

# The Progressive Thinker

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

VOLUME 64

Herman L. Lind  
28 April 23  
2715 15th Ave South

CHICAGO, ILLINOIS, FEBRUARY 10, 1923

NUMBER 1733

## THE OCCULT MYSTERY OF THE SPIRIT SOUL

Relative to Our Finite and Infinite Being; the God of Religion and the Infinite Spirit Over-Soul

By Noble C. Ralph, Ph.G.

The occult mysteries of the spirit soul of man embodies all the phenomena of life uncommonly known, which concerns spiritual truths of every human being.

Those secrets supposed to be unforbidden fruit as spiritual knowledge, were not intended to remain a superstition of awe and mystery, any longer than for man and woman recover their spiritual freedom, which has led to the world's many wrongs from an obscure past. If the spiritual welfare is to be detained for ultra religious and a temporal end, where does the mortal or immortal benefit to mankind come in, especially with those who are intentionally kept from knowing the truth?

The creative source of our infinite individuality depends upon a self-conscious awakening of the living spirit of truth within each one.

Temporal salvation for our infinite happiness is a fallacy, not only a stigma in the intellect, but a wrong against souls unawakened to their plight as self deceived in the darkness of earth-bound conditions.

To prevent entangling words, there is not any such infinite spirit that the people are worshipping by idolatry; but the myth of that condition is cunningly and economically in the authority of the heads of the church. It is the ancient and fictional myth borrowed from the poet and the dramatist.

It is the mythical character allegorically expressed on paper, for literary purposes, and anciently used as an incentive to intellectual awakening, the development of a greater ideal and the genius of man, and for a better purpose on earth. The myth god has never been clearly questioned, on account of the ancient tyranny of origination and the darkness crimes that the human race has ever experienced. It was the ancient pseudo art of crime and practice, the god cunningly ensconced in religiopoliticians, and it has been the pernicious scheme of a vigilant propaganda, and a European blind of plagiarisms and interpolations.

This condition of spiritual cunning is out of harmony with the age and universal progress of mankind and immortal spirit souls of the human race. Many religious authorities have been aware of these wrongs practiced against a too credulous people, while those in authority would rather believe in elevation for a few days on earth, and hold their official godliness with an unconscious hope of forgiveness in some imaginary hereafter.

The myth bears no relation whatever to an individualized spirit, nor are the conditions of an invisible world made up of human imagination, of sacred fancies. The mythical name of god or goddess would be an insult to an intelligent spirit soul. The spirit souls of man and woman are living entities; the myths of earth and literary genius of art independent of the author, are nonentities.

The mythical god and goddess in relation to mortals, is a means of deceiving and controlling people for religious ends on earth. And the idea of a myth being made applicable to the infinite over-soul or the almighty forces of truth as a rational law of cause and effect, universally, is neither here or there; it is what we philosophically conclude our relation to the supreme infinite spirit, materially and spiritually; for we are our own creator of infinite opportunity for right or wrong and a more rational and conscious understanding.

The facts of spiritual philosophical writings of remote antiquity, are known to have been destroyed, hidden or mutilated, because these truths systematically suppressed and kept from the enlightenment of the people, was the only hope of religion and the orthodox limitation of a fixed belief in a binding vow upon the recipient, to ignore spiritual knowledge.

The destruction by fire of the Apollo Palatine, Alexandrian and other ancient libraries, could not have been conspired and accomplished except as an evil foresight and a crime against the ancient adepts of spirit knowledge, as well a spiritual detriment to the world at large. Spiritual history of ancient Christian origin is not to be depended upon, while the sacred books are only fragments of the original.

The mild censorship of assumed spiritual goodness today was in the time of the Spanish inquisition a civil license to crime and a persecution of adepts of the spirit world, and scientific prognostications were criminal negligence.

The astronomer Galileo, who invented the astronomical telescope, discovered the moons of the planet Jupiter, the phases of Venus and properties of the pendulum, was one of the victims of the inquisition of Rome, who came near losing his life because he also supported the Copernican system in the year 1625 A.D., and was because the discovery of the planet earth revolved on its axis, and that the sun was the center of our planetary system. Galileo was compelled to recant this truth as a heresy against the Christian church; and on his knees with hands on the Holy Bible, he was made to renounce and curse the truth of the almighty movements of the earth.

The almighty forces created by the sun and planetary gyrations, involution, evolution and vibratory laws, are of a dual finite and infinite nature, relative to the dual and conditional nature of every human being, while all living inanimate things are conditionally dual with a visible and invisible nature.

Man and woman is an entity of the supreme infinite spirit over-soul, a medium of mind and almighty conscious laws of the omnipotent and omnipresent forces of the universal truth and spirit of a dual nature. Those who ignore their finite and infinite greatness from hereditarian and religious causes, and also from fictional and mythical conceptions of the immortal truth, which is detrimental to a future happiness, more especially by influencing others against the spirit truth of their immortal welfare.

But for the good of our spiritual development and a more conscious realization, we are to think and reason through our own philosophical ideas, relative to all things with perfect freedom, for self-development and as a world or replica of this sphere as belonging to each one. It is to solve the hidden mysteries and phenomena through the experiences of mental dictates, uniting each through the telepathic incentive of universal inspiration the silent word of mental vision.

It will appeal to thought and reason that heaven cannot be reached with a single bound, but with a critical and penetrating effort we can create a conditional heaven mentally within us and as a self-conscious possession of each one. Our mental dissimilarities are born of hereditary circumstances, and within we have an affinity for lasting ideals as immortal gifts that the ages will some time materialize if inopportune now, but the incentive as a messenger will create the star of hope with spirit deeds and as a greater faith in what we know of life's mysteries.

It is the purity of love for the magnanimity of a fable object, sought and found in the better purpose of a brighter existence, not only while encumbered with the grosser trinity, but with every soul centers the life everlasting. The finding of the true purpose as an ideal on earth, of the spirit, soul and body, is to live for the love of life and for what the income can reasonably afford, while the pang of an unaccountable disfigurement, when wisely fathomed and controlled, is but the tedious climb of a mountain that will become a visual wonder of delight.

