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

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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. Rolph, Ph.D.

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 unfathomable fruit as spiritual knowledge, were not intended to remain a supererogation of awe and mystery, any longer than for man and woman, who are worshipping by idolatry, 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 wrongs, there is not any infinite spirit soul, but 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 intellectualism. The 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 darkest crimes that the human race has ever experienced. It was the ancient pseudo art of crime and practice, the god cunningly ensconced in religious politicians, and it has been the persistent 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 fables. 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; it is what we philosophically conclude our relation to the supreme infinite spirit is, 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 spiritual knowledge, as well as 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 imaginative 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 heredity and the 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 come 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 fadless 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 displeasure, 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, tinsel 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 consciously 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 blindly 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 mediumistic and are liable to be fooled 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 influence and a lifelong belief in temporal power. But this world is the great training place for self-analysis, and this is the only way to regenerate in the body, then out of the body.

The goodness of man and woman is not what is piously believed of the best way to die and reach heaven, but it is that knowledge with a more conscious faith of that pious belief. Heaven is not a religious bargain; heaven is a spiritual and mental condition to be intelligently created within, more understandingly.

This world is a conditional heaven to those spiritually enlightened, but the unpleasant part of the life is the conditional hell created by the greater part of humanity who ignore spirit knowledge and the future abode, created or neglected while mortal.

The pious goodness of spiritual enlightenment caused by an unchanged vow, is a conspiracy confined in the tenets of theology which creates in man a religiously compatible condition of false goodness. It is not the human soul that is being condemned; it is the universal custom of religious enlightenment that is sapping the immortal happiness of mankind while on earth.

A natural and wise goodness is created through spirit knowledge. What good is it to believe there are living immortal spirit souls as a universal relative of the one family? But to know that some spirit soul of the immediate family is alive is indeed a valuable asset in the way of

self-adjustment and the putting aside of the religious such 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 uniforms of competition are quite necessary to compel acknowledgment of an imaginary goodness with those devoted to a religious heredity 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 unloosed—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 sage, energetic and youthful.

The world today, with a religious political assumption being enmeshed against its own future welfare, materially and spiritually, is well as threatened 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 is 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.

The greater part of mankind imbued with the imaginary idea of a lasting happiness, and with the superstition of a heaven well heaped financially, while on earth, is a phase of human existence, the rainbow of the beautiful spirit, the rainbow of the

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NEWS FROM ABROAD

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

"We hear stories of soldiers, after being killed, appearing to their comrades in the trenches. This is authentic 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 as 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 Lambert-Taylor presented a very learned discourse on theosophy.

The speaker stated at the outset that the lecture was about to deliver was a general one, presenting in outline the fundamentals of the philosophy. She cautiously admitted that this was rather a "colossal undertaking." However, Mrs. Lambert-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 counterpoint the speaker's reflections which the speaker cast upon mediumship. I am a speaker of mediumship in general, that is, 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 noblest and grandest men and women on earth, that I feel it

heavily 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 deed, 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

take their place. Still it is well to read up on the matter in any event. But she did not do this. Instead of counselling her hearers, she practically forbade them to enter the realm of mediumship at all. Now who in this enlightened age would presume to prevent the investigation of the laws and forces of nature, or the investigation of any subject for that matter? Does that not smack of bigotry? It certainly is not liberty of thought; rather does it remind us of the spirit which cowed a Copernicus in the sixteenth century, and persecuted a Galileo in the seventeenth! It carries us back to the rack and the thumbscrew, with a long-gowned priest standing by and urging the poor heretic to "confess, my child, confess," etc.

She said: The examination of that realm is dangerous. Well, that is the very reason we want to know about it! The pioneers of free thought in the past were also threatened; but did that deter them from advancing into new realms so that the fettered mind might be emancipated?

The speaker further said: Do not tamper with these things until you have attained a larger mental unfoldment! Is that not like telling a man never to enter the water until he knows how to swim? To me it seems the distance between Spiritualism and theosophy, upon this question is simply this: Spiritualism says, "forward," and "onward," and "onward," upon spirit communion and mediumship. Theosophy says "halt," and endeavors to keep the world in darkness in regard to these forces. That is the difference. Theosophy taboos the subject, proscribes it, frightens people away from it, and excommunicates it, like a pope. All cults, other than Spiritualism, take the same stand.

