



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



PSYCHICAL RESEARCH. The Views of an Eminent Metaphysician.

A Lecture Delivered by WILLIAM COX

Before the Society for Psychical Research, Rochester, N. Y., and Reported Especially for The Progressive Thinker's Rostrum.

Oddfellows Hall, Rochester, was crowded to the doors on the Sunday evening when William Cox, the author of "Homer Unveiled," "The Empire of Mind," "The Theology of Homer," "The Nine Muses," and other works, addressed the usual Sunday evening meeting upon the subject of "Psychical Research."

The subject of my discourse is Psychical Research. In the fables of mythology, Psyche becomes the beautiful bride of love, the offspring of attention and beauty; and is the representative personification of the human soul. Research means investigation; therefore the intent of our examination is to seek for the essence, nature, and manifestation of soul, as exemplified in the actions of mankind.

Observation teaches that a seed planted in the earth is acted upon by the influence of air, heat and moisture; and all are requisite to develop the chit to fruition. Only under the combined action of these influences can there be steady and complete growth. If air be absent, growth ceases; if heat be lacking, or moisture or earth, there can be no perfect growth.

There are sufficient proofs, not only among the monumental and architectural remains of the east, but on the relics and parchments of the museums of the world, to establish the fact of the existence of an Egyptian and Persian civilization, comprising the world's history, long before the dawn of Greek intelligence brightened the world with its wisdom, beauty and light.

Psyche, appetitive, and led by developed Reason, exploring the relics and parchments of elder days, finds recorded many events that appear visionary or fabulous, but which are entirely of a spiritual nature. Lucian tells the story of an illustrious Roman general, Pompey the Great, who exterminated the Mediterranean pirates; put an end to the Mithridatic war; besieged and took Jerusalem; built in the city of Rome the temple of Pompey, capable of seating forty thousand persons; he was one of the triumvirs with Crassus and Caesar which ruled the Roman empire.

Beauty is the magnetic influence that charms and draws to it the understanding of the soul. Attracted and fascinated by the star-gemmed vault above, where the heavenly constellations move in shining tracks of light, the rapt and entranced gazer develops into the understanding astronomer. Fascinated and awed by the blazing autograph which the vivid lightning writes upon the pathway of the stars, the soul of a "Morse" is kindled in thought; then does it seek to catch the electric spark, and in its whisper along the wire, it speaks to the listening and wondering world. James Watt, a boy in his mother's kitchen, is pleased with the tapping music of a teapot's lid, as it is done; then does it seek to catch the electric spark, and in its whisper along the wire, it speaks to the listening and wondering world.

with intelligence or soul; it has its germ, its blossom, and its fruiting, and in its fruit is contained the germ of still other fruit. A newly-born child is a germ from the tree of life, and within it is held in embryo all possibilities. If it should fall into good ground, it will bring forth and multiply ten, twenty, fifty, or a hundred-fold of its kind.

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have no advance to that place; for mankind has been on that path, and all covenant that they should keep that globe which you see in the middle of this temple, and which is called earth." "Now the place he spoke of was a radiant circle of dazzling brightness, amidst the flaming bodies which you, as you have learned from the Greeks, termed the Milky Way, two shining positions, all other objects seemed to me, as I surveyed them, marvelous and glorious." Then continuing, he said: "Now, remember, my son, the soul of every man is the man, and not that which is mortal; do thou, therefore, employ it in the noblest of pursuits, and the noblest of uses; and when thou art dead, thou shalt be asunder; what it was that shook the earth, by what laws the stars took their course, and whatever besides lay concealed from mortals—he told of wondrous things never investigated by the intellect of the ancients, and things which had long lain concealed. He explained how influences operate upon principles, and the method of principles in the performance of their work, is to know science. Civilization and all advancement made in philosophy and science among the ancients, are due to those institutions which, under the veil of mystery, sought to illustrate the sublimest truths of morality and virtue, and impress them upon the souls of their disciples.

