should be, because it does not agree with their preconceived notion of spirits, cannot be termed scientists because real science requires a different treatment of its subjects. It is a shame that it does not receive that treatment from the "American Men of Science".

As stated in a previous article, mediumism is the basis of all "spontaneous spooks" and the ghosts' haunting of old houses, of which we do not hear so much nowadays as was reported from times when the people were more mediumistic than they are

now. On account of the storage of medialum in the dwelling of the medium, the manifestations come easier and stronger in that dwelling than in other houses where she may give a seance. There is preparation for seances in her dwelling but not in the technical sense of the skeptic. The ancient spiritists also knew this fact and prepared a special cabinet for the ghosts to keep their prepared medialum which mortals were not allowed to disturb; these cabinets became the sanctuaries of the temples.

The doubling similarity of materializations with the medium can also be observed in other ways. It has been seen how a materialized hand emerged from the medium's hand with a striking likeness of that hand as if a double of it. A ghost cannot use the medialum from the left hand for the materialization of his right hand; it does not fit in anymore than the left glove would fit over it. And there is that splendid "paraffine experiment," scientifically established. The materialized hand of the ghost is dipped in molten paraffine. When a covering layer is hard enough, the hand is dematerialized and withdrawn. A plaster cast is made in the mould and when the paraffine is removed, there is a plaster copy of the ghost's hand.

In these experiments many different sizes of hands, from children's hands to big fists, have been obtained with the same medium. The general forms differed, but one feature was often the same: The wrinkles of the skin of the medium's hand were noticeable on all the casts, no matter how much they differed otherwise. The ghosts apparently could not overcome these wrinkles and to that extent the casts were still "doubles" of the medium's hand. Similar results were obtained with soft modelling clay, when the casts of the sides of faces

had the general features of the medium's face, often to a degree that they were "doubles" of that face.

Spiritists who are so easily discouraged when they meet these doubling resemblances should not forget that, to be scientific, you must first study all the requirements and peculiarities of a certain natural process in an unprejudiced way before you pass judgment on it. Judging the mediumistic process purely from the naturalistic standpoint it would be queer if these natural conditions did not prevail. And that reactionary ghosts make use of them to create skepticism and hurt spiritism because it hurts their "supernaturalism", must also be taken into consideration.

For all the different branches of materializations of ghosts or parts of them, women are by far the best mediums. Generally they are robust, strong women, almost manly in their natures. Of the materializing ghosts also a large majority are women. The mentalistic theory has no explanation for this fact, because it could not well be said that there is sexuality of minds and that male minds are more "spiritual" and female minds more "material" in their makeup, and that, therefore, the latter are better fitted for materializations.

The naturalistic theory of ghosts, based on the established hermaphroditism of all beings, finds this fact of the women's superior strength for materializations in confirming harmony with its principle and explanations. The feminine and "material" directions of conditions are analogous, as early philosophy properly perceived it. Instead of materialization we could say motherialization, though I do not propose it. How natural it appears that the women should be the strongest in such a class of mediumistic processes.

Materializations, the most valuable phase of mediumism for scientific research into the nature of the ghosts, has been neglected and even opposed by many leading spiritualists and "psychical researchers" because they cannot make it agree with their mentalistic or "psychical" theory of spirits. If the ghosts were such spirits as postulated by that supernaturalistic theory, if they were "immaterial mind-beings", it would of course be utterly inconceivable how they could ever change their entity and become "material", because "the law of persistency or preservation" must be applied to any supposed entity, mind as well as matter. That the ghosts do what is called "materialize", knocks out the mentalistic theory.

Christianity is largely based on the fact of such materializations, often conceived as resurrections of the rotting corpses from the graves. When Greek supernaturalistic mentalism was adopted by the church, it became opposed to the very foundation of its original teachings, the "resurrection" or in fact the materialization of ghosts as the empirical proof of immortality. But facts are peculiar and independent of theories and beliefs and any belief, not in agreement with them is an untruth.

## XXI. Spiritualizations

The French word "apports" has become popular with the spiritists to signify the class of mediumistic processes which forms the counterpart to the class of materializations. An apport means that an object is fetched and brought to you.

In apportioning seances many different things have been brought from the outside; they moved through the air as if by themselves and laid down before

the sitters. Flowers dropped from the ceilings and spread over the sitters. "Flower seances" were quite popular some twenty-five years ago.

Objects of the sitters, such as coins, knives, gloves, etc., were dematerialized and after a short while dropped rematerialized on the floor or table. These happenings, observed by scientific researchers, belong to the established "facts for those who want to know them."

The mentalistic theory which puts the ghosts as supernatural mind-beings, has no explanation of these so-called "physical phenomena" and can not have it consistently. The mentalists dislike and oppose these facts because it is plain that their "spirits" could not do such things, having no physical or natural forces for it. These facts disprove the supernaturalistic and support the naturalistic theory of ghosts.

The name for these processes should be *paterializations* to show their opposite direction to *materialisations* but has become *spiritualizations* which is acceptable if not taken in its absolute sense. Matter does not become spirit because none of the two exists, the worldstuff being something else, as has been demonstrated in other articles. All we are concerned with is *changes of conditions*, the limitations of which we may call "materiality and spirituality" in a relative sense.

That it is a heating process in some form is shown by the fact that when a mineral object returns, it is so hot when it comes back that it cannot be touched. Vegetable and, in general, combustible objects are sprinkled with water by the operating ghosts, which appears as dew on the objects when apported. This is done to protect these things from getting burned in the spiritualizing process, but

did not always prevent it. It has been demonstrated that the ghosts can make fire in this way. There have also been reports that spooks caused fires; lately again in a case in the State of New York, and "the wise men" looked in vain for the fellow who did it.

If the process succeeds in the intended regular way, it is neither a burning, melting or evaporating process, because otherwise the objects could not be returned to their normal conditions. When in the hands of the sitters, apparently nothing has happened to them. It is surely a puzzling affair, so much beyond the limits of ordinary experience that it caused Professor Zoellner to try his "fourth dimension of space" as an explanation of it. But it is not necessary to apply anything else but the true laws of nature.

Ordinarily we know of four forms of heat, the heat in temperature and "negative" electricity, which are the loose forms, easily transmitted, also latent heat in the "physical states" of substances, and specific heat in the chemical conditions, the later two forms being bound temporarily or permanently in the interior constitutions of substances.

Now it is evident that the spiritualizations are no chemical processes because otherwise the objects could not come back as they were before; neither are they melting or evaporating processes for the same reason. And yet, these objects are "spirited away" for a while.

There remains but one possibility: the heating part of spiritualizations consists of working heat into the objects which becomes some form of latent heat, which when the objects are returned changes to temperal heat. The latent state of such an object

is changed to an invisible condition not known to us in ordinary experience.

Ordinarily we know but three inorganic latent states or as the materialists call them "aggregate states of matter," the solid, liquid and gaseous. The materialists perceive them as different aggregations of the same sort of their "material atoms," which is hypothetical and no longer accepted by the scientists. Other speculators have cut the atoms up into ions and electrons, and others have done away with corpuscles entirely accepting infinite divisibility.

But whatever the interior constitution of substances may really be, it is certain, that there are more than three latent states of a substance. Ozone and ordinary oxygen are both gaseous but are two distinct latent states of the same chemical substance which has five known such states, each entering chemical processes with its own proportion of forces.

Carbon, so important for organic life, has in all seventeen latent states of which graphite, diamond and coal are solid. Organic life as an equalizing chemical process produces substances and latent states which are not found elsewhere. The various fats and slimes are neither solid nor liquid but have peculiarities of both of them. When we come to consider the ghosts substances, we will probably find, that they are neither solid nor liquid nor gaseous but in a state which is the resultant of all the others, gained by the equalizing life-process.

The medial substances, the medialum, taken from the mediums, is put through several conditions by the ghosts. They can make it as imperceptible as their own substances or as perceptible as a living man. From female mediums is taken the best



materializing and from male mediums the best spiritualizing medialum. The process we are now considering is, therefore found mostly with male mediums, such as Slade, Homes and others, though some female mediums have also shown it. Such mediums were near-hermaphrodites which are seldom in present times but were plentiful in ancient times.

It must be stated that the investigation of the spiritualizing process has been limited because the mentalists among the spiritists disliked it as being "too physical" or natural and in no agreement with the notions they brought with them from the churches, where they were taught supernatural mentalism, looking down with contempt on matters natural.

In order to use a coin for an apport, it must first be spiritualized. The ghosts work it into an invisible state without melting it or destroying its formation as a coin. When covered with anything that protects it against outer influences, such as light, the ghosts inwrap it with some insulating medialum to prevent it from melting. It serves like a cover on a pot with water, enabling the heating of the water above the ordinary boiling point. The ghosts with medial power also run a cooling stream of air over the object, a breeze often felt by the sitters. This is done to keep the temperature below a certain critical point.

With a medialum of a high latent heat they fill the pores of the object and in some way not yet quite plain work it up into an invisible state which is not gaseous but similar to the substances of the things of the ghosts, at least in regard to its latent state. It is of course a forced artificial condition which can be upheld by the ghosts only by hard

work with strength from the medium. Like materialization, spiritualization lasts but a short while.

Mineral objects when spiritualized cannot be taken far, hardly out of the seance room, but vegetable objects have been transported considerable distances. The most favored of these doings are the flower seances. The ghosts apparently can take spiritualizing medialum to outside dark places where they find flowers, spiritualize them, carry them to the seance room and rematerialize them, apparently dropping them from the ceiling.

When the reverse process sets in, the objects begin to move, either thrown or falling, and while they move the rematerialization is completed. It is a peculiar fact that the observers never see the starting of the motion of these objects, which is a sign of genuine mediumistic apports. It means that the objects begin to fall when they begin to come back to their normal condition and regain their normal gravity, when they can go no longer be carried by the ghosts. By the time the objects are seen, they are in motion.

Apported organic objects need no high heat for their spiritualizations which is shown by the fact that when they arrive in their returned normal conditions, they are not as hot as returned mineral objects.

There are reports that among the apported objects were living small animals. It indicates that when once in the possession of suitable medialum and other required conditions the process of spiritualization is not so very difficult as it may appear to us.

The reactionary ghosts, "jesuit spirits" as the mediums call them, also make use of spiritualizations in a manner to hurt spiritism by shamfraud.

It has been established that light garments can be used for apports. Paraphernalia were in that way apported into a mediums cabinet during the seance to prepare for an expected "exposure" to raise the fraudcry. There was fraud in this matter but it was on the part of the hostile ghosts and not on the part of the mediums who however had to take the blame for it because but few spiritists have been realistic enough to study the real nature of such "exposures."

"Penetration of matter through matter," as it has been called, also belongs to spiritualizations. Two separately turned wooden rings have been interlocked under these conditions, the first time in Prof. Zoellner's experiments. It is no longer so difficult to understand these penetrations. Parts of the wooden rings were spiritualized and in that condition could penetrate each others pores, after which they rematerialized, which is a selfworking reaction.