To flatter ourselves with a mere belief of imaginary joys, tensed with the lusts of woe and false pride, is an unconscious smudge of a frown and a cloud to our immortal progress while mortal; it is the separation of the harmonious spirit from the true path, that no one else has ever trod. To thoroughly understand the spirit motive of life, comes like a gradual unfolding of the flower; like plucking the different blooms of the garden of nature, and though the petals may fade and fall the memory of the vision will never fail to meet and greet us. Life as a pleasure in harmonious content, is to find the busy spirit motive and the pearls of ideals in the mortal career; midst hardships in thought, love and labor. Value is relative to the philosophy of the higher purpose in living, while pay

relative to the chaos of theory, opinion and doubt.

All ethical and spiritual knowledge intuitively gathered and interpreted of the spirit ideal, is harmonious to the over-soul of our being, relative to the universal over-soul; when more consciously awakened, it more wisely enfolds the immortal spirit soul of the human being, as the atomic epitome of the source and light of the universal mind. The conditional over-soul of the spirit of man is individual and universal, the conscious ego of cause and effect, the pre-knowledge of all things as an incentive of thought more or less consecutive and intuitively in man.

The human soul awakened by those spirit souls that have crossed the great beyond, naturally a relative, is an individual within the living aura and compatible to immediate family relations, and ultimately becomes an individualized replica of the cosmic universe of all the infinite and finite universes. Man and woman as a dual and conditional souls of the finite and infinite over-soul is a microcosmic epitome of the macrocosm.

Mankind universally, has been and is today spiritually opposed, and morally depressed and controlled by a false condition of a too zealous and moral spirit; a bigoted control that is unnatural, for all human beings are dualistic and are liable to be footed and tempted that they exercise thought and reason. It is the turning point in every soul's existence to discover the immortal truth. This sphere, generally, is a more or less false and weak condition of hereditary customs and habit, wrongs that become a conscious strength of a progressive right.

The opinion or religiously fixed belief is not in keeping with the laws of change, the world and even the almighty being is progressive. Religious goodness is improperly considered, thought out and spiritually inexperienced, who in the sight of immortal spirit souls (that have had to outgrow the past) belittle the better intelligence; nevertheless, it is a trial to overcome customs of a past life and a lifelong belief in temporal greatness. This artistic ghost of stone would turn to an image of tyranny if some of these evil decisions were properly interpreted.

The greater part of mankind imbued with the imaginary idea of a lasting happiness, and with the superstition of a heaven well sealed financially, while the earth is a plane of human joys and pleasures far greater than out of the rainbow as

self-adjustment and the putting aside of the religious huck as the physical garment.

The spiritual goodness of a man does not have to be indicated by a sign worn outwardly for if a person is spiritually right within it will be perceived by mortals as well as by spirit souls; so, religious symbols and signs in this respect do not count, except as a livelihood. However, in an unspiritualized condition of religion, symbols and uniform of competition are quite necessary to compel acknowledgment of an imaginary goodness, with those devoted to a religious heresy without freedom and natural right to think for themselves.

Our spiritual enlightenment would be more evident if the spiritual truth was sought and the ancient religious political wrongs were unhooked—which has been a camouflage of the right since before this half of the planet earth was ever thought to have existed. But all mankind are more deserving and many oblivious to their immortal and mortal necessities, and especially enjoyable at the age of maturity, making old age a sojace, energetic and youthful.

The world today, with a religious political assumption being enmeshed against its own future welfare, materially and spiritually, is well authenticated in every nation and idea. For instance, the Justice of civil laws, as only a temporal experience of mankind; so what can we intuitively perceive in the symbolism of justice, sculptured over the doorway of municipal courts of law and wisdom; a blindfolded mythical demigod in stone with a vision blind, in relation to the spiritual darkness of the people, and the unbalanced for every judge to weigh well an eternal decision of temporal greatness. This artistic ghost of stone would turn to an image of tyranny if some of these evil decisions were properly interpreted.

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## NEWS FROM ABROAD

The propaganda of Spiritualism is forcing its way into all ranks of society. A religious upsurge is taking place in church communities all over the world. A report, published in The Ildam, Constantinople, shows a plain, fearless statement:

"We hear stories of soldiers, after being killed, appearing to their comrades in the trenches. This is a matter with all necessary proofs.

They also come to the seances identified and recognized. We can learn from this religion that we should, by common logic, be more spiritual ourselves to receive them."

Spiritualism is useful to us as we can improve our mind with angelic communion. This process of learning has given us all that is of value. It is worthy of study. Among other leading papers The Stuttgart Tagblatt says:

"The study of Spiritualism is purifying, because we are asked to prepare our minds, like going to the Sacrament, before entering the seance room; and to feel that it is a holy place, as it was in the ancient times at Delphi. This is religion in its highest sense."

## The Story

By B. C. B.

Tell me the story of life and of spirit.

Make me to know that the story is true.

Tell it again so that others may hear it.

Poor stranded mortals, with no hope in view.

Weary was I and bereft of all hoping;

Lost in a sea of material despair.

Then came a ray of bright light in my groping,

Bringing me proofs of a spirit world fair.

Messages came, that no other could fathom;

Proof beyond doubt that my loved ones lived still.

Sweet words of love from the dear saints of heaven.

Told me the story that death does not kill.

Spread this grand truth, then, from ocean to ocean;

Long may it echo on sea and on shore.

Then will the world, filled with hope and devotion,

Praise, love, and turn from its sin evermore.

## SPIRITUALISM ONLY RELIGION THAT CAN BRING COMFORT TO THE MOURNER

A Mild Rebuke to Those Who Are Opposed to Spirit Communion and Denounce the Practice of Mediumship

By Theo. Flammer

It was my privilege and pleasure on Sunday evening, Nov. 12, 1922, to attend a meeting of The Theosophical Society of Seattle, Wash. On this occasion Mrs. Maude Lambart-Taylor presented a very learned discourse on theosophy.