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merit, speaking of Pythagoras, the philosopher of Samos, says: "I mentally held communion with the gods, although far distant in the regions of the heavens, and what nature refused to human vision he viewed with the eyes of his mind. And when he had examined all things with his mind and with what study, he gave them to be learned by the public as they sat in silence and wondered at the revealed origin of the vast universe, and the cause of things, and what nature meant, and what was God, whence came the snow, what was the cause of lightning, whether it was Jupiter or the wind that kindled the stars, the oldest of men asunder; what it was that shook the earth, by what laws the stars took their course, and whatever besides lay concealed from mortals—he told of wondrous things never investigated by the intellect of the ancients, and things which had long lain concealed. He explained how influences operate upon principles, and the method of principles in the performance of their work, is to know science. Civilization and all advancement made in philosophy and science among the ancients, are due to those institutions which, under the veil of mystery, sought to illustrate the sublimest truths of morality and virtue, and impress them upon the souls of their disciples.

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over the tempestuous seas of trouble and ignorance; and I think that essentially this was a kind of chest or coffer that was placed in the *sanctum sanctorum* with the two tables of stone containing the decalogue, or ten commandments, the most sacred monument of moral instruction. Along with the ark was deposited the rod of Aaron, and the pot of manna, and the pot of incense. The ark was a symbol of the divine presence, and a protection and a pledge of the stability of the law, so long as the people adhered to the articles of the covenant. When within the influence surrounding the "holy of holies," they who were prepared received the essence and nature of spirit. This is the Shichinah, a name (not occurring in the Scriptures) applied by the rabbins to the visible symbol of God's glory, which anciently dwelt in the tabernacle of Solomon's temple. Aaron was the high priest, and signified "ministry of the law," when clothed with the breastplates of "Urim and Thummim," which means "light and perfection" through which can be seen the will of the holy spirit; his rod manifested the virtue of his power, and when produced before the people it became a living branch, and, marvelous to tell, it budded, blossomed and bore fruit; in some places there were buds, in others blossoms, in others fruit at the same time. No ordinary branch can have them all at once. The rod possessed of such wondrous power is the rod of correction, for it alone has the virtue to bud, blossom and bear fruit at the same time. The pot of incense is the emblem of a pure heart, which is always an acceptable sacrifice to the deity, and as it glows with fervent heat, so the heart of the true worshiper glows with gratitude to the great and beneficent author of our existence for the manifold blessings and comforts we enjoy. The pot of manna is an emblem signifying the bread of life. The manna was the heavenly bread, by which the choice people were sustained in their travel through the wilderness—exemplifying in wisdom the life of the soul. These things were some of the furniture, ornaments and jewels contained in the temple, and which, as emblems and symbols, aided in teaching the unseen mysteries of intelligence. The furniture and ornaments symbolized the material strength and beauty of the soul, and the jewels represented the glittering splendor bestowed by wisdom to decorate and to crown with a diadem of glory the beautiful brow of "Psyche" the bride of heavenly Love.

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A DIVINE LESSON.

Greater Than That in Any Bible. A Soul in Union With the Great I Am.

TO THE EDITOR:—Divine Lessons are what the people require. There are more and better Saviors to-day in the world than ever lived before; there are more divine lessons afloat than can be found in all the bibles of ancient times. The following exhibits one of the grandest and noblest women of the present age.

It was a small brick house on 2nd avenue, near 28th street, N. Y. I knocked timidly at the door, for with becoming modesty should one enter the presence of royalty. "Come in," said a sweet voice. I pushed the lattice door gently back and walked in.

The ceiling is low, the two windows are hung with clear white "cottage drapery" and tied back with bright plaid silk ribbon. There are flowers growing in pots in one window, and vases filled with flowers in the other. The walls are well hung with pictures. At the head of the bed are the founders of Methodism, at the foot a colored copy of the "Angelus," and around suspended there some well-known faces of millionaires and their wives and daughters.