On account of the perfect filling of space, one substance cannot be where another is, but water can be pressed through wood in streams. When the wood is in the spiritualized state of the apports, it is very pliant and elastic; being quite porous, the penetration is effected, no matter how strange it all may appear to us. In principle, these penetrations of spiritualized things are not different from the passing of the ghosts own bodies through our wooden doors, which is common occurence with them. They enter our rooms through the wooden doors when same are closed.

Dr. Gibier's and other reports tell us of the experience that ghosts, slightly visible, passed through wire cages in which an entranced medium was imprisoned for testing her mediumship. It was then

found that the wire netting was hot where the ghost had passed through, which indicates that it was spiritualized to some extent to make that passage possible. The ghosts say it is very difficult for them to get out of such a cage and that the result is limited. There is no case on record where the ghosts spiritualized glass plates sufficiently to pass through.

The ghosts can under proper mediumistic conditions put their hands through slate and write in a locked pair of slates; they have also been able to do something in glass jars, but they say it is very difficult. A certain degree of spiritualization is required for it but a glazed cabinet is too much for them and in experiments conducted by myself, ghosts have been locked up in such cabinets, unable to get out. They afterwards testified to this fact through mediums who were opposed to it.

The time will come when physicists will no longer be hampered by economic considerations and will also be emancipated from belief in materialistic hypotheses, free to investigate these obstinate facts with the fearless minds of true scientists.

## XXII. Animations

Besides the two classes of mediumism, materializations and spiritualizations, treated in previous articles, there is a third class which has received several names. It has been called inspirations, psychic manifestations, animations, mentalizations, automatism, etc. For the naturalistic theory we select the term animations as being least indicative of supernaturalism.

The Latin term *anima* from which it has been derived was defined in several ways but seems to

mean the nervous and mental impulses and functions of animal and human organisms, those features of life which are also called instincts and mentalities. Animations in the mediumistic sense are nervous and mental actions which are caused and to some extent directed by ghosts. The animus then comes from the ghost and the medium gives an expression to it which can be perceived by the living observers.

Animative mediumship is quite common and could to some extent be developed with anybody, though it is desirable that it be limited to the experienced and well controlled persons who know both, the dangers and niceties of it. The development consists in the practice of such a passive or indifferent submission of the living persons organism to the weak influences of the ghosts that the latter can control the motive nerves in a way to animate the organs to actions directed by them. Such actions consist of mediumistic writing, talking, singing, playing, drawing, imitating, etc., such as have been reported by the thousands as results from ghosts animations of sensitive mediums. They belong now to the established "facts for those who want to know them."

The outer appearance of this phase of mediumism is well known. The generally disappointing results are also known, disappointing because they did not bring the expected revelations and scientific explanations of the ghost-world, but "earthly talk".

In a few cases where practiced mediums were in deep trance and no interfering skeptical magnetism at work, statements came through which were above the mediums' mental spheres and even languages were spoken or written of which they knew nothing, but as a general rule the communications moved

within the mental realms of the mediums and were shaped by their language, views and beliefs.

Doubleness or the resemblance of the manifestations with the characteristics of the mediums is as marked in the animations as in the materializations. Besides that, with poorly watched and controlled mediums, confusions, deceptions, shamfraud by reactionary ghosts, and misleading advices are abundant in this class and scientific proofs of genuineness quite rare, as shown by the investigations of the "psychical researchers" who made this mediumship their special object of study, their leading or working hypothesis being the mentalistic.

The scientific value of this vague phase of mediumism is much below that of the so-called "physical phases" yet a great deal more has been made of it because it did not appear to be in such striking opposition to supernaturalistic notions. Most of the investigators came with such notions and expected "revelations from the spirit world" but to this date received none but what the English call "sermon stuff," similar to what can be heard without going to mediums.

Since we want to know the truth, no matter whether it agrees with our favorite prejudices or not, let us know what reliable scientific investigators have found about the transmitted mental products of the ghosts.

Prof. Flammarion, a spiritist, made the statement that in the only case where supposed astronomical knowledge, not gained in our world, had come through a medium from the spirits, the revelation was not true to facts, which he as an astronomer explained. It was a hypothesis that had been considered here before that time. Flammarion searched for something new in the communications from the

ghosts and came to the conclusion that nothing new in the line of scientific theory had come from them.

Prof. Oliver Lodge, whose supernaturalistic notions of the spirits favor the belief in "higher spirits", has also paid attention to this matter. In his book, "Raymond" he has an article headed: "On the contention that all psychic communications are of a trivial nature and deal with insignificant topics". Lodge then quotes selections from "Spirit Teachings" written by Rev. Stainton Moses who was an automatic medium for religious but not scientific communications. Lodge concludes: "I suppose that the worst that can be said about writing of this kind is that it consists of 'sermon-stuff' such as could have been presumably invented—whether consciously or unconsciously—by the automatic writer himself. And the fact that with some of it he (Stanton Moses) tended to disagree, proves no more than the corresponding kind of unexpected argumentation experienced by some dreamers. The same kind of explanation may serve for both phenomena, but I do not know what that explanation is".

No investigator of this matter has been able to find a new scientific knowledge in the mediumistic communications of old and modern spiritism. The value they have is in rare proofs of identity of the communicators and of their continued existence, and also for our naturalistic ghostology that they show the nirvanal condition of the ghost.

In the year 1888 the author, after searching for scientific explanations in the literature of revelations, old and new, offered a prize to the New York spiritualists, in whose organization he was a member of the executive committee, for the establishment of one fact where a new scientific idea of im-

portance was not produced by the living but had come from the dead. He has his money yet. But if anybody believes he or she can furnish that proof now, after thirty-four years more of mediumistic experiences, that person is welcome to a guaranteed prize of hundred dollars for it.

In the line of religious talk which requires but little intellectual labor much has come from the ghosts, but nothing of it was strange to us. Most of it showed that the communicators had not changed their beliefs since they passed over. In the line of art—well we had the exhibition of mediumistic drawings and paintings in a New York art gallery. Spooky enough they were but that is the best that can be said of them. In the line of music some nice simple compositions have come through mediums made by experienced composers for whom it was no great strain. But in general the result is very limited.

The best results have been gained in the line of healing through mediumistic influences. How far such well attested cases involved "suggestion and autosuggestion", healing belief, stiffening of life-courage, and how far actual magnetic influences and work of the ghosts through mediumistic means, is a matter to be investigated and applied by future scientists. Hypnotism, hardly accepted to day, plays its part in it. It is apparent today that where the nerves are out of order there are other ways of healing than by medicine and it appears from facts that mediumistic ways belong to them, which, therefore, should be studied by unprejudiced scientists if such there are. The established fact that the growing of young plants has been advanced through mediumistic influences indicates the possibility of physiological effects through them.



Naturalism requires that mental processes are physical which means natural. Scientific psychology, independent of supernaturalism, means that mentality, intelligence, etc., are capacities of physical brains and cannot exist independently. Every attempt to separate psychology or rather mentology from physiology has led to supernaturalism. Nature includes the entire worldprocess, also that part which takes place in nerves and brains, whether they belong to the living or the dead. It is, therefore, unjustified to separate the animations as "psychical" from the other branches of mediumism as the "physical", it is simply a remnant of supernaturalism.

Extensive experiments in mediumism have shown that our thoughts are physical processes which cause magnetic inductions and fluctuations in the surrounding air and induce the almost nonresisting ghosts in this magnetic atmosphere in such a manner that they have the same magnetic compositions or the same thoughts with the living originators, but do not feel induced but rather as if these thoughts were their own. Magnetic induction does not tell its origin and often deceives the ghosts. Sometimes they are conscious of the origin and then call it mindreading, telepathy, etc, but as a rule they reverse the case. In fact the ghosts generally make the mistake to believe and to claim that they "inspire" the living instead of the living inspiring them without knowing it.

To ask "mental questions" and get mediumistic answers of course belongs to the cases where no inspiration is claimed. When in such experiments the living investigator read something silently, all the present ghosts felt it and were "mentally read-

ing with him" without looking in the book, as their testimony assured us.

We are told that "the band of spirits" who surround a living man "think together the same thoughts," and as they see him writing or hear him speaking these thoughts, take it for self-evident that they have "inspired him" with them and claim credit as his "inspirators and guides". The spirits, therefore, take all persons living in the productive world for mere mediums of theirs and often claim it as is well known to experienced spiritists.

Several years ago I described that peculiar deceiving situation as follows: The ghost of a cowboy needs to study no philosophy to inspire a philosopher, all he needs to do is to stand along side of the writing philosopher and then the inspiration goes on. When the two meet as ghosts, the philosopher is perplexed at the cowboy's claim of being his inspirator, especially as he finds that he now can also "inspire" mortals, though not with his own "system."

If all the "inspirators" would go on a strike and withdraw to their heavens, the earthly thinkers would not notice the difference. Good feeding would keep on to inspire them as before. The injustice involved in this "inspiration business" is that men who have done much hard work for humanity, are discredited overthere as mere "good mediums" for their ghostly inspirators who claim to have done the thinking that was involved in that work. The ancient philosophers, especially the Greek, according to some mediumistic remarks, believe they have inspired all the philosophical progress that has been made since they are dead. That the action of thinking requires the same principal conditions as any other actions, namely the juxtaposition of antipolar conditions, such as furnished by eating, drinking

and breathing, does not bother those dead "thinkers" who catch thoughts and ideas in the air.

Perhaps the assertion I heard from spiritualistic platforms that "thought and ideas are real things existing in space", something like gaseous thought-stuff, originally came from the ghosts. Some of them have said through mediums, that their homes and surroundings, their clothes, furnitures, food, etc, are made of "thoughts", stuffy thoughts (also see "Raymond"). Close examination showed that it were supernaturalistic notions which they had taken with them from their "earthly life".

In the comparatively unproductive world of near-apolarity the production of new notions and ideas is limited as amply shown by modern spiritism, no matter whether the spiritualists like it or not. Hard work in any line, also the mental, is not the lot of happy ghosts and to wait for them to explore their condition and report it to us is useless. We have to explore "the nature of the spirit-world" ourselves, there being nothing "unknowable" about it.

The simplest and most disagreeable animations, common with many people, are the nervous jerks received in the trancelike condition or semi-slumber before sound sleep. They consist of jerks of arms or legs which call the slumberer back to consciousness, preventing his falling asleep. They are practiced by two kinds of ghosts: The one kind are ghosts who died as children and do not understand the requirements and troubles of this life; they think it fun to bother the living in this manner. The other more dangerous kind are enemies.

They may be personal enemies who seek revenge for something in this only manner of affecting the slumberer, but they are often enemies of the work he is doing and which hurts their "spiritual inter-

ests." Every medium and investigator of mediumism is pestered by reactionary ghosts who are enemies of their activities, to prevent them from sleeping and to weaken and if possible kill them. Several workers in this line have been driven to suicide by ghostly supernaturalists who started with weakening them through preventing their sleep, jerking them out of their initial slumber. Gradually such victims lose much of the normal resistance against such influences and use no remedies because they do not understand their situation. Besides sleeplessness, weakening their nerves, there is the impression from their enemies that life is miserable and that the best thing they can do is to end it.