The speaker stated at the outset that the lecture she was about to deliver was a general one, presenting in outline the fundamentals of the philosophy. She facetiously admitted that this was rather a "colossal undertaking." However, Mrs. Lambart-Taylor showed such a familiarity with her subject and gave evidence of such a grasp of the scope of her theme, that she succeeded admirably in presenting an abundance of information, thus revealing the essential substance of theosophy. No one, in my opinion, could have covered the ground any better than she did, within the confines of one lecture.

It is not my purpose to analyze nor criticize this splendid discourse, which interested me deeply. It was really an essay upon the soul; its involution and evolution and, of course, elaborated upon reincarnation, karma, etc. As I have stated, I come not to discuss the lecture, but as a Spiritualist I come rather in a militant spirit, for I desire to courteously present the reflections which the speaker cast upon mediumship. I am speaking of mediumship in general, that is, as a calling. I am not referring to it in a personal way, although I may say in passing, that I know so many mediums who are simply the nobles and grandees men and women on earth, that I feel it keenly when they are held in contempt, or patronizingly spoken of, or slandered, humiliated and abused in many ways. There are thousands of these "chosen ones" that tread the earth today, in the late autumn of their lives, who have labored through several generations, who have borne the burdens of contumely and humiliation, and are the living monuments of a life's devotion to the truth of spirit communion.

To return to the lecture: The speaker had concluded her remarks, and I was congratulating myself upon the fact, that the beautiful dissertation had not been marred by a single disparaging reference to mediumship, when suddenly an opportunity presented itself to administer the usual unfair criticism upon spirit communion and mediumship. This opening came as she was answering questions from the audience. These she had invited at the close of her discourse. No question had been asked upon mediumship. She simply drifted into it.

The substance of her remarks upon this particular question was: "Never to tamper with the ouija board, nor sit for development; it is dangerous, and a waste of time; if you do, you are liable to be controlled by the ouija board, when instead you should be the master; never submit to any control lest some wicked invisible force obsesses you. Wait until you have attained the higher consciousness and then you will be the master and not the slave of these occult forces. Besides the messages are trivial and of no importance; how can messages referring to a lost dead, or a marriage, or a divorce, a journey, or some papers you might have to sign, be of any value or consequence," etc. Of course, these are not the exact words; but that is about the substance.

Now if the lecturer had admonished the audience to be careful in investigating spirit phenomena and mediumship, and to seek information upon this subject from competent teachers before entering this domain, no fault could have been found. On the contrary, that was her plain story. Spiritualist teachers are doing this constantly. Besides, the Bibliography of Spiritualism embraces a number of works upon this subject. There are such authorities as Andrew Jackson Davis, Hudson Tuttle, W. J. Colville, Mrs. M. T. Longley, Wallis, and many others. These can be consulted before sitting for development, unless you are in the hands of a competent teacher who may be able to

utter despair.

Thus she dragged on in that state of mental agony for months, aye, over a year, when one day, in company with a friend, she tried the ouija board; and "lo and behold," in an instant she was in touch with her loved one. Ah! now she stood erect! A new inspiration came into her life. She saw much work laid out before her. Under the direction of her loved one she went to France (it was during the world war). She wrote, she maneuvered our boys in France, and did a prodigious amount of work, and many good deeds, before the Master called her home, where no doubt, hand in hand with her loved one, they are climbing the "immortal hills of day," beclouded onward by visions of scenes of "united being" wandering in paths that lead to the ultimate destiny of the soul.

So you see it was the much despised ouija board with the attendant forces (against which Mrs. Lambart-Taylor warns you so seriously), that satisfied her yearning and brought her "comfort." That illustrates why Christ called this dispensation of spirit-outpouring, "The Comforter." Perhaps you did not know this; but if Modern Spiritualism is not "The Comforter" which Christ promised to send, pray tell me, what is?

I have just given you an example, and a very characteristic one at that, of the comfort a spiritual manifestation of Modern Spiritualism has brought to a grief-stricken heart! There are thousands upon thousands of people, who, through the influence of other religion, church or cult, that can offer the comfort that Modern Spiritualism can't. In the case just cited of a theosophist, there was absolutely nothing that could afford consolation. Not until she came "en rapport" with her loved one, could that bound with her be healed. It is the only balm. And it is so natural, so rational, so simple.

Oh, why will people writh and twist and accept anything that will explain away "the spirit?" They will have anything but that. In their ignorance, or else in their intellectual pride, they reject the sweetest boon of a wise and kind Providence has provided. And so many in this sordid age have become calloused and indifferent to the loss of a relative or friend. These kind of people view such things so philosophically (they don't know). They look upon death as a necessary evil, mercy; they hurry to get rid of the matter and forget about it quickly, so that they may pursue their feverish chase after money. This "spooky business" gets on their nerves. As I heard Prof. Grierson say one evening: "They prefer death rather than face the judgment." What a terrible awakening of conscience there will be in such minds some day!

Now this is the state of mental lethargy thousands of human beings find themselves in today. The spirit world is striving to arouse man out of this "spiritual death." If this is true ("and all nature through all her works cries out aloud" that it is), then what a sin for theosophists "et al" to stifle this heavenly voice!

Theosophists, Swedenborgians, the Christian church, Christian Scientists, and others strike upon the same attitude upon this question, except that some of them believe that spirit communion is of the devil. To my mind, such as these rank with those who, one hundred and fifty years ago, thought Benjamin Franklin was inviting the wrath of God, when he was playing with the lightnings with his kite.

Now all these things are beautifully realized in Modern Spiritualism. Modern Spiritualism is the only religion which honors and perpetuates the "sign" that Christ bequeathed to mankind. All other religions have either rejected or ignored this priceless heritage of the spirit. Think of it! Here are people who profess a great devotion to Jesus! And yet they spurn with contempt the spiritual blessings he, out of the goodness of his heart, offers them.