A shelf that turns on a pivot, such as a dentist has attached to his chair of torture, is hinged to the window near the head of the bed. On this shelf there are pen, ink, paper and money—a small bank of deposit, in fact, which has for customers some of the mightiest of the mighty names of finance. The money is not locked up. There is no great iron safe with a complicated combination lock, but there it rests safe from harm, and the lady before us is the president, receiving and paying teller all in one. I observe that the cross-pieces of the head and foot of the bed are wound at the four corners with stout webbing about three inches wide, and each end supported by iron rings in the ceiling depend two stout ropes, and I know that this means that the occupant of that bed must be lifted on a canvas while her bedding is changed beneath her; and when this is done she invariably passes a night of agony and a day in which she is unable to taste food of even the most delicate dishes, her head resting on pillows, which are so soft, which were increased most daintily in tucked and embroidered slips, dressed in a snow-white gown, with a fine, plaited bosom and ruffled front, the lace and ruffled cuff falling over a beautiful hand, and a dotted mulle cap with a soft lace ruffle around the face, lay Mrs. Bella Cooke, for twenty-five years a bed-ridden invalid during which time she had received about \$70,000 in charity and received in the neighborhood of 100,000 visitors.

Last Christmas she presented to poor families 210 baskets which contained either a turkey or a pair of chickens (at the choice of the recipient), potatoes, tomatoes, rice, tea, sugar, and lastly a box upon which was written by Mrs. Cooke herself a verse from Scripture supposed to specially apply to the spiritual need of the recipient. A list of poor larger than many a prosperous church has between 60 and 75 years of age are given in this little room, about one of which I must tell you.

The daughter of a certain wealthy lady of New York was to be married on the twenty-third anniversary of her mother's wedding. The mother was a warm friend and admirer of Mrs. Bella Cooke, and so Mrs. Cooke, in order to contribute her share to the honors of the daughter's wedding, gave a supper of twenty-three old women. Just as the bells were ringing and the newly-married passed out of the church, the twenty-three old women, not one of whom had ever seen the bride or perhaps ever heard of her before, sat down to a supper of the very best that the markets of the city of New York could furnish. They ate and drank and chatted, and the two hours passed as if one and the happiness which health and wealth can bestow.

Don't you remember a dream I told you I had some time ago? Well, it is also I saw in my dream. He had not seen it at the time of his dream. He dreamed that a young woman came to the village, that he offered her his hand in marriage, but that she would not consent to be married except from her father's house and the parish church in Sheffield. He said: "Oh, I see, I do not tell her my dream," nor did I hear it until we were married."

I looked at her as she lay under her soft, white coverings, and I thought of her birth on July 13, 1821, and by that alone realized that on the 13th of July last she had lived 69 years, and more than half of it in a bed, her frame racked with pain, for there is scarce a wrinkle in her face, and her beautiful soft hair is not more threaded with silver than an average age of 40 gives. What pain she has suffered has not left one-half the marks on her that I have noted at the opera when I looked among the butterflies of fashion.

There are few days and weeks and months and years, willing to go to her Father's call and willing to stay and plead His cause here.

The word infidel is so closely interwoven with evolution, that in our thoughts, and, in fact, to one who has never been born twice, they cannot be separated. Think of the great reformers in history, and how many were not reared in poverty? How among them, like Christ, have not been crucified? Galileo discovered what Christ (although he was God) never dreamed of; that the earth is round; not only the earth, but all heavenly (so-called) bodies are round, and besides they all revolve. What was said of him? He was not fit to live, and came very near being burned at the stake as a heretic or infidel. Where would the world be to-day in intellect if it were not for the minds not satisfied with what their father's and mother's knew? How was it with Bruno, murdered for his advanced thought, cruelly crucified; and only the other day thirty thousand people who have been made better and grander by his great mind, that to do him honor and raise a monument to his memory.

Infidelity is now, and always will be, the father of thought, father of advancement, the great lever to truth and evolution. How was it with Prof. Morse, the father of telegraphy? He was scorned and hoisted (crucified) as a crank, and by some plied until he sent his first message. How then, those same (crucified) that to say the many who always have to be led if they move at all people were ready to carry him on their shoulders.