Mrs. Lambert-Taylor herself said that the "forces of nature are chaotic." That is true. They must be understood and intelligently directed, or else disaster is certain. Every apprentice in every avocation is warned to be careful. He is taught how to avoid dangers which will ensue if he is careless, or does not learn to understand the nature of the tools and materials he must handle. Consider, for instance, the pent-up destructive forces in a chemical laboratory! Take electricity, fire, water, steam, etc., all great blessings, but tremendously destructive, if not intelligently controlled and directed. To obtain this control over "chaotic forces" and intelligently direct them, is the duty and province of man. To avoid the study of them, is shirking a duty. Theosophy, it would seem, encourages fear and shirks a duty.

It is just so with spiritual forces, and there is just as much sense to avoid the investigation of them, simply because here and there some fool incarnate or exorcist has rushed into a seance room "like a bull into a china shop," as it would be to stop the study of electricity, because now and then some poor unfortunate, through his carelessness, has been electrocuted.

Theosophists, Swedenborgians, the Christian church, Christian Scientists, and others also shirk 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 lightning with his old kite.

Now as to the ouija board: It is one of the means of communication between the two worlds. It was born in the spirit world. And remember the great movement called "Modern Spiritualism" originated in the spirit world. The ouija board, in the presence of a medium, has done work, the great value of which may never be known, the foolishness practiced by prejudiced and ignorant ones to the contrary notwithstanding. Many legions have played with it, and in their ignorance have done many foolish things for which the ouija board can in no wise be held responsible.

Among one of the great things it has done, is that in the "Irony of

Fate" it assuaged the grief of a prominent theosophist: A highly cultured lady, a poetess, whose fame will ever adorn American literature. She is now a denizen of the "summerland," but several years before she passed on, she lost the sweet companionship of her loved one; it was a heavy blow. With all her culture, with all her religion and her family—her theosophy, all these "avalanche nothing." It did not seem possible that one so highly gifted as she was, possessed with knowledge and philosophic insight, confidently leaning upon the stays of support which theosophy offered, could not be comforted. She had been cruelly stricken down; she could not rise; she had been dashed to the ground in utter despair.

Thus she dragged on in that state of mental agony for months, and, 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 cheered up 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," beckoned onward by visions of scenes of "untired being," wandering in paths that lead to the ultimate destiny of the soul.

So you see it was the much despised ouija board which the attendant forces (against which Mrs. Lambert-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, such a very characteristic one at that, of the power of a spiritual medium of Modern Spiritualism has brought to a grief-stricken heart! There are thousands upon thousands of other religion, church or cult, that can offer the comfort that Modern Spiritualism can! In the case just cited of a theosophist, there was absolutely nothing that could afford consolation. Not until she came "in rapport" with her loved one, could that wound be healed. It is the only balm. And it is so natural, so rational, so simple.

Oh, why will people writhe 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 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 as philosophical "trifles," don't you know? They look upon death as a necessary evil, merely; 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 "to all" to stifle this heavenly voice!

To get back to the "Comforter." You will find Christ's promise in John 14:26, as follows: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring unto your remembrance all that I said unto you." In the Sermon on the Mount he also says: "Blessed are they that mourn, for they shall be comforted." He also said: "These signs shall follow them that believe."

Now all these things are beautifully realized in Modern Spiritualism. Modern Spiritualism is the only religion which honors and perpetuates the "signs" 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 refutes itself as the "Comforter," the emissary, if you please, of the Christ. Spiritualists

DEATH HAD NO TERRORS FOR HER

Mary T. Longley writes: The following letter speaks for itself and having the permission of the author to use it publicly, I am sending it to The Progressive Thinker as a matter of general interest, with my comments at its close. It is dated Jan. 10, 1923, and reads as follows:

As you have answered two or three questions for me, I am sending you this letter in the past, if it is proper to do so, please make some answer to what I will relate. In the year 1919 there was a great revival held in one of the leading Methodist Episcopal churches in this city, and a large number of the "mourning" bench every night. In one of the ministers' sermons, his subject was "Death." He spoke the following words: "Think of the terrors which surround death. To the very best men in the world death is a solemn thing. 'Death' he said, 'is a fearful thing. He is stark staring mad, and when this mortal tent is taken down, and this clay tenant shudders in the bleak north winds of death, it will be a terrible moment.'"