The remedies of such troubles are hypnotic and medical treatments of insomnia, until the nerves have regained their normal resistance, evolved to prevent all influences from the ghosts. Mere investigators should not become mediumistic themselves. Mediums should become acquainted with the real situation they are in. In order then to avoid the awakening jerks, they should sleep in ghost-proof bedrooms, enclosed with plastered walls and ceilings and the doors sufficiently covered with glass-plates. Before closing the door when retiring the ghosts should be told to stay outside, because those who stay in the room will be in danger of the effects of the volative magnetism of the medium, effects which may be disastrous.

It is not likely that many mediums without aid of friends will follow this advice because with few exceptions they understand their situation so little that they do not even know why they commit clumsy acts which look like fraud just when they are anxious to prove the genuineness of their mediumship before so-called scientific investigators.

The effect of animating influences in the form of mentally magnetic inductions by the living to the ghosts shows itself in the seances. If skeptics are present their thoughts and feelings to the effect that "the thing cannot be done" induces the operating ghosts in a laming manner and prevents success, as was the case in many "scientific investigations", while the hopeful thoughts and sentiments of convinced sitters threnghthens them in their work. The effect of skepticism is well known by spiritists and an investigation which does not take it into account as a natural factor in mediumism is not "scientific". Science requires the study and appreciation of all the conditions for a process and mediumism is very sensitive in regard to conditions.

### XXIII. Evading Hypotheses

The mediumistic facts are so positively and definitely established that the supernaturalists and materialists, to whom they are extremely uncomfortable, have given up hopes to kill the spiritistic movement with the fraud-cry. The reactionary ghosts are still busy and will remain busy to furnish that weapon to them, but the "evil spirits," or what else they are called, were recognized as the real trickster and wherever this became known, the fraud-cry lost its effect.

Other methods had to be adopted to keep the people away from spiritism, and, according to the historical character of the opponents, these attempts were either terrorizing and "soul-saving" or sophistically studious.

The supernaturalists were in this predicament: The later religions are confused mixtures of both

elements, supernaturalistic mentalism and naturalistic spiritism, and as far as historical background is concerned, in their phenomenal part they are based on ancient spiritism. A flat denial of spiritism is, therefore, impossible, because that would "undermine the churches" and destroy their own ghost tales. Therefore, old spiritism was all right and beautiful, but modern spiritism is bad and horrible, because it is done against the laws of the church and is the work of evil, devilish spirits who are operating under the direction of satan himself. unless the thing takes place within the pale of the church where a different management prevails.

We are willing to admit that reactionary spirits do often take part in seances to raise fraud-cry in the interest of supernaturalism, but even if it were the devil himself who did it, he would require scientific investigation and explanation. To science it is all the same whether a fact appears as the color of a rose or the smell of manure; in both cases it is a natural fact to be explained and understood; therefore, whether a manifesting ghost is a saint or a devil makes no difference to science.

To frighten the people away from spiritism by attributing it to the devil and associates is effective only with the ignorant and naive, who are getting less in number every year. More hurtful than this coarse opposition is the sophistry of "the learned" who put on airs as if they had some science about it.

In this case also, the mediumistic facts are not denied but instead of recognizing them as the doings of ghosts, other explanations are tried in order to avoid spiritism. The mediums are now no mere tools for other's operations, but they do it all them-

selves with mysterious abilities far beyond those of other human beings.

The common evading hypothesis, mostly used by all sorts of perplexed writers on "psychical phenomena" of this class is called *telepathy*.

The definitions of telepathy are vague and adjustable to any particular case of psychic mediumism, especially when the facts are also stretched to meet them. Generally psychologists who favor it, define telepathy as the abnormal ability of mysterious "subjective minds" to transmit news from one living person to another without the aid of their senses, and even without knowing that the process takes place.

When a person who receives a vague or "subliminal" impression of a fact and carries it in his "subconscious mind," without knowing it, gets into company with a psychic medium, this mysterious knowledge runs over to that medium who then pronounces it. No explanation of these "subliminal phenomena" is given, but it does away with the aid of spirits as the transmitters, which is the object.

Prof. James wrote: "When I consider everything I know about Mrs. Piper, I feel the absolute certainty that in her trance she knows things of which she could not have gained knowledge in her condition of full consciousness." The spiritist's position is, that Mrs. Piper was a psychic medium and received her news from influencing spirits, while those who want to evade this comparatively simple explanation put up the telepathic hypothesis that she was a telepath who gained that knowledge from some of the hidden minds of other living people who do not know themselves that they have it, because they carried it in their "subconscious-

ness." Science does not know anything about this travelling thing, that runs from one mind to another and is merely an evading assertion. If it were true it would be more mysterious than any fact the spiritists have told of, because they have agents for their facts. And yet it would not do away with spiritism but simply mean that besides communications from the spirits by means of animations, there are possible also such psychic transferences between the living, where evolution worked decidedly against it.

If we define "telepathy" in such a manner as to cover also the "transference of thoughts without speech" between the ghosts and to a very limited extent from them to the living by means of mental magnetic inductions, and also the very extensive feeling of our psychic actions by the ghosts, then telepathy becomes a very wide field and embraces all that which has been called "inspiration, psychic manifestation, spirit animation," etc. But in that case, telepathy is a branch of spiritism instead of an enemy of it, as intended.

Another evading hypothesis is called "exteriorization." It is more adventurous than the above: A psychic medium now is no medium but a person with the extraordinary abilities of an exploring soul. It is able to die for a while by its soul passing out of its body, "exteriorate" itself and then travel to places at any distances to find out something which it could gain no knowledge of in a normal way. After having obtained this knowledge it comes back, reenters the body and reports to those present the results of its expedition.

If the so-called soul leaves the body for a while and then comes back, that means something far more mysterious than any spiritism. In dreams



such apparent exteriorizations may happen, but it is fortunate that they are but dreams, otherwise there would be no awakening.

A third hypothesis, also intended to circumvent spiritism, or at least to help around the psychical features of it, is termed "psychometry." It was favored by a number of good psychic mediums, partly because they "felt as though they did it themselves" in a way not clear to them, and partly because it seemed to give them superior abilities rather than being mere tools for other operators.

Psychometry means that such a medium, by coming in contact with an object like locks, knives, keys, coins, etc., can feel its history, measure its psychic connections, tell who its owner was or is, and what he has been doing not only with this object but in the presence of it. Having once gotten hold of this "connecting link", the medium can tell other facts concerning the owner of the object, "facts it could not know otherwise." Sealed letters are read "psychometrically" and locks tell other secrets.

As a matter of fact, mediums do take such objects in their hands or hold them against their heads, "to establish a connection" for "psychic reading," and the question is now, do they get their information from these inert objects or from the spirits who start with the medium's inclination to learn something about or in connection with these objects. The simplest and natural explanation is the spiritistic.

Psychometry reminds of fetishism or the old belief, that table-rapping and similar spiritistic phenomena were committed by the object's own soul or one lodged in it.

There are other suggestions, such as hallucina-

tions, subliminal animations, subconscious cerebrations, mind-reading, etc., which are intended to help over facts of psychic mediumism where no fraud-theory can be invented. Even people who pose as scientists or positive thinkers, are ready to accept or forward these wild imaginations rather than the idea that animating ghosts are behind the positively established and undeniable facts.

But these many evading hypotheses show, that the commonest phases of mediumism, the psychical, are the hardest to establish as being genuinely spiritistic. They are also the least valuable ones for science, because they show us but little of the nature of the ghosts, except this that they are very weak in "earthly operations."

The "physical phases" of mediumism, cannot be circumvented by such imaginary explanations. They have given better proofs of the existence of the ghosts and better opportunities to investigate that existence; they are of a higher scientific value.

Yet, leave it to the professors to invent excuses also for some "physical manifestations." Among the few attempts of official and, therefore, conservative scientists to almost unwillingly investigate spiritism was that of the appointed "Seybert Commission on Spiritism" in Philadelphia some 25 years ago.

Their report shows a peculiar result. They explain "spirit-rapping" as bone rattling of the mediums, because some one had made the unproven assertion that some persons can do such things. It means that the mediumistic raps on the under-side of the table, answering questions, commonly known as "table rapping" are not caused by slightly materialized hands of ghosts, but are sounds caused

by the medium rapping the bones in her legs against each other, without even moving the legs.

Another evading excuse for denying spiritism was found in this that a "conjurer" or juggler could do similar tricks without claiming to be a medium. He did not explain his tricks of that kind to this "scientific commission" who then concluded that the mediums must be frauds because a conjurer could do the same. A peculiar scientific investigation it was; anyway Seybert's fool money was spent.

There was a time when that conjurer, Mr. Kellar, was an honest medium and practiced as such. But it did not pay well enough. He then became a juggler on the stage, mixing artificial tricks and mediumistic doings, such as some "cabinet spectacles." He made money. When pressed for an explanation he claimed his tricks as his "business secrets." In New York he said from the stage: "Some people say I do everything by trickery, others say I have spirits to aid me in some of them. All I have to say is that everything is done in a natural way." He lets the fools conclude that spirits, being "supernatural," had nothing to do with it, because they could not do anything "in a natural way."

Future science of which naturalistic Ghostology will be the keystone branch, will do away with all those futile hypotheses, invented by the doomed materialists and supernaturalists to uphold their hostile positions against mediumism.

There is no "telepathy," "psychometry," etc., except as parts of mediumism, and avoidance of spiritism through such wild hypotheses has failed. There is only one hypothesis left to be used, that of *fetishism*. Why are our opponents so slow to

to make use of it and "explain" table-rapping, slate-writing, etc., as being done by fetishes or the souls of the tables, slates, etc.?

## XXIV. Zoellner's Experiments

In the eventful years of 1870 to 1880 scientific experimentation and investigation of mediumism flourished in Europe. Of the eminent scientists of that period, who braved public ignorance and prejudice, investigated and found new facts which showed the existence of natural ghosts and had the courage to say so, the names of Crookes and Zoellner are prominent.

The great American medium Henry Slade went to several European countries and submitted his remarkable mediumship to scientific investigation. He was induced to go to Leipzig, a prominent centre of science, and there got into the hands of the eminent astrophysicist Prof. Johann C. F. Zoellner who had attained a reputation as a careful and successful researcher in physical science.

A number of the results of Zoellner's mediumistic experiments with Slade's aid were new and so perplexing and beyond the metaphysical beliefs of the scientists of the time, that Zoellner tried to explain them by a hypothesis of a fourth dimension of space. A few years afterwards I wrote about it the following, which was published 1887 in my work: "The Tail of the Earth":

"It is a hypothesis as every other hypothesis: the phenomena are for the senses and memory only, but the reason wants theories and laws and if such are not to be had, hypotheses must for the time be-

ing fill the place. If the hypothesis is one, the probability of which is to be sustained by facts, it leads to investigations and in that way does its good even if it be false. Zoellner's valuable experiments with the medium Slade, which were partly calculated to advance his hypothesis, were very successful in exploring several, until then unknown, facts in regard to mediumship and have convinced many people of the existence of beings in another life and of the fact that they can manifest themselves through the aid of mediums in various ways; but as to the hypothesis he himself said that we could not imagine a fourth dimension of space. Yet he has argued and founded his hypothesis as well as the atomic hypothesis ever was. I cannot accept either hypothesis and am in a position to explain the facts referred to without a new hypothesis, merely on the mathematically established law of nature."