Modern Spiritualism, as we have already seen, is the only religion that can bring comfort to the mourner. It irrefutably identifies itself as the "Comforter," the emissary, if you please, of the Christ. Spiritualists





## THE PROGRESSIVE THINKER

Published Every Saturday  
At 106 So. Loomis St., Chicago, Ill.  
FOUNDED BY J. R. FRANCIS, 1888  
Continued by J. R. FRANCIS, 1888  
M. E. CADWALLADER, 1910

M. E. CADWALLADER

Editor and Publisher

Entered as Second-Class Matter, December 10, 1910, at the Post Office, Chicago, Ill., under act of Mar. 3, 1879.

TERMS OF SUBSCRIPTION

Invariably in Advance

Three Weeks \$ 8.00

Six Months 12.00

One Year 20.00

Canada and British Possessions 25.00

Over Foreign Countries 30.00

Advertising Rates on Application

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A paper that never falters; never pauses in its efforts for the greatest good of man; that never abandons science, morality, higher thought and a better life.

"Give us the Truth, the whole Truth, and nothing but the Truth."

Volume 64. Number 1783

SATURDAY, FEBRUARY 10, 1923



M. E. Cadwallader

## THE FOX SISTERS MEMORIAL

On May 24, 1922, at a reception given Sir Arthur Conan Doyle, Lady Doyle and their children, by Mrs. M. E. Cadwallader, editor of The Progressive Thinker, at the West Side Masonic Temple, Sir Conan Doyle broached the project of erecting a monument to the Fox Sisters. He told of how, when passing through Rochester with his family, they gathered on the platform of the observation car and peered through the distance to see if they might see Hydesville, the home of the Fox Sisters. He had asked Mrs. Cadwallader to co-operate with him, so at the reception she appointed a committee consisting of herself as chairman, Mrs. M. T. Longley and E. S. West, asking Sir Conan Doyle to be the representative for Great Britain.

Subscriptions received thus far are as follows:

Conan Doyle & Lady Doyle \$250.00  
Mrs. M. E. Cadwallader 250.00  
Roy Holmday 250.00  
W. R. Fales 250.00  
C. R. Malmberg 25.00  
Mary T. Longley 10.00  
Mrs. Crawford and Mrs. Van Alstine 10.00  
George A. Shultz 10.00  
O. Hermann 10.00  
H. F. Perkins 10.00  
Mr. B. M. Godsal 5.00  
James O'Neil 3.00  
Geo. A. Smith 2.50  
Mrs. L. G. Teeguarden 1.00  
J. S. Garethen 1.00  
Mrs. G. A. Palmer 1.00  
Arthur DeWandell 1.00

Others, through The Progressive Thinker promised subscriptions. At the time it was thought best to have the monument in Rochester but Mrs. Cadwallader asked the N. S. A. Board to endorse the work of the committee, which they not only did, but suggested that the monument be erected in Washington on the site of the Spiritualist Memorial Building.

Sir Conan Doyle, not only writes in favor of this site but has doubted his subscription as can be seen by the following message to Mrs. Cadwallader, who has interested many friends in the project:

"About the memorial I am quiet in accord with the idea of Washington. It is certainly a better site than Rochester. Money is very tight here, for taxation is heavy until our war

debts are paid, but I will make an appeal and I hope I bring over some British money to show our gratitude for what we have got from Hydesville. Anyhow my wife and I will give fifty pounds each," which makes their subscription nearly \$500.00.

Sir Conan Doyle wishes it to be an international monument, and has made an appeal through the Spiritualist papers. We copy the following from the Two Worlds:

"Sir: When I was in America it was suggested that a memorial should be raised by the subscriptions of Spiritualists all the world over to the great occurrence at Hydesville in 1848, which has modified and glorified the lives of so many. A subsequent resolution of the National Association of America decreed (wisely, I think) that a memorial in Washington would be of more service to us than one in a place so difficult of access as Hydesville. I was asked to be secretary and treasurer for the movement in Great Britain, and it is my ambition when I return to America at the end of March to take with me a handsome sum as our contribution to the undertaking.

"I have in hand at present \$100 subscribed by my wife and myself. If any of your readers would send me sums, however small, they would be gratefully received. I will keep the addresses of the donors and retain the money in my own hands until I have absolute assurance that the scheme is going through. Our help would be particularly appreciated at present, as the Americans realize how great the pressure is upon us, and the self-sacrifice which is involved in a subscription towards a monument which so many of us will never see. It will, however, dignify the cause, which means so much more than money. Private gifts or church collections are equally welcome.

"Yours faithfully,  
ARTHUR CONAN DOYLE  
"Windlesham, Croydon, Surrey, Sus-  
sex."

Send your subscriptions to M. E. Cadwallader, chairman.

REV. G. VALE OWEN

Rev. Vale Owen is making a great success in the United States. He has lectured in New York and in Washington, D. C. Watch The Progressive Thinker for his itinerary.

EMILE COUE

Prof. Coue will lecture in Chicago shortly. His book is having a great circulation and can be obtained at the office of The Progressive Thinker.

NOTICE

We urge correspondents to send in brief reports of their services, and omit unnecessary details, as we wish to give as many societies the services of the Survey Column as possible. The Survey Department is asked to chronicle the news, and all prospective announcements should be in the Coming Event Column, which is expressly for that purpose.

## BOOK REVIEW

**ALL THE SPIRITUALISM OF THE CHRISTIAN BIBLE, AND THE SCRIPTURE DIRECTLY OPPOSING IT**

Also the Materialism of the Bible Prophets

By Rev. E. W. Sprague

Let us take the Bible at its real, true value, but not at the estimate of fanatics.