Infidelity is the great mover of the world in every conceivable way; in education, in music, in mechanical genius and religion. It is the only true way to aspire to God. The world moves so fast now that the masses drop their jaws in wonder, and orthodoxy is getting thinner. They are willing to be led by infidels. The fires of hell are fast going out. Miracles are fading into gauze. It is no longer a sin to disbelieve the statement that Jonah swallowed a whale, or that the Hebrew crucified their own king in a fiery furnace; but it is the height of satisfaction to a progressive thinker to be called an INFIDEL.

Walter Emerson Wilson, oldest son of Mrs. Mary E. (and the late E. V. Wilson), of Lombard, Ill., passed to spirit-life from the home of his mother, 127 Courtland St., Chicago, Ill., on the evening of April 22nd, aged 42 years and 8 months. Though an invalid from a child, and a loving care, he was a natural seer, often telling me of spirit friends he saw present, calling them by name and what they said, and to strangers describing those he saw with them, giving their names. To him it was a reality, and nothing strange. Two days before he left us, he suddenly called to me, saying: "Mother, I just saw father, Aunt Pauline, Grandma, Grandpa, and many others (calling their names); father has little Luis in his arms, and he said to me: 'Waiter, I am coming for you, and you need not be afraid. I will take good care of you.' I realized then fully that he was soon to leave us, and I said to him: 'Well, Walter, you are not afraid and you go with father, are you?' He replied: 'I am not afraid.' I talked with him explaining the change soon to come, and two days after he quietly breathed his last, and our loved one was at rest. He was loved by all who knew him. Services were conducted at the house by Mrs. De Wolf. We laid him beside his father at Lombard, Ill. Mrs. Wakeman, of Wheaton, making the closing remarks at the grave. MOTHER.

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Organization

A Necessity Under Present Circumstances.

I have read several articles in THE PROGRESSIVE THINKER on the subject of organization, and as I am interested in anything which will advance the cause of truth, love and justice, and give the groaning world a firmer foundation upon which to build its hopes for immortality, I am in favor of organized effort, for this would greatly advance the work of spreading the gospel of immortality. Nearly every Spiritualist would be glad to do something for the advancement of our glorious philosophy, but as it is at present, there are no avenues open through which those who have a very small share of "this world's goods" can do a really effective work.

The chief difficulty will, it appears, be in determining the work of such an organization. Mr. E. W. Spenser, in THE PROGRESSIVE THINKER for May 2nd, says: "It seems very important that any sect numbering as many as do Spiritualists, should have some formula, some well defined general principles by which they may be recognized, and by which the character of their organization may be intelligibly answered, viz: 'What do Spiritualists believe?' 'What is Spiritualism?' etc. I desire to say that I would prefer an organization having for its object merely the spreading of spiritualism, say by sending good mediums to towns and cities where spiritualism has never been introduced, and supplying money to worthy mediums to enable them to visit those outlying fields, and sustain them in this work. The 'common people' are awakening as never before, and are now more demanding reason for faith, instead of faith without reason; the clergy are finding it more and more difficult to impose the 'Holy Scriptures' on intelligent people as evidence of immortality, and they are learning that the devil does not produce half as much of the phenomena as he did in the early days of Spiritualism.

The time is at hand. Cannot a meeting be called and organization perfected? Who will take the first step? W. N. WESTERFIELD, Spenser, Mo.

Passed to Spirit-Life.

Elsworth Thatcher, the prominent young farmer and stock breeder, residing near Hillsburg, Ind., passed to spirit-life April 17, after a prolonged illness. He was a young man of excellent business and social qualities, and well respected by his extensive acquaintance throughout the country. He was a member of the Masonic fraternity, and a devoted Spiritualist.

Remember that THE PROGRESSIVE THINKER gives the advanced thoughts of leading spirits every day of my week, visits to my sister's house he began to pay attention to me. He said to my sister: 'Mrs. Less, that young woman will be my wife.'

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General Survey. The Spiritualist Field—Work, ers, Doings, Etc. J. A. Wolford, of Silver City, New Mexico, writes: "I wish some good text medium would come this way..."

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