It is now thirty-eight years ago when I wrote the above. The "fourth dimension of space," which is not required for measuring space, has remained barren, but the facts Zoellner brought forth are as important today as at the time when they first astounded the world.

The medium Slade, whom I investigated in New York, was a near-hermaphrodite on the masculine side and, therefore, fitting for spiritualizing but hardly for materializing mediumship. Of the results of Zoellner's experiments, as far as they were new, the most important are here told from Massey's English translation of Zöllner's "Transcendental Physics."

Besides Zoellner three other professors of the University of Leipzig witnessed most of the experiments and expressed their satisfaction with the con-

trolled conditions, "test conditions," and Zoellner's reports of the results; the names of these professors are Fechner, Weber and Scheiber.

The first experiment was the successful divergence of the magnetic needle which was not new to science but had been done through the mediumship of Frau Ruf under the control of Von Reichenbach and the professors Fechner and Erdmann. In Zoellner's experiments the magnetic needle came to very lively oscillations, and an ordinary sewing needle was magnetized. Mediumistic slate-writing of which there was plenty in Zoellner's experiments, was not new either but rather the principal feature of Slade's mediumism. But this was new:

"While experiments (in slate-writing) were successfully made, a violent crack was suddenly heard, as in the discharging of a large battery of Leyden jars. On turning, with some alarm, in the direction of the sound, the before mentioned screen (of a bed which had moved) fell apart in two pieces. The strong wooden screws, half an inch thick, were torn from above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen; but even if he had intended to tear it down by a cleverly devised sideward motion, it would have been necessary to fasten it on the other side. As it was, the screen stood quite unattached."

Of course, these occurrences created much interest and other professors of the university, Ludwig and Wundt, came to see them. Slate-writing was obtained on controlled slates in the English, French and German languages, each one in an entirely different handwriting. In the next seance when three

professors controlled Slade and the conditions, a large hand-bell which had been put under the table suddenly began to ring and was violently projected before the eyes of the sitters about ten feet horizontally upon the floor. "A small note-table, fixed to a doorpost by a movable iron support, began suddenly to move and so violently that a chair in front of it was thrown down with a great noise. The objects were behind Slade and at least five feet away from him."

An accordion was played by an invisible hand and a number of other movements of objects were observed, happenings which have since become common experiences in mediumism. Zöllner invented the lasting impressions of parts of ghosts: "I fetched a large porcelain bowl of about one foot diameter and two inches deep, filled it evenly to the brim with flour and placed it under the table. We did not trouble ourselves at first about the eventual success of this experiment, but continued for over five minutes the magnetic experiments, Slade's hands being visible all the time upon the table; when suddenly I felt my right knee powerfully grasped and pressed by a large hand under the table for about a second, and at the same moment, as I mentioned this to the others and was about to get up, the bowl of meal was pushed forward from its place under the table about four feet on the floor. Upon my trousers I had the impression in meal of a large strong hand, and on the meal surface of the bowl were indented the thumb and four fingers with all the niceties of structure and folds of the skin impressed. An immediate examination of Slade's hands and feet showed not the slightest traces of flour, and the comparison of his own hand with the impression

on the meal proved the latter to be considerably larger."

This successful experiment was the beginning of many following experiments of others, who finally used soft modelling clay and molten paraffine for moulds of ghosts' feet, hands and faces, in which plaster casts were made as copies of these parts of the ghost bodies.

For the purpose of obtaining other permanent impressions of ghost-limbs, Zoellner for the first time used sooted paper and tells us: "By moving the paper over a petroleum lamp without a cylinder it was spread all over with soot (lamp black) and then placed under the table at which W. Weber (the eminent scientist), Slade and I had taken our seats. Hoping to obtain upon the sooted paper the impress of the hand, as on the previous day, we at first directed our attention again to the magnetic experiments. Suddenly the board (on which the paper was placed) was pushed forward with a force under the table about the distance of one meter, and on my raising it, there was on it the impression of a naked left foot. I at once desired Slade to stand up and show me both his feet."

The result of the comparison was that Slade's foot was fully twenty per cent larger than the foot which had made the impression. This new experiment was often repeated successfully. The production of knots in an endless string and the so-called "passage of matter through matter," which seemed so contrary to popular conceptions of the space-filling reality, then called "matter," were other new fruits of Zoellner's experiments. His account says:

"The experiment was as follows:—I took two bands cut out of soft leather, 44 centimeters long,



and from 5 to 10 millimeters broad, and fastened the ends together and sealed them with my own seal. The two leather bands were laid separately on the card-table at which we sat; the seats were placed opposite to one another, and I held my hands over the bands. Slade sat at my left side and placed his right hand gently over mine, I being able to feel the leather underneath all the time.

Slade asserted that he saw lights emanating from my hands, and could feel a cool wind over them. I felt the latter, but could not see the lights. Presently, while I still distinctly felt the cool breeze, and Slade's hands were not touching mine but were removed from them about two or three decimeters, I felt a movement of the leather bands under my hands. Then came three raps on the table, and on removing my hands the two leather bands were knotted together."

The next thing that astonished those early mediumistic experimenters was the spiritualization of a small round table and its rematerialization when falling down from the ceiling onto the table at which Zoellner and Slade were sitting. For the explanation of this unusual process Zoellner applied his four dimensional space as the place where the "spirited away" objects were located for a few minutes.

Mr. Massey, a lawyer and no physicist, suggests that the vanished object only assumed a gaseous form. But this is impossible because if it did it could never return to its former bodily table-form, because evaporation, while changing wood to gases, would completely destroy the form of the object and change the condition of its substance in such a manner that it is no longer a table nor can return to be a table when solidified.

And yet, spiritualization, the process opposite to materialization, is an exceptional form of heating and changing the latent state of a body, no melting nor evaporation, but a process which does not destroy the tenacious constitution of the spiritualized body. Let us observe that lights were seen over Zoellner's hands and that a cold breeze was felt. More recent experiments showed that the lights were from a heating process and the cooling breezes and also sprinkling with water, "dews," were intended to prevent combustion. These spiritualizations which fundamentally are heating processes, can take place in daylight, while materializations which are cooling processes, require the exclusion of the spirit or breath of the heavenly father.

In the spiritualized conditions the tenacity of the substances of these bodies is reduced sufficiently to permit the passages of parts of them through each others pores. Zoellner had two separately turned rings of different woods which were put around the leg of a little table which was entirely impossible in an ordinary way. Continuous leather bands and cords sealed together with the ends, were twisted and interlocked, and other such experiments made with the spiritualizing medial substances the ghosts took from Slade.

Zoellner bought two snail shells of different sizes, put the small shell in the larger and happened to lay them upside down on the table under which Slade held a slate for writing. When the slate was taken out for examination there lay upon it the small shell which a minute before was capped by the larger on top of the table, untouched and watched. The little shell had been passed through the table.

Such processes have since been called "passages

of matter through matter," but the old conception of "matter" makes them impossible and Zoellner, well acquainted with the materialistic notions of the nineteenth century, saw no way of explanation except by the inconceivable hypothesis of a fourth dimension of space. It is no longer required because the old hypothesis of "matter" as the stuffication of absolute passive resistance has fallen.

Zoellner seized the little shell and nearly dropped it, it had become so very hot. Another experiment which I consider very important though Zoellner did not make much of it, was the making of fire. Two candlesticks with new unused candles were placed on the floor under the seance table and the sitters joined hands on top of the table in the usual manner.

After they had waited for some minutes smoke arose from under the table and one of the candlesticks with the candle burning hovered above the edge of the table and then sunk down again. When the sitters looked under the table one of the candles was lighted and burned under the middle of the table. To establish this fact permanently, Zoellner let the flame burn a hole through a sheet of paper and put his seal to it.

Under complete scientific control the ghosts by means of spiritualizing medialum had made fire for the first time. It is probable that it was done before without such control, because it is indicated by some old reports.

A German coin, enclosed in a box that had been closed and fastened by Zoellner and was lying on the table was passed through the box and the table. Before it happened Slade saw marked against a wall the number 5 — 1876. Afterwards the coin proved

to be a five mark piece, which was known to Zoellner, dated 1876 which he did not know, having paid no attention to it when he placed it in the box.

It was a case of so-called "clairvoyance" or mental impression on the medium by the ghosts and belongs to the mediumistic class of animations. Zoellner also tried his "fourth dimension" on clairvoyance. We will forgive him his barren hypothesis and appreciate the great value of his experiments in a new and unpopular line of scientific research, and his great moral courage in jeopardizing his position as a prominent scientist and professor of physical astronomy, and letting the unprepared world know the results thereof.

## XXV. Injured Ghosts

The supernaturalistic hypothesis of bodiless mind-beings or mental spirits could not be accepted by science, because it violates the first requirement of logics that only spacefilling beings can have existence. Only bodies consisting of general worldstuff can be, no matter whether that stuff be conceived as matter, spirit, ether or, as we have it now, galomal stuff. Naturalistic ghostology or the science of ghosts shows them as bodies consisting of general stuff, not essentially but merely conditionally different from bodies perceived by our senses.

As such bodies, the invisible ghosts can undergo many changes. The young ghosts grow to normal sizes and the sick and damaged ghosts are cured and healed by the "ghostdoctors," yet the cripples cannot be repaired overthere any more than here. According to the mediumistic experiences with them, the defects some ghosts have were caused in their life-

time, often by the causes of their untimely dying, wrongly called death, while overthere the dangers of injury are very limited, though not quite excluded. "Nirvana keeps from danger," said Buddha.

We will now consider some experiences with injured ghosts which are fully in harmony with naturalistic ghostology but not with supernaturalistic mentalism. There is the old report that the materialized Jesus showed his living friends that his hands and feet were injured by the nails driven through them at the cross and that his side had the wounds caused by the spear. At that time the Jews had the naturalistic conception and, therefore, these injuries were perceived as natural facts.

Every experienced spiritist knows that ghosts have materialized who were cripples. Legs, arms and other parts of normal bodies were missing, lost in this life. (It has been said, that they were left off for better identification; it has also been said that "spirits being minds" have no bodies and can take any form they please.)

There is this peculiar fact that materialized forms under observations (have changed from one personality into another in such a manner that a form which looked like a young man became an old man. But it was not the same ghost, because close experimentation with such cases revealed the fact that the made-up medial body can be used by several ghosts successively through one withdrawing from it and the next immediately entering it. These cases then are alternate materializations with the same visibly prepared medial body. No dematerialization and rematerialization of the medial body is required for them.

The personality of a ghost has its fixed form which can be changed only in a similar manner as we change our personality.

(Cripples who were asked said that their lost limbs could not be substituted.) A leg amputated in this life is also missing in the ghost existence where though it is not needed for floating in the air, and the cripple can be perfectly happy without it. Other defects of ghosts have been manifested. Some ghosts not dead long enough to be cured, showed effects of the diseases that killed them. Consumptives still coughed, wounded complained of the increase of pains through their materializations, etc.