This book is a new revelation, as well as a scientific interpretation of these Scriptures. It has a large index which enables the reader to turn at once to any of the phases of mediumship, such as "Dark Circles," "Trumpet Speaking," "Clairvoyance," "State Writing," "Trance," "Spirit Materialization," and to all the other phases of mediumship, and to all Scripture teaching Spiritualism; and also to all the Scripture directly opposing it.

It quotes many hundreds of passages of Scripture that teaches Spiritualism, and is a complete text book of the Spiritualism of the Bible.

This is a book of 392 pages. It contains a good portrait of the author, and is neatly bound in cloth, embossed in gold.

**'THE LIFE BEYOND THE VEIL'**

By G. Vale Owen

Vol. I.—The Lowlands of Heaven. Vol. II.—The Highlands of Heaven. Vol. III.—The Ministry of Heaven. Vol. IV.—The Battalions of Heaven.

These books contain the most complete and illuminating record of spirit messages yet made public. They were received by a clergyman of the Church of England, and the depository in psychic research before these messages through him to me.

Sir Arthur Conan Doyle, in his foreword, writes as follows:

"World-wide publicity is now being given to that revelation of the after-life which all others one would have selected to place before the public—the purest, the highest, the most complete, the most exact in detail, the most revealing, the most subversive of all beliefs? A thousand times NO. It broadens them; defines them; it beautifies them; it fills in the empty voids which have bewildered us; it is infinitely reassuring and illuminating."

"About the memorial I am quiet in accord with the idea of Washington. It is certainly a better site than Rochester. Money is very tight here, for taxation is heavy until our war

## SUGGESTION: ITS USE AND ABUSE

(Written Specially for The Progressive Thinker)

By Mrs. Margaret Hills

To define the word "suggestion" we might say it is "the act of imposing an idea on the brain of another." Through the world we find that nearly everything is done either by "suggestion" or "auto-suggestion." Suggestion is practiced every day, while yet a great many of us are ignorant of that fact. I wonder just how many in the world know the use and the effect that it has upon us. We might also add that by suggesting an idea to someone that you can make them do things that they would not have done otherwise. For example, we go to a department store, we have fully made up our mind the thing that we wish to purchase. Arriving at the store the clerk shows us something entirely different, we like it while we are there and think it just what we wished to buy, but on arriving home we find that we are dissatisfied with it. So we might say that the clerk had used "suggestion" and that suggestion had really acted upon us; that we might call "auto-suggestion."

In defining "auto-suggestion" it is the implanting of an idea "in" oneself, "by" oneself. Auto-suggestion is something that we have all used every day since we came into the world; used without wishing or knowing it; but which unfortunately for us we often use wrongly and to our own detriment.

Whereas we constantly give ourselves unconscious auto-suggestions, all we have to do is to give ourselves conscious ones. Auto-suggestion is nothing more or less than hypnotism. If you persuade yourself that you can do a certain thing, provided this thing is possible, you will do it no matter how difficult this may be. But if you "imagine" you can not do the simplest thing in the world, it is impossible for you to do it.

Auto-suggestion is not only used in our everyday life, but in certain instances for healing. In speaking of auto-suggestion as being used and practiced for healing, I might speak of Dr. Emile Coue, the French scientist, who has astounded all Europe with his marvelous healing done by the power of the mind. In speaking of the mind as being a great force and doing a wonderful work in the healing centers, why not stop to think that after all mind is spirit, and so it is spirit that does this marvelous healing. Everything from the beginning of the world is and has been done by some spirit power. When we say that through concentration we have healed a certain one, why not stop and think that "we" did not do one half as "those" who responded to our call. While going into the silence, sending out this thought that "we will be healed," our thought is sent into space, then some force "over there" receives this thought and acts accordingly. If at first we do not notice any results, we may rest assured that we have not been serious enough, or possibly we have thought upon this one thing, so long that we hold it to ourselves; therefore not allowing so it to travel into the space that it may be acted upon.

All this is very logical and very reasonable. Let us not say that we have, to be given all credit for the good results that take place. I can not consistently understand why some of these great men do not go farther into the study and find the "real" source of things, and not say that it is simply one mind over the other. I trust that my readers will quite understand my meaning.

Every thing in this universe is done by spirit power; I care not whether it be good or evil. We may go to a seance and receive a message and possibly the medium has said the very thing that we were thinking about. Was this one mind over another? Was she trying to read your mind? Possibly so, but what and how did she know what you were thinking about? What force told her what you were thinking about? Surely we could not be satisfied to sit down, and say that it was the power of the mind. I say no, no, it was the spirit that came and touched upon her consciousness and told her the words to speak. Possibly she spoke them unaware of the very words she was saying. Many times we are in close contact with the spirit world, but we seem to be unconscious of the fact.

When the world learns that "spirit" is the ruling force, then greater things will be accomplished than the mental healing. It will be a peace upon earth.

He speaks in Washington at the National Theatre, at 4 o'clock, on the afternoon of February 1.

On Tuesday evening, February 6, at 8 p. m., at Philadelphia, at Witsup Hall.

On the evening of February 10, at 8:15 p. m., at Jordan Hall, in Boston.

On Friday evening, February 16, at Toledo, Ohio, at the Coliseum.

On Sunday evening, February 18, in Detroit, at Orchestra Hall.

On Monday evening, February 19, at Orchestra Hall, Chicago.

ALL THE SPIRITUALISM of the Christian Bible, and the Scripture Directly Opposing It. Also the Materialism of the Bible Prophets. Price, Postpaid, \$1.00.

"CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF, OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS, OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES."—Constitution of the U. S. A.

## RECEPTION A MOST DELIGHTFUL GATHERING

WRITTEN BY H. J. OSBORN, ONE OF THE DISTINGUISHED GUESTS

It would argue a lack of courtesy on my part if I failed through The Progressive Thinker, and by the editor's leave, to express, however inadequately, my sense of appreciation

the main door of the parlors, but small silk flags too, for the special guests, and more tiny flags adorning the slices of cake, when these were served. And the cakes were of great size, nearly big enough for wedding cakes, certainly for birthday ones. There were two—one in honor of Mr. and Mrs. Wilson, with an inscription and their names in sugar lettering; and one similarly inscribed—"Hands across the Sea. Our Honored Guest, H. J. Osborn."