The fact known generally by the spiritists that children grow overthere until they have reached normal size, shows changes of the ghosts. Where there is growth there is also the possibility of healing defective if not missing parts of the body. The "ghost-doctors" cure those who arrive overthere in an injured or sick condition but cannot make new limbs for missing ones.

Twenty years ago I published a report of experiences with an injured ghost of which this part is here important: The lower half of a young woman's body was badly burned and she died from it. In a meeting of the executive committee of the former N. Y. Society of Spiritualists, of which I was a member, a private medium was controlled by this woman who gave her name under test conditions; the medium not knowing anything about her. But the medium could not endure her influence; she said she felt like her body, from the stomach down, was cold, lamed and feeling disagreeable. When I then said that this woman was badly burned at the lower part

of her body, the medium, who shook off that disagreeable influence, and the leading spiritists I was with, agreed that the injured woman's "spirit body" was not yet healed enough to avoid pains when "entering earthly conditions," as it was called.

In a materializing seance of another medium, the same injured ghost came and was recognized by her husband and myself. But while the other materializations had come freely, stepping out without difficulty, that of this ghost took quite a while for its preparations. The curtain was held tight at one third of its height and above this point this woman showed her upper body. She could not act freely but could only nod to us and she then fell back into the cabinet and dematerialized. The ghost who managed the cabinet said: "It was so difficult to materialize this spirit that the power is now used up and we must quit."

I asked why this materialization had been so difficult? He answered that the legs of that lady were in a bad shape so that she could not stand alone when materialized. He, therefore, had also to materialize to hold her up. The lower part of the curtain was held closed by another spirit's hand because the lower part of her body was but poorly materialized and it caused her pains. Nobody present except her husband, who witnessed a seance the first time, and myself knew anything about this woman.

That which can be injured by fire can also be destroyed by it. Many years ago I requested a group of ghosts of prominent scientists to look for the ghost of a great martyr of modern natural philosophy whom the church burned at the stake. Lately again I was informed that he was not found. The conclusion is that he was destroyed by the fire.

Rev. Chas. Hall Cook who lived in Denver was known as an experienced researcher of mediumism. When I asked him by letter if he knew of injured ghosts, he answered: "I was much interested in what you wrote about the difficulty ghosts experienced in materializing who had died from wounds etc. My father who materialized with the medium C. V. Miller, was suffering so intensely apparently that with great difficulty he could speak only his name. He was killed by accident, skull crushed in. He appeared with head bandaged; with great difficulty he limped and showed me his injured hand and wrist. His suffering was apparently so intense that he fairly yelled and groaned with pain when he spoke his name. I think your definition of the nature of pain as abnormal magnetic action in an organism is a rational and truthful explanation."

Many other experiences with injured manifesting ghosts have been made, but the spiritualists hardly ever reported them in literature, because from their mentalistic standpoint these occurrences appeared to them as "makeups for identification," a hypothesis without foundation in facts.

The injured not yet healed (hale, holy) ghosts say, in their normal condition, without medialum in their bodies their wounds hurt them but little; but their pains increase as they take in medial substance, and when materializing, their pains increase in direct proportion to the intensity of the materialization.

Ghosts who died from wounds but a short time ago cannot manifest in a materializing laboratory because they cannot stand the increase of their



pains which such operation causes them. These pains of the ghosts are no sentimental "spiritual pains" but downright physical pains of the same nature as those we suffer in our wounds. The magnetic actions in an organic body represent chemophysical actions in the conditions of its substances. When these actions are regular or in accord with the evolutionary stage of the organism, the magnetic tensions are normal and agreeable if sensible at all, but if this normality is disturbed through injuries or diseases, these tensions take the form of pains, transmitted by the nerves to the perceiving centre of sensibility in the mental organs. All magnetic expressions are proportional to the antipolarity and life in an organism. From the same causes children suffer greater pains than adults in middle ages and these greater than old people nearing nirvana, because antipolarity and life with its passions and pains reduce with advancing age.

The ghosts now, nearly apolar, have no such intense magnetic actions in their bodies as the living. (The old ripe holy ghosts are entirely without pains.) The younger ghosts who arrived overthere with injured or diseased parts of their bodies, are not quite free from pains until sufficiently healed.

Ghosts with severe unhealed wounds or injuries do not as a rule enter materializations because it increases their pains considerably. At dying (not "death") persons arrive in ghostland in the same general state of organic properties in which they leave here, which in its "spiritual" or mental aspect is well known to the spiritists who have heard it often enough from their spirits. The ghost also takes with him his unhealed wounds, because while

still in life, the part which became the ghost was injured together with the part left behind. In late years the "ghostdoctors" have been very busy.

Children and young people overthere suffer more from such pains than older folks, though not as much as here. Dying from old age is the only normal way which leads there without pains and passions, and what may appear here as infirmity of the dotards, from the other side is the normality and stability of old age, ready to enter painless "heavenly blessedness."

When millions of young men are slaughtered in the great massmurders of the Christian nations, hardly any living persons think of it, that these young men arrive wounded and clipped in the other world. The murderous features of this so-called civilization, such as capital punishment, wars, careless industries, also contagious diseases, accidents and other unnatural causes of dying, prevent the great majority of the people from finishing their lifeprocesses in natural and normal ways.

Future common sense morality, compelled by the knowledge of ghostology, will cause a higher civilization of our world, not only in regard to ending life, but also in regard to sustaining it through cooperative economics. The future "soul-saving" will consist in practical ways of advancing, protecting, sustaining and beautifying life while it lasts, and enabling the people to arrive in the realm of ghosts in normal conditions when their unhurt nature is ready for it. To die of "old age," naturally passing away, is the only proper dying, leading directly to the happy condition and bliss of nirvana. Unfortun-

ately the percentage of the people who can pass over in this healthy way is as yet but small.

Until higher conditions of society, giving everybody an equally fair chance to live, are reached, among other unnatural ways of dying, suicides of despondant people will continue to occur, and the question may be asked which is the best or most un-hurtful method of ending this life forcibly? Naturally it is the method that injures the future ghost least.

Poisoning by gas, according to investigations, causes no injuries of the ghost limbs but its nervous system requires slow healing from the effects; yet it is much better than shooting, hanging or similar destructive methods. The most harmless way of untimely ending of this life is to go on a "hunger strike" and starve to dying. The ghost in that case arrives over there in an exhausted but otherwise uninjured condition and through good feeding on the vapors of our food can soon be restored to normal condition.

Nature wants us to stay here until old and ripe for the change, and has evolved us with a strong instinct to resist any form of untimely dying, a very valuable instinct which is not weakened by the knowledge that perfect happiness can be attained only in the ghost existence. My more than forty years of researches into the nature of the ghosts along the naturalistic line have caused me to live a healthy and careful life, reaching the seventy mark in a condition which promises thirty years more of this life. The other life will still be long enough, and there should be no hurry to get there. "It is beautiful in the heavenly paradise"; granted, but our world could also be a beautiful paradise if the

people who live in it would only know how to live in it in a sensible and appreciative way.

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When Conan Doyle was here the following appeared in a N. Y. paper: "Mr. Conan Doyle reports of D. A. Doyle in Brisbane, recognizing the apparition of his dead son and saying to his wife: 'Eric has had a return of acne of the face, for which I treated him years ago. I saw the spots.' The next mail brought a letter written before Eric's death, asking that some special ointment be sent as his acne had returned. This is a very instructive case wrote Sir Arthur, as showing that even an abnormal thing is reproduced at first in the etheric body."

An opponent who quoted the above, remarked: "Pimples on the face of the spirit is a new thing. It is a physical defect, not psychic, so how can Mr. Doyle accept such a theory?"

The contrast between "physical and psychical", the latter meaning mental, made by this critic, is that of unscientific supernaturalism. If the ghosts were such unnatural non-physical mental beings as postulated by that hypothesis, they would, of course be no substantial bodies and could have no bodily defects. Doyle at least gives them "etherial bodies" which could be defective.

But naturalistic ghostology discards all that supernaturalistic mindstuff and shows the ghosts as stuffy (not material) physical bodies, more or less perfect in bodily forms and conditions. This conception of the ghosts alone is sustained by all the experiences of old and modern mediumism, while the other view is an arbitrary hypothesis and the greatest mistake of humanity.

Mentalism or the speculative doctrine of the existence of abstracted minds independent of organisms of any kind of substances was the most reactionary belief that has ever hampered the progress of humanity. In spite of all our boasted civilization, the shadows of the dark ages of supernaturalistic mentalism are still bigger than the scientific light.

## **XXVI. Ethics and the Ghosts**

As a part of sociology, ethics is concerned with the conduct of the people in reference to some changing social relations. A conduct which is considered as favorable to the interests of an individual, a sex, a class, a state, or some other human factor is called "good", and a conduct which is unfavorable to such interests is called "bad". Outside of the realms of interests there is nothing good nor bad.

The relation of conduct to interests is the basis of ethics which, therefore, is limited within society and has no meaning beyond it. In nature outside of society there is no good nor bad but mere necessity. Only when men meet the natural things and happenings they call them good or bad according to how they affect their interests and meet their requirements.

To regulate the conduct of the people, rules of action were established. If these rules were evolved as usages and customs they became morals, but if made by powers which tried to enforce them, they were called laws. The original morals developed from the control mothers had over their children and the first laws were made to formulate the control fathers had over their families; in other words, original ethics came from matriarchism and patriarchy.

Where the power of the guides and rulers was not sufficient other means had to be invented to gain the desired conduct of the people. The matter was referred to the ghosts of dead ancestors or to some mythical superhuman powers personified as super-ghosts, unseen gods which, derived from goda, means rulers. The more ignorant and naive the people were, the more effective it was to scare them with punishing or rewarding gods who were constantly watching their conducts.

It cannot be denied that this fear of invisible watchers in barbaric and so-called civilized conditions has had its effect in making the people act different, we may say better than they would have acted if they had followed their animal instincts without that fear. The method of referring conducts and their consequences to the judgments of gods made ethics parts of the various religions. Even "ethical philosophies" were schemed in which "the good" received metaphysical importance which was about as true as to give such importance to numbers or other human notions.

Ethical rule and morals were already flourishing at the beginning of history, and have changed continually to accomodate changing social interests. Especially the changes of the relations of the sexes to each other caused changes of morals. What was moral under matriarchism became immoral under patriarchism, Savagery, tyranny, monarchism, slavery, feudalism, capitalism, each had and has its own ethics favoring either a privileged class or the common interests of the people. The more enlightened the common people the less were they scared by avenging ghostly gods and the more became common sense the leader in morals.

It is a peculiar fact, that some years ago in German criminal statistics, the materialists who believe in no ghosts nor gods had the smallest percentage of common criminals, because their average education was higher than that of the religious believers.

Modern mediumism has now convinced millions of people of the fact that the ghosts exist and are with us most the time, and the question is now, what effects this has on ethics. The consciousness of the people in former times that they were observed by invisible beings sometimes caused them to be "better" than nature wanted them to be. They were ashamed of their "carnal mindedness" and tried asceticism and holiness.

Modern spiritism gives ample proof of it, that such unnatural endeavors are the consequences of the conviction of the presence of the invisible ghosts and the shame this causes. But a 'holy life' is now called a "spiritual life", which makes but little difference. To a large extent the spiritualists of the modern type borrow their ethical phrases from former ascetics and saints, only instead of referring to gods they refer to their holy spirits whose passions have ended in soul-peace and satisfaction.

Suppression of appetites and passions, reduction of the pleasures of life, to lead a life nearly as "spiritual" as that of the "spirits" is advocated again. It could be quoted from a large percentage of spiritualistic literature.

In his "Spirit Intercourse," 1917, Hewat McKenzie advocates ascetic self-control and says: "It is quite hopeless to think that a clean mind, free from all passionate desires, can be obtained while the body is kept aflame with strong food, or while it

to all highly developed and spiritual states and those who have not controlled this force and learned to direct it into the channel of spiritual energy, will fail to rise to any advanced state, however much they may desire to do so. It is advisable, while seeking to function upon plains of advanced consciousness entirely to resign all sexual indulgence."

"Now be good" you bashful spiritualists and lead a 'spiritual', a holy life of which you need not be ashamed, also in its privacies, when the holy because impotent ghosts see it, even if your resignation from progeneration should result in the dying-out of all the spiritualists as it did in the extinction of the childless saints.

Nature strives for the generation and creation of more and more organic beings, but a spiritualist widow answered: "What? In the presence of those higher beings?" Nature evolved the human race unholy by making it unmediumistic, thereby preventing the unproductive dead to disturb the natural productiveness of the living.

It is plain from history that all western asceticism, such as Pagan, Greek, Roman, Christian and other, was directly connected with the belief in holy ghosts, but the asceticism of the buddhists, often carried to an extreme, is not so well understood. The buddhists perceived the ghosts as natural bodies whose condition was the extinction of life's passions, needs, pleasures and pains, whose final satisfaction, wishlessness and happiness was established in Nirvana. Of all the old conceptions of death this was the most scientific.

Since this not-burning, nirvana, free of cares and troubles, was perceived as the highest possible degree of happiness, the living who had past their



most productive years, tried to reach it already in this life by avoiding its sorrows and delights. This ascetic aim at untimely nirvana has in later times itself wrongly been called "nirvana", which caused wrong definitions of it.

Our modern nirvanalogy or science of death is interested in having the old conception of nirvana defined properly. Buddhistic asceticism was caused by the conception of the nirvana of the dead, as well as western sanctity was caused by the conception of the holiness of ghosts which is also nirvana; but it was not nirvana itself but an untimely attempt at it, trying to reach it while still alive, which cannot be done. It can be reached only as a postnatural condition and not by unnatural asceticism.

In the article "The Products of Life" nirvana is defined as extinction, blownoutness, unburning like the torch of Thorntos, but to twist this extinction into nihilation of the torch is etymologically and historically wrong. Since that article was typed, I read Hyslop's book on "Life after Death" (meaning after dying) and there met that same mistake. He gives no explanation of the existence and condition of his "spirits" but postulates what they should be according to his mentalistic conception of them. He says:

"Spirit is that which thinks, feels and wills apart from the physical organism. This definition does not assert or imply the existence of such a thing, but only says that it will be this when found, and the evidence of psychic research sustains the fact that it does exist".

If Hyslop had not been prejudiced against the "physical" part of mediumism, but had investigated that as extensively as he did the mediumistic animations, he would have perhaps been able to see, that

the ghosts are no such spirits as he postulated them to be. He considered a spirit as an abstracted mental being.

After I had told him, that some German energetists had a notion of a continuous "stream of energy," Hyslop began to speak of a spirit as "a stream of consciousness" as a sort of perpetum mobile which required no feeding organism. Buddhism with bodily ghosts he called, "materialism", denying the existence of souls, and for this reason he tried to limit the conception of nirvana to the asceticism in this life, which is contrary to the historical data established by Max Mueller and others.

Hyslop says: "The peculiarity of buddhism is that it denied the existence of a soul though it remained by the doctrine of transmigration." But such abstract soul, such "clump of streaming consciousness" as Hyslop believed in is not to be found in buddhism which has bodily ghosts. How could it "remain by the doctrine of transmigration" if it had no ghosts to transmigrate? It merely did not believe in an abstract stream of transmigration similar to his "stream of consciousness" without an organic basis. Buddhistic Mythology teaches that five centuries before Christ, Buddha resurrected from his grave and rose to heaven's glory which shows that buddhism includes the belief in individual existence in death. To call the doctrine of bodily ghosts "materialism" is as unphilosophical as to call St. Paul's "spiritual bodies" and others "etherial bodies" materialistic conceptions. Hyslop's conclusions show the barrenness of the mentalistic hypothesis.

The modern "spiritistic" movement plainly shows ethical effects of the consciousness that the ghosts exist and can observe us, and that as a whole these

effects are good and useful for human life when controlled by common sense. Mediumism shows that killing a person by forceful means does not end its suffering but that the ghosts arrive in the new state in injured condition. Therefore, if the question of war would be put to a popular vote, as it should be, the informed spiritists would vote against war, together with others who would do it for reasons of this life only. Unfortunately democracy is not advanced far enough to let the people, instead of interested governments decide this matter.

Also in many other respects the ethical effects of this movement have been beneficial and good. Only when it goes to extremes of unnatural asceticism it turns against the objects of nature. All that is required of anyone who is conscious of the environment of the ghosts is to live a sensible and healthy life, reasonably natural, and to be fair and just in dealing with others.

If we extend the concept of morals to the conduct of many ghosts, mediumistic experience, old and modern, shows their holiness to be very defective. The claim sometimes made by them that they are "the spiritual parents" of persons whose parents are still living, we will not analyze except by repeating that they perceive the sensations of the living as if they were their own. The lying, deceiving, misleading, advising to ruin, etc., that has come from them could fill a big book, besides the misery and destruction of mediums they have often caused intentionally. Reactionary ghosts, opposed to mediumism, have no mercy in this respect.

In the evolution of the human race the ghosts had to be excluded from the sense-reality of the living, because wherever they could interfere, they caused

hurtful disturbances, unnatural endeavors and damaging actions; they have lead many people to financial and physical ruin. That they have also done some good, especially in the line of healing, does not nearly outweigh the harm they have done.

The evolution of the human race in this respect had to be such that it excluded the ghosts from the sense-reality of the living. Nature wants no interference in the life of the living by the ghosts, and the saying "one world at a time" is not without a good meaning. Let your conduct be such that you make the best of this life in a way that benefits yourself and humanity, without letting your dead friends and foes interfere with it.

Nature requires organic life to create the happy realm of ghosts out of the raw material of this earth and its atmosphere, including the heat from the sun. Everything that generally advances this process, especially in regard to the products of human life, we call "good" and everything which is generally hurtful to this organic process we call "bad", of course from the selfish standpoint of human life, not considering animal life which also belongs to this organic process and leads to the same results in its own forms.

"Of what good are the spirits if they cannot do anything for us?" It is true, the ghosts cannot help those who ask this question "to get rich quick." The ghosts do not exist to do anything for us but they exist for their own purpose, to be happy in nirvana, the heavenly soulpeace. In this century the spiritistic movement in America relaxed partly on account of the disappointment of selfish people in regard to personal gains that were to be derived through "spirit advice." "Psychic mediumism" from which

mostly was expected "revelation and benefaction", especially was a great disappointment; it has done more harm than good.

And yet humanity should know all about the future existence in death, because only then will it understand its real position in nature and will act accordingly. Not only the course but also the cause and object of life must be understood to appreciate it fully. Truth can hurt nothing but foolish sentiments, which are not in accord with facts and, therefore, worthless, except for some reactionary "established interests."

The scientific theory of organic evolution, much opposed by all reactionaries, has been established as a truth and has helped humanity immensely to understand its existence. Future science, when through with materialistic and other unscientific hypotheses will investigate mediumism from the standpoint of the naturalistic philosophy and will then study the dead as well as the living. There is nothing unknowable about the ghosts and their realm, but the living must initiate and lead the scientific exploration of it with the assistance of scientific ghosts, who alone cannot do it on account of their condition, explained as apolarity and nirvana.

Set aside all supernaturalism, set aside the mentalistic doctrine of mind-beings, set aside considerations of established interests, rely on science and scientific explanations only, you scientists of the future, and the result of your work in this line will elevate humanity more than anything the scientists of the present day are doing, valuable as their work may be in other respects, because it will show humanity its true position in nature and will indicate the best social and economic system for its chemical life.

## XXVII. Kant's Materializations

Some opponents of mediumism have claimed that the proof of individual identity of manifesting ghosts is required to proof what is called spiritism. Many such proofs have been furnished, thousand times as many as for instance of the fact that some experimentators found the dead substances of the zerogroup, but are dogmatically denied, because they do not agree with the beliefs of materialists and supernaturalists. Beliefs above facts is their motto.

On account of the difficulties of independent communications through animative mediumism, the proofs of identities in that branch do not form a large percentage, but there have been thousands of such proofs in materializations where they are easier.

If under strictly scientific conditions, including conformity with the nature of mediumism, the materialization of a ghost is established, it cannot matter much to science, who he is or was in his life; the main thing is that he or she is a genuine ghost. But for personal and historical reasons it is interesting to establish identifications which often come about in unlooked for manners. I will here tell of a striking case of identification of a historical personality, the hardest to establish because the person is not personally known to the investigators.

In the winter of 1885 I was investigating the materializing mediumship of Mrs. Caffrey, who had come from Boston with an established reputation as a good medium and was in New York for the winter, where she was once reported to be exposed, but her

friends found it to be a cooperation of a reporter and clerical ghosts, the first of course not knowing what help he had. The evening after that so-called "exposure" we had a splendid seance under scientific, not dogmatic, test-conditions.

Mrs. Caffrey was, like most of the great mediums of this country, of old American stock whose fore-parents were most probably mediumistic but had escaped the christian fate of being burned as witches. Her education was limited, like that of her husband who was a barber. Both could speak no other language but their Boston English, yet I have stood in their seance room surrounded by three materialized ghosts at a time who all could speak German; it were my brother, my grandmother and the person of whose identification I want to tell.

The first time he came was on an evening when there was a fine set of sitters, convinced and sympathetic, interfering with no hostile magnetism, which always favors valuable results. After about ten full form materializations of friends of several sitters had been there, a person came out of the cabinet, covered with a plain white garment which indicated that he was not very strong and needed the white to protect him against the spiritualizing influence of the fairly good light in the room.

He stood still at about two steps in front of the curtain. The usual question: "Is it for me", started at the right flank of the sitters and when it came to me and I said: "for me" that person nodded affirmation.

To avoid disturbances, Caffrey, the husband of the medium who sat near the cabinet, had made it a rule, that nobody should walk up to such a person until requested by the apparition itself. He soon

stood near and asked the ghost for his name. I could not understand the answer because the ghost was too weak to speak much. Caffrey turned to me and said: "The spirit can't give his name; he says *I can't*". I asked for another trial which was made. Caffrey said:

"The spirit says again that he can't give his name. He always answers: '*I can't*', so what's the use asking him any longer."