The hours spent in conversation and social intercourse went fleetly by. Mrs. Cadwallader, in inimitable fashion, sketched for my benefit the standing and service in the movement of each guest by name, and did me honor, as on several other occasions, by a personal introduction, from knowledge and contact, both here and in England, which could not have been given me by anyone else on this continent, and by no one anywhere with more facile graciousness.

So the happy hours sped, and closed appropriately with a song that leaves its echoes in the soul, finely rendered by the sweet singer, Mrs. May Hanson.

## TRY THE SPIRITS

By Margaret Thompson

From John I, Chapter 4, Verse 1, we read, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." Friends, this is just what Spiritualism teaches you to do. To seek earnestly for yourselves and not to accept anything on faith. Spiritualists do not ask anything more than a fair hearing. But our desire is that the skeptic honestly inquire into the evidence we have to present. We have the promise that if we seek, we will find; and if we knock, it shall be opened unto us. And I am confident that Spiritualism is what was referred to in that statement.

And I want to state here emphatically, that Spiritualists and Spiritualism are welcome and invite the honest investigator. Most Spiritualists began this investigation as doubters, and even rank skeptics; but they exercised their minds; they studied; they learned the facts, and they are a unit in saying that the "test-seeker" establishes the wrong vibrations, for it hinders and hammers communication. You will find that love and confidence will bring more evidence than there could come through demand. We should not try to dictate to our spirit friends, for we do not understand the laws governing communication.

To "try the spirits" did not mean to go constantly seeking "tests" but to weigh all the evidence we get with a clear conscience and a clear mind—giving credit where credit is due. And all who seek in this manner will find tests far greater than the "test-seeker." I feel that we in the sight of our spirit teachers are about as wise and developed as babies are in our sight.

The Bible says we must become as little children; yet there are thousands of mortals who try to dictate to the unseen forces. And unfortunately some of these claim to be Spiritualists, but they do not represent Spiritualism at all; they misrepresent it. I would say to the investigator, make an effort to learn what the experienced Spiritualists have to say first, then follow their instructions; and if you are faithful you will get the desired results sooner or later, and you will come to the conclusion as you study that you need enter no secret room with suspicion; that if you bring the right conditions you will get the evidence. And there will be no question in your mind as to whether you are communicating with loved ones in spirit, for you will be convinced of the fact, together with countless thousands. The result rests with you.

Will you be enlightened concerning this beautiful truth? Or will you remain in ignorance? You must decide for yourself. Spiritualism already has done this much for some of the rigidly orthodox. "They admit that hell does not signify actual fire, but awakened conscience." They are getting nearer all the time. So in the goodness of our hearts let us spread the glad tidings of great joy and urge everybody, including the orthodox ministers, to take this advice from the Bible. "Try the Spirits."

## WATCH THE NUMBER AND DATE ON YOUR WRAPPER

1733

The above is the number of the present issue of The Progressive Thinker printed on the top of the first page, right-hand corner. If this number corresponds with the figures of your wrapper, then the time you have paid for has expired, and you are cordially invited to renew your subscription. The number on the right-hand corner of the first page is advanced each week, indicating the number of Progressive Thinkers issued up to date.

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FEBRUARY 10, 1923  
If this date corresponds with the date on your paper then the time you have paid for has expired, and you are cordially invited to renew your subscription. Keep watch of the date on your wrapper. The date of this paper is

M. E. CADWALLADER  
106 So. Loomis St., Chicago, Illinois

## THE WORLD-WIDE SPIRITUALIST MOVEMENT

We all come to a point in our life when we realize that youth is no longer with us.

But are we to feel that we will never know the joys of youth again?

As we grow older are we to carry with us the heavy load of Death, to mar the days and make us troubled and unhappy?

That is the actual condition of the vast majority of people who are raised and educated in the belief of orthodoxy.

How much more beautiful is YOUR KNOWLEDGE of Life Immortal!

What joy there is for you, every day of your life, when you realize the fact of a continuous life, here and hereafter.

That is what Spiritualism has given to you, this freedom from the horror of death. It has proven to you that orthodoxy is wrong and that your spirit is childless' life.

The debt that you owe Spiritualism can only be measured by the happiness that you enjoy every day, because of your freedom from the belief of darkness.

This is the debt that we all should pay back to Spiritualism.

We are happier because WE have been freed from the false belief of Death.

But we must think of our brothers and sisters who are still in the darkness of orthodoxy, who are bound by the early teaching that they received.

It is YOUR duty to deliver these unhappy persons out of the bondage of darkness.

They have every right to the TRUE KNOWLEDGE of Spiritualism as you.

And regardless of the cost we MUST deliver this wonderful message to them.

What would you do to help one in your immediate family?

Realize that all of God's children are part of your immediate family and make some weekly or monthly sacrifice that they may be rescued from sorrow and darkness.

YOUR DUTY IS PLAIN!

It is to help the unfortunate, these darkened souls living in dread of the demon "Death."

Will you help that they may be reached with the True Light of Spiritualism?

What you would want some one to do for you, do this for a few others.

Made a weekly or monthly contribution to THE WORLD-WIDE SPIRITUALIST MOVEMENT, that it may spread its Message all over the world.

We ask YOUR help, however small it may be.

For without your help we can not reach the many who are crying out from the darkness for the Light that God intended that they should have.

M. E. CADWALLADER,  
Editor of The Progressive Thinker.

106 So. Loomis Street, Chicago, Illinois.

Enclosed find \$ . . . . . for the cause of Spiritualism, that its message of immortality may be taught to the sorrowing people of this world.

Please remember that even a very small contribution is welcome. Every postage stamp, every ten-cent piece, every dollar bill, will make it possible to get our message of immortality into the homes of a few more people.