The case looked like a failure, though it turned out to be a splendid independent identification. At my right side a lady was sitting quietly; but from that side behind her chair where nobody could be seen, it was blown into my right ear: "I, Kant—Immanuel Kant." When I called it, the ghost nodded gladly and stretched out his right hand. I walked up to him and we shook hands.

It was evident that he had always given his name to Caffrey who though took it for I can't. He had not read in his barbershop about Kant and knew nothing of him, as a later examination showed. It was a fairly good materialization but too much time had been taken up with getting his name in such an unexpected manner. The ghost stepped backward into the cabinet, the curtain of which happened to remain open about 8 inches and I, standing in front, saw the form sink down into invisibility on the right side of the sitting medium, also seen by me.

I then turned to go back to my seat but did not quite get there before the ghost came again with renewed power, livelier than before.

Standing soon in front of him, I started to ask him questions, but he did not speak. The following happened which the next day fully convinced me of his identity. He turned away from me to the



right and in that position stood still like a statue. I followed that movement to stand again in front of him as we like to do when speaking to somebody. He now made another such turn, stood still again a while, then greeted good bye with a gesture and went back into the cabinet.

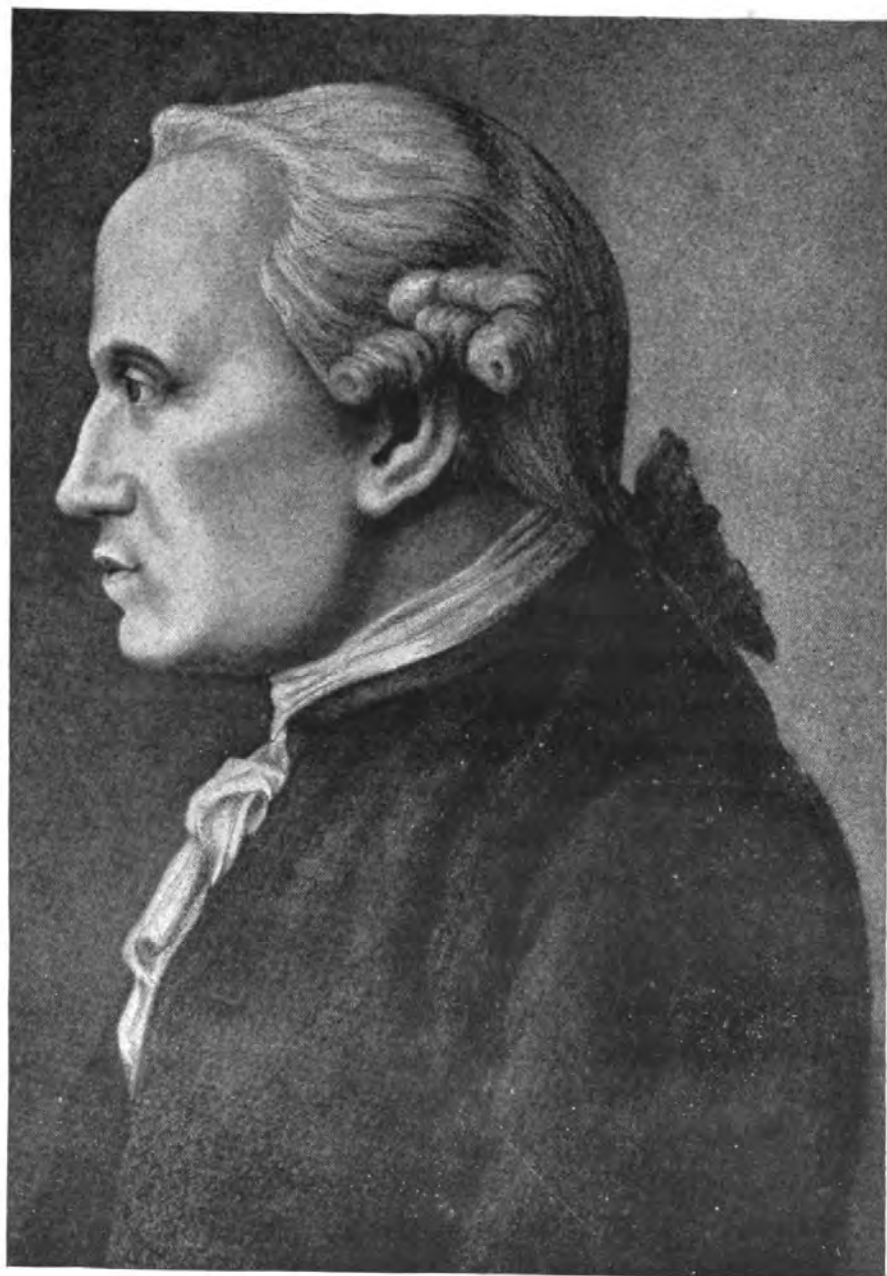
The next morning I told my brother and his mediumistic wife, with whom I boarded, the confusion of obtaining Kant's name as well as his peculiar behavior in turning twice away from me for no reason that I could see. In a manner similar to that of the night before, from my sister in law's side was blown into my ear: "You have his picture."

I jumped up and got an old bound volume of an illustrated magazine, "Die neue Welt", published in Leipzig, and there was an article on Kant and a Woodcut portrait which showed him *in profile*.

Now I understood why he had twice turned away from me, he wanted me to observe his profile. And that was the face I had seen, the same chin, the same eyes and forehead, the same bend down neck, everything of this characteristic head the same except the hair, which in reality had a modern appearance. "That's him!"

Kant died in old age, but I saw him as a man in normal condition. Experience has shown that the old ghosts all reach a normal condition and stay in it, appearing neither old nor young but "as nature cut them out."

Having practice as an artist, though I was an architectural designer, I made an enlarged crayon drawing after the woodcut, had it framed and took it to Mrs. Caffrey's seance room where I placed it on the shelf of the mantel. I add herewith a photogravure copy of my crayon drawing.



IMMANUEL KANT

Kant continued to come, I think ten times when I was present and a number of times when I was not there. Apparently it amused him to let the people compare him with the picture. More than a hundred persons expressed their conviction of his identity. I asked him questions in German and received short answers in that language. He knew the subject of the book I was working on, "The Tail of the Earth; or the Location and Condition of the Spirit-World", published 1887. He encouraged me to go on. He also assured me of Galileo's identity who had materialized a number of times for me in Mrs. Williams seances.

Personally I was fully convinced of his identity, but the matter went further than that, because many others also expressed their conviction of the identity of this person with that shown by the portrait. Modern spiritism has not another such positive identification of a historical man's ghost (personal acquaintants not included) as this of Kant.

Caffrey who had not known about Kant, saw that his materializations attracted much attention among the spiritists, mostly well educated people, and hearing that this man Kant was a great philosopher, he appointed him as „the scientific guide of the cabinet” to answer questions in regard to the “spirit-world”.

The result was as limited as usual. Kant did not give the oldfashioned semireligious phraseology, ghosts of inferior education are dealing out without saying anything new. Kant had done his work when living in Königsberg; he was through with hard work, mental or otherwise. No new ideas of scientific value have come from the dead. But he gave one very nice answer:

A lady asked him: "How far is it to the spirit world?" I was not present but was told by three men who were present, that his answer was: "We are where you are; the distance between us is not in space but in conditions."

This case of Kant's materializations is exceptional, because it established the identity of a historical person who materialized. Personally known ghosts, relatives, friends, etc. have been identified in great number. The identifications have the value that they show the ghosts who manifest are no "elementals, angels, devils, semigods", or what else human imagination has pictured them, but real (human beings who have lived on this earth until they died, when they entered the big realm of the dead.

The question may be asked, why should Kant have come to me? I am well aware of it that many claims have been made that important historical persons manifested here and there. The proof of their identity is difficult. There, are also many reactionary pretenders who deceive and lie to cause disappointments and harm mediumism because it interferes with their "spiritual interests", requiring the maintenance of supernaturalism of which they are representatives.

But there are also many scientists, and philosophers overthere who are anxious to help making the living know the facts and finding a true explanation of them. I was a young freethinker who investigated and searched for scientific reasons, free from hypotheses, and that was the reason such men were willing to help me. The spiritualists saw them coming to me and in their way called them my "spirid band", my "guides", etc., but I looked at

them as my helpers in my researches who made me prove my conclusions.

How many there were I cannot tell, but to know whom I was dealing with, an international committee was organized and I received proofs enough to convince me personally of their identity. In "The Tail of the Earth," 1887, on the title page, the names are given. "Acknowledgement: A. Comte, Confusius, H. Davy, B. Franklin, G. Galilei, I. Kant, J. Keppler, and F. Zoellner are the members of the band of Philosophers in the other life-sphere who have co-operated with me in the investigation of their world and have generally assisted me in my discoveries, for which my thanks are due to them."

It was my own conviction I expressed and it mattered little to me, whether anybody believed it or not. Galileo was the G. who made those travels mentioned in the article on "The Realm of Ghosts". His heavenly home was located in the northeasterly part of the earths shadow over one o'clock at night. I saw him often splendidly materialized when he encouraged me to go on. The materialized Kant whose identity I was sure of assured me of the identity of Galileo and the others.

The assistance I received from them through all the mediums in New York and Brooklyn in the years from 1883 to about the end of that century, and who belonged to the best mediums of modern times, did not consist of "inspirations, revelations" etc., but of testing my observations and conclusions. I had to do the productive and initiative work and when the results were against their beliefs, I had to prove and demonstrate until I had them all convinced.

I remember well when I said: "Galileo you are now a dead man." It struck him hard, and took him days to acknowledge that it was true. It were men who wanted the truth even if it meant their death, but in the sense of nirvana, as explained in former articles.

Outside of matters of research these men did not influence me much. Other "spirits" of the reactionary class who did not want such research, tried their best to prevent it, but did not succeed in the end. I soon saw the misery that was caused by "spirit guides", interfering with the affairs of practical life of ardent spiritualists, and have always advised against it.

Also my "private secretary" Mrs. Annecke, who in her lifetime had a high school for girls in Milwaukee, a very progressive and well informed lady, whom I did not know personally in this life but who came to me almost at the beginning of my researches and stayed with me ever since, taking the part of what the spiritualists would call my "guide", has had but little to do with my private affairs. But in my researches she was very useful.

As far as personal affairs are concerned we must know or find out ourselves what we have to do to get through this life safely, and conveniently without relying on guidance from the ghosts which is often misguidance. The old ghosts are less able to be guides than the old retired man who feels like he could still advise and guide his efficient boys in their business if they would only let him.

## XXVIII. The Modern Nirvana

It is not easy to express philosophical subjects in popular language, yet ghostology required a philosophical foundation. Merely reporting experienced facts of mediumism is not sufficient when all the popular beliefs are against it. A philosophical explanation was wanted which would appeal to the modern scientific mind, an explanation of the mediumistic facts which at the same time disproves the materialistic and supernaturalistic dogmas that are against them.