I took the opportunity of acknowledging, as best I could, the delightful courtesies offered me, accepting them all as honoring, in my person, Spiritualist workers in the old land; and in their name tendering reciprocal greeting, with some references to the position and progress of the movement at home.

It was the most delightful gathering. The editor's keen, imaginative faculty had forecasted, it seemed, every means of affording pleasure. To me the flags of America and England, side by side, spelled much of home, and more of cordial relation with the United States, which Spiritualism does so much to promote. Not only the big flags over

the

Mr. C. Edwards  
Mrs. L. G. Grall  
Henry Hafner  
Wm. H. Burke  
J. H. Sharpnack

\$1.00  
1.00  
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2.85

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Mr. E. CADWALLADER  
106 So. Loomis St., Chicago, Illinois



H. J. Osborn

the

main door of the parlors, but small silk flags too, for the special guests, and more tiny flags adorning the slices of cake, when these were served. And the cakes were of great size, nearly big enough for wedding cakes, certainly for birthday ones. There were two—one in honor of Mr. and Mrs. Wilson, with an inscription and their names in sugar lettering; and one similarly inscribed—"Hands across the Sea. Our Honored Guest, H. J. Osborn."

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# THE ROAD I HAVE TRAVELED; THE HARBOR I HAVE REACHED

## From Catholicism to Spiritualism

By John R. Furlong

(Continued from Last Week)

I will now tell how it happened that my attention was called, in a serious way, to that subject. One day, about 37 years ago, I was in my office; I was then a Justice of the Peace in the town of Silver Cliff, Custer county, Colorado. There were perhaps at the time a dozen men in my office, and none of them lawyers.

There was no business going on at the time, and the men were merely "loafing" in my office. For my office was, when in business, waiting on a place for "free" discussion, an "open forum." The subject of religion was being discussed that day. Those present held various views on the subject of religion, and each one was giving his view, and I was advancing some arguments in favor of the "materialistic" theory. I was attempting to show that there could be no intelligence apart from independent of a physical brain, and consequently I was arguing that death must end our intelligence and therefore our personality.

There was a gentleman present by the name of Colonel Powers. He

was a man of education and probity,

and was much respected in that community.

The colonel, after hearing

me talk for some time along the above line, asked me if I had ever investigated Spiritualism.

I told him in loud and positive language that I had not, and I also told him that there was nothing in Spiritualism to investigate.

The colonel then said, and I will here quote his words:

"Judge, you are really speaking,

a clear thinker and an accurate reasoner, but you have made an awful blunder now." I then asked, "What blunder have I made, colonel?" He said, "You have made this blunder; I asked you if you had investigated Spiritualism, and you told me that you had not; and you also told me that there was nothing in Spiritualism to investigate. How do you know that there is nothing in Spiritualism, seeing that you have admitted that you know nothing about it?" The crowd enjoyed the remark and laughed at my expense and told me that I was now "up against something." I at once yielded and told the colonel that his point was well taken. I said that I had sure enough made a fool of myself, by making a positive assertion regarding a subject of which I had admitted I knew nothing.

The colonel's remark gave me a lesson that I have not forgotten and which has done me much good. "He showed me the absurdity of taking a strong stand on a question or subject that I had not investigated, and that I had not heard or read arguments, pro and con, for or against. I have profited by the lesson for, from that day to this I have not taken a strong stand on any question or subject until I had carefully investigated it, until I had examined both sides of the question. And, too, the spiritualist remort got me over, or nearly over, prejudice. And prejudice is a grievous fault, a fault that has caused untold, unjust sufferings; yes, death even torture.

I then asked the colonel if he believed in Spiritualism. He said that he not only believed in it but that he knew it was true, knew it was a reality.

Well, I will say that soon after I had that talk with Colonel Powers, I began to investigate Spiritualism, notwithstanding the fact that I believed it was all sleight-of-hand or delusion, or hallucination, or one or other of some half dozen theories that I had in mind that I thought would explain the strange things that I had heard people talk about in connection with Spiritualism. But I will now say that I have for about thirty-six years applied all those theories including "tricks," hallucinations, telepathy, the so-called subconscious mind, and the devil theory. But all those theories but the Spiritualistic one have completely failed to account for the phenomena that I have, myself heard and seen in my own home as well as elsewhere.

I will here relate some of these experiences. But before doing so I will say that, by those only, who have not attended seances, or at least by those who have attended but very few, is the "all-fraud" theory now held. As a rule, after one has attended two or three "seances," he abandons the "all-fraud" theory as the cause of the phenomena. Now, to illustrate what I mean, I will say that the first "seance" that I attended consisted of what is known among Spiritualists as "tilting" the table and "rapping" on the table. At that seance, after a long and close observation, I became convinced that the "raps" that I heard on the table were not produced by human agency, or in accordance with what is commonly termed natural law. I could

not, on that occasion, say as much for the "table tilting" that I saw there. I thought that perhaps it was done by involuntary muscular action, as our hands were on the table with our palms resting on it. But on another occasion, in a different place and with different persons, I became thoroughly convinced that the "table tilting" I saw there was genuine phenomena.

A few weeks after I attended the first seance, was invited by a young friend of mine and his wife—needy wedds—to take dinner with them. During the dinner hour we talked about Spiritualism as they, too, were interested in it and had seen some phenomena.

After the dinner was over, I suggested to my friend and his wife, only persons in the house that we "sit" at the table and see if we could get any phenomena.

They agreed. I then pulled out to the center of the room a round table, which was about two feet across the top, that was standing by the wall. We sat around the table and put our hands, with palms down on the table, as we had seen others do.

After holding our hands that way

on the table for several minutes it began to move, and after a while it began to move very forcibly. We then asked the power that was moving it questions. We decided on a code of communication, as we saw others do, by tilts of the table. We decided that in answer to our questions, when that which was moving the table meant to answer our questions "yes," that it tilt the table three times, and when it meant to answer "no," that it tilt it once, and when it meant to answer "don't know," or "doubtful," to tilt the table twice.

After it had by that code answered us many questions, I asked whatever it was that was moving the table, if it could move it if we took our hands off the table. In answer to that question the table tilted twice, indicating that it did not know. I then asked if it would try. The table then tilted three times, indicating "yes," it would try. Then we all three took our hands off the table and were not in any way touching it. We then waited to see what would happen. In about five minutes, to our amazement, the table began to move. It moved back and forth for a minute or two and then tilted clear off the floor some sixteen inches. Then asked it, after I had looked around to satisfy myself that I was not asleep and dreaming, to lift the table again so that I could positively assert that I saw a table in broad daylight in a seance room lift clear off the ground without a soul touching it, and without any mechanical device. The table lifted clear off the floor the second time, but it did not rise quite so high as it did the first time.

Then and there, through that phenomena, discovered that there was in that room, at that time, an invisible, intelligent power. It was invisible because we did not see it; it was intelligent because it understood what we wanted it to do, to lift the table; it was powerful because it lifted a ponderous body, the table.

That experience shattered for me "materialism," for it proved to me that intelligence could and did exist outside and independent of a physical organ, known as the brain.

I then naturally turned my attention to the investigation of what was then called, and what I now call Spiritualism. I wanted, if possible, to discover what the intelligence was that lifted the table, made "raps," and as I afterwards saw, wrote automatically through the hands of persons, and wrote independently, too, on slates, etc. I will now say that after some 37 years experimenting along that line and after having witnessed various kinds of phenomena, known as Spiritualistic, I am thoroughly convinced that there are spirits, and that they do such things.

If time and space permitted I could relate numerous instances of marvelous and even humanitarian acts of spirits that came under my own observation. And one, too, that the theory of delusion, telepathy or the subconscious mind, could not possibly account for. The intervention of spirits, and that only, can account for those phenomena. I will here give a case or two in point.

I will say, as regards myself, that the "table lifting" experiment above referred to, does away with the "all-fraud."

I will relate another experience that I had that does to me disprove the telepathy or "mind reading" and the subconscious mind theory. As the cause of those manifestations, That which I am now going to relate occurred in my house in Arkansas City, Kansas, over thirty years ago. One day I invited a few of my friends, who were interested in Spiritualism, to come to my house that evening and we would have a seance, That came. There were no "professional" mediums among us, but several of us were more or less mediumistic, as indeed are most all persons.

A neighbor of mine, a Thomas Brinkley, who was not a Spiritualist and who had no confidence in it, came to my house with a friend of his that evening. Mr. Brinkley was told that evening by a spirit, claiming to be his father, that his mother had died at 1:30 that morning in Ohio, and also told him that he would on the next day be notified of the fact by a telegram. He got a telegram about nine o'clock the next day confirming what the spirit told him. Where Mr. Brinkley's mother died was about a thousand miles from where we were holding that seance. I will state that I myself saw that telegram, when the messenger boy handed it to him. I could relate many cases of similar import, but that is enough to overthrow the theory of mind reading, and the subconscious mind.

I must relate another experience I had and never tell this one because of its "goodness." It happened two miles south of Oklahoma City, Okla. I was then living on a homestead that I had taken up the first day that country was opened for settlement. What I am now about to relate took place the first winter after Oklahoma was opened. We were most all the homesteaders there at that time, and we were

impulsively with it like anything else, be made an evil. In fact, I know of no blessing that could be used as an evil.

For instance, there have been known to get along in the study of geometrical problems that they were interested in that account. But because they have, should we quit studying mathematics? Men have been killed by "vile wires," and because they have, should we give up electricity and have nothing to do with it? A man "falls in love" with a woman; she refuses to marry him and he kills her and himself, too, a great evil, because of that love. Now then, because of the evil that resulted from that love, should men keep away from women and keep out of love altogether? I do not think they should. We should exercise our reason and common sense on all questions.

I have heard men and churches tell people to keep away from and have nothing to do with spiritual manifestations, because they said, when they admitted the phenomena, that the spirits talk to people are evil spirits. I admit that there are evil and ignorant spirits, just as there are good and wise spirits who talk to us. Now, then, would it not be unreasonable to tell people to keep away from men and have nothing to do with them, because there are evil and ignorant men?

And while on this point I will say, speaking for myself, that no spirit has ever given me a bad advice. But instead they have given me good advice and have helped me, and have helped me to help others. They have told me to be patient and kind and told me to help the unfortunate, regardless of who or what they are. They have told me to ease a pain and dry a tear where I could, along the road of life. And in addition to this they have told me to get knowledge, to speak the truth. For they told me that kindness I had done to others and knowledge of natural laws are the only things that would accrue to my benefit when I reach the spirit land.

I will now, with a heartfelt desire to benefit my fellowmen, ask everyone who takes the Progressive Thinker, that when they have read the foregoing article they will place it in the hands of a friend, with the request that he or she read the article. Such an act on the part of a subscriber to the Progressive Thinker would not cause them much trouble. And yet I say that such an act on their part would produce much good. If the act would result in introducing, creating peace or happiness to even one soul, that would more than compensate for the cost and trouble to the reader. Progressive

Well, to make a long story short, for it took us some time to get, in our way of communicating, from the spirit what I can relate in a few words: A spirit communicated to us that a man, who the spirit claimed was his son, was very sick in a almost dying condition and in a wretched shack. I had a neighbor by the name of Robert Davis. He, like myself, was interested in Spiritualism, and we both possessed some mediumistic power, but neither of us was known as a professional medium, but we could, in a way that was satisfactory to ourselves, communicate with our friends in the spirit world, and we did considerable of it together that winter. I was, one winter's day, snowing hard, too, in Mr. Davis' house and, well, how, I will not here attempt to tell me something. I told Mr. Davis so, and we sat down to a table to give the spirit a chance to communicate with us.

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