To state "the first principles" of the basic philosophy, the following is a recapitulation of it:

The absolute being of the world is not a force nor two forces but the constant products of the correlative counterforces, cold and heat, in their many forms. In the organic beings they have the forms of feminity and masculinity, none of which is absolute. The sexes are inequibrated hermaphrodites because the real world is "motherfather".

Nature is based on this inequilibrium of conditions or, as the technical term runs, on antipolarity. The direction of nature as an equalizing process of these conditions is toward the normal condition of dynamic equilibrium, which at the same time is apolarity, nirvana and death, because no further equilibration of the counterforces is required when after a hard struggle of life, this satisfying, happy, wishless condition is reached finally.

The organic life process, being the best evolved form of nature, results in the establishment of the

final nirvana, the condition of heavenly bliss. There is really nothing new about the belief that life has such a result; in fact it was popular in ancient times and early-christianity. But it was spoiled through the introduction of Greek supernaturalism into churchianity.

The "modern nirvana" or conception of the condition of the dead differs from the old only through its scientific establishment, starting with proving galom, the constant forceproduct, as the essence of the worldstuff, which is, therefore no mixture of matter and ether; then proving the world partly out of dynamic equilibrium which forms reality or the cause of nature; then proving nature as the equilibrating process and then by "irresistible logics" as it has been called showing, that the outcome of that process must be final dynamic equilibrium which is nirvana.

This may all be correct scientifically, but of what interest and importance is it in human life? Well this question of death has always interested humanity because it concerns its own fate. Our life as a process cannot be understood without understanding its cause and result. Nirvanalogy or the science of death and ghostology as the science of the dead ghosts is, therefore of direct human interest, and the time will come when it will be taught alongside with biology, physiology and other sciences referring to features of organic life. It will also have its influence on sociology, because it will enhance the importance of the chemical life of the people and the economics of gaining the provisions for it.

Social subjects are not included in the scope of this book, therefore, I will only indicate, that the



tendency of social evolution as I see it is toward an equilibration of individualism, and socialism into a temperate social state, where both are properly balanced. As organic life prospers best in mild temperature, so human life prospers best in mild social temperature. Society is still too individualistic, too cold, a higher degree of socialism, social warmth, has to be gained to establish the condition in which humanity with its chemical life can prosper best.

The doctrine of the modern nirvana, or nirvanalogy is not completed in all its details but several important points have been gained which we now summaries:

By changing the Arian *nir* to the Latin *dis* a long dialectic development was started which, ended in dauth and death. The efforts to make nihilation out of extinction or outblowness, nirvana, were sophistical and wrong, because the first refers to a thing in space and the latter to a process in time.

The natural result of life, according to the law of nature or the equilibrating dynamical process, must by neccessity be the final condition of dynamic equilibrium, nirvana, where that process is blown out, extinguished. The result of life is death, and the products of organic life are the dead ghosts.

The ghosts when ripe are no abstracted souls but substantial organic bodies of general worldstuff, which through the lifeprocess, partly here and partly overthere, have reached the normal happy condition of apolarity between the two polarities from which the stuff they consist of has come.

The state of their substances, organic zeron, is the resultant of inorganic states, the solid, liquid and gaseous, equalized in organic life. This equilibrated

zeron, the ghost substance, has but weak, or, if perfect, no preponderating intensities of passive or active forces which could express themselves in our word of strongly polar conditions and are, therefore, imperceptible to our hardened senses.

The ghosts are no spirits or etherial, "spiritual bodies" and still less are they mind beings, but stuffy physical bodies who have mental abilities as they have all the other organic properties of the species they belong to. Their minds are formed by their evolution, education and the condition they are now in. The mentalistic hypothesis of supernaturalism is entirely excluded in modern nirvanaism.

All the facts of mediumism, which is the only way to reach the nearly apolar ghosts, are supporting nirvanaistic ghostology. The conditions, properties and abilities of the ghosts as stated in my book on "World Cognition" are the following:

The *imperceptibility* of the normal ghosts is explained by the fact that only preponderant forces of substances are creative and active in nature and can make themselves felt by other substances and bodies, in this case by the living. Our senses perceive such expressible forces and actions only while the others, neutralized in entropy, or in this case in nirvana, can make neither passive nor active impressions on us. The dead are, therefore, outside of the reality of the living. Against their slight expressible forces evolution has hardened our senses because nature does not want the dead to interfere in the life of the living, where such interference as a rule was hurtful. Only through borrowing half-ripe substances, medialum, from some living persons can the dead do things perceivable by the living.

The *durability* of the ghosts, "eternal life," results from their apolarity which is chemically fixed and permanent, similar to the permanent condition of the inorganic dead substances of the zerogroup, inactive and unchangeable. An apolar body can do nothing but stay in its condition because it cannot enter either of the polarities which would be against the necessities of nature, or against the law of nature. Our living world is the realm of dynamic differences and changes, while the world of the dead is the realm of dynamic equilibrium, rest and permanance.

The *unproductivity* of the ghosts is a conclusion from facts and theory which the extravagant spiritualists and their "higher beings" do not fancy. But nature acts by necessity and not by fancy; that necessity is the labor of equilibration and where it is completed there is no more need nor ability for any kind of labor.

Productivity and actuality, sexual, muscular, mental, etc. require antipolarity which the ripe ghosts have no longer or which in them is reduced to close to the zero. Sexual productiveness is not expected of them, but mental activity the more, because they claim to be "the inspirers of the living," a mistake caused through their magnetic induction by the nervous activity of the living. Anyway the intellectual emptiness of their communications plainly shows their mental unproductivity to an extent which discouraged the supernaturalistic spiritualists who blame the poor mediums for it. The "higher beings" did not come up to the mark by a false theory, neither intellectually nor morally, because they showed human shortcomings. But what can be expected of the dead whose forces are neutralized?

The *happiness* of the ghosts though is the greatest and makes up for everything else that is vainly expected of them. In the dead condition the "world-motherfather" through nature has attained dynamic equilibrium, normalcy, satisfaction and peace, including wishlessness and happiness in itself. Nirvana where materity and paterity, the opposite forces, are of even strength, was perceived by pre-historic and ancient humanity as the highest degree of happiness, finally gained by all the living people, no matter how they acted in regard to the interests and rules of sexes, individuals and classes.

It is not a moral, but a chemical process that leads up to nirvana. The "bad man" who exploits labor will get there as well as the "good man" who is exploited. Nature condemns nobody but leads them all to final happiness. The ghosts unanimously assure us the happiness in their world, and everybody knows whether he is happy or not, even if he otherwise knows but little about his existence.

From "Modern Nirvanaism" I add the following referring to the happiness of the ghosts:

Those who believe that the unproductive ghosts are to be pitted are very much mistaken. On the contrary, we should rejoice with them that they attained their condition. What do we really want? Happiness, of course. Equilibrium is happiness!

The goal of all our strife and labor is not a capacity or ability but a condition. We want to be satisfied and happy. The abilities of organisms, including the mental, were developed in the struggle for happiness and naturally they terminate where lasting happiness is attained.

An individual is happy when not only his neces-

sities but also his wishes are satisfied. In our life this condition cannot be attained even under the most favorable circumstances. Discontent, desiring, wishing, striving for something are tendencies given us through evolution and having a great object in our lives. But they all hope to become happy at some time; they all will become happy in death. The "heavenly blessedness" and lasting happiness of the ghosts is no mistake. Contradicting as the statements of manifesting ghosts may be otherwise, they all agree on this one point, that in their world exists a highly gratifying and completely happy condition and that the older ghosts have reached it.

If still wanting something, if still ambitious to do something, if still but wishing for something pertaining to its own requirements, the individual's happiness is not perfect, but when the individual is consciously satisfied and wishless then happiness is there. If according to Kant, happiness consists in the accordance between that what happens to a conscious being and the purpose of its existence and essential motives of its desires and wishes, then happiness is at the goal and object of all endeavors where the purpose of existence is fulfilled, where an organized piece of the worldstuff has attained dynamic equilibrium.

That heavenly happiness means the final and lasting condition of individual satisfaction, interior peace, "soul peace," perfect tranquility and such a stability that no further needs, desires, pains, passions, etc., can disturb the rest, inactivity and wishlessness which are the requirements for nirvanal happiness. Rest exists only as equilibrium; dynamic equilibrium alone is soulpeace, etc., without it

there is no satisfaction and happiness but life and strife.—Burning life is not happiness but it leads to it and terminates at it.

Buddha's short discription of nirvana, mentioned before, also assures happiness. In nirvana the raging process of nature, our laborious life with all its troubles and dangers is at its end, wherefore the ghosts are out of danger and "kept from danger" of being disturbed in their existence and peace; in nirvana the "security without fear" is established, because nothing more can happen of any account; nirvana, therefore, gives lasting happiness.

*Happiness is all we want!*

We must come to a close. Modern mediumism and ghostology, "spiritism," was much in need of a scientific explanation, or philosophy. The mentalistic, "spiritualistic" hypothesis, carried into this modern movement from the churches, was a complete failure and great hindrance. It was unscientific and as barren as any untrue hypothesis ever invented.

The naturalistic philosophy, outlined in this book, was started in 1883 and has since been given in many articles, and several books. Its ontology or the worldlaw of the constant forceproduct, galom, being the essence of the worldstuff, received no opposition because it could not be disproven. Such so-called laws are positive truth while hypotheses and beliefs are questionable and may be all wrong.

The difference between nirvanalogy and ghostology is similar to the difference between chemistry and physiology. Nirvanalogy refers more to the substances of the ghosts and the condition of that group of substances gained through the organic life-

process; while ghostology is more concerned with the organic ghosts as plants, animals and men, and with their realm in general.

Scientific minds who want to study the basic principle of this philosophy more closely must read "World Cognition," published by myself.

For the future development of modern nirvanalogy the historical collection and adjustment of the old records of nirvana is important, because at present it is in a poor shape, neglected and distorted. In Indian, Babylonian and other ancient records is enough material to restore old nirvana to its true meaning and importance. The Greek elysium and the Christian paradise, the soulpiece, rest and heavenly blessedness of early Christianity are nothing but the old nirvana. And of natural ghostology and mediumism, genuine Christianity transmits a great deal, only Churchianity has tried hard to reduce this material to its monopolized case of "resurrection."

Our ghostology is not based on "revelations" from the ghosts who are too dead to explore their own conditions and can tell us but little that is new about it except that it is as natural as our world of conditions, which is not new either except for supernaturalists. Yet some ghosts of scientific education and good historical reputations have helped in their way to establish the modern nirvana.

The spiritists came mostly from the churches with supernaturalistic notions which they carried into mediumism where they did not fit the facts. The mediums were blamed for it. That this element could not accept the modern nirvana is of course understood. But "spiritists" who came from the

side of the modern sciences have accepted modern nirvanaism as far as they could be reached.

Ghostology and "Geist-Erkenntnis" shall be my last books on my subject which I considered of such importance to humanity that I have invested much of my energy and time in it. And as to the money I have invested in my books, I will draw the interest on it when I am dead.