It seems to me it is a poor religion that makes a person fear death. At that time, just before Christmas, a very prominent member of the same church was buried. The minister who preached the sermon after speaking of the brother's good qualities as a citizen and a church member, was always active in the church. "Death," he said, "is a fearful thing. He is stark staring mad, and when this mortal tent is taken down, and this clay tenant shudders in the bleak north winds of death, it will be a terrible moment."

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BIBLE STUDIES

THE DELUGE

By Alfred Kitson

We now come to examine the story of the Deluge, when it is said all the people of the earth were drowned with the exception of Noah and his family.

These Bible studies are intended for readers who have been brought up in the Christian faith and whose minds are naturally inclined to look upon the Bible as being divinely inspired and on all teachings that do not harmonize with it as being false and misleading. Moreover, many readers also have neither time nor money to devote to biblical commentaries (books dealing with the higher criticism), nor have they the help of a Polychrome Bible (Polychrome, from poly, many; and chromo, from chroma; color).

This Bible is so named because chapters and sections of chapters found to have been written by different persons, are shown on different colors of paper. Some of the pages have a appearance of a patchwork of colors. So it is necessary that I present in plain language the facts known to biblical students.

For this reason I must also remind the reader of certain facts concerning the story of the creation, which are unimportant to the biblical students, so that their value as bearing on the story of the Deluge will not be lost sight of. For instance, we learned that there were two stories of the creation dove-tailed together, one of them called the "Elohist," because the writer of it used the term "Elohim" (God) as being the name of the Creator; and the other story called the "Jehovist," because the writer of it used the term "Yahweh" (Jehovah) as being the name of the Creator, which has been changed to Lord. We also learned that their accounts of the creation do not agree with each other.

In studying the account of the Deluge we find a similar dove-tailing together of two stories to make them appear as one. In both cases it is safe to say that the person who did the dove-tailing lived at a later period than the writers of the original stories; and that he was fully aware of the two, and was actuated with a desire to produce a better version by uniting both of them.

The first account of the Deluge to be found in Genesis VI, and is from the pen of the Elohist writer. In Verses 19 and 20 we are told that God commanded Noah to take "of every living thing of all flesh, two of every sort shall thou bring into the ark, to keep them with thee; they shall be male and female. Of the birds after their kind, of the cattle after their kind, of every creeping thing of the ground after its kind; two of every sort shall come unto thee, to keep them alive."

The second account is from the pen of the Jehovist writer, and is to be found in Genesis VII. Verses 2 and 3 Jehovah says to Noah: "Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the birds also of the heavens, seven and seven, the male and his female, to keep them alive upon the face of all the earth."

It will be observed that in the first account Noah is commanded to take two of every kind, the male and his female; and in the second account he is commanded to take seven males and seven females, of all birds and beasts that are "clean." (The reader is referred to Lev. XI for a description of the "clean" and "unclean," and the reason why they are called such.)

It would take up too much space to discuss the probability of either Noah or anyone else collecting all the animals, birds, and creeping things as commanded, whether in pairs or seven pairs, and feeding, cleaning and providing room for them. I will leave that task to the naturalist. All I need do after pointing out the two accounts of the Deluge, is to indicate the sources from which they have been derived.

The material for these (and others, one of which will be introduced shortly) accounts of the Deluge have been derived from a Babylonian source, as is now proved by the cuneiform inscriptions that have been discovered, which confirm the account given by the ancient historian Berosus. On this point, Prof. A. H. Sayce, in dealing with the discovery made of the Babylonian version by Mr. George Smith, says: "We have only to compare it with the narrative found in Genesis to see how strikingly alike they are."

After giving a translation of the Babylonian account, also that of a fragment of another version from the same source, he gives the probable time when they were written as B. C. 2,350. So that it would be 800 years old when Moses was born. The professor adds that "a comparison of it, according with the two accounts of the Deluge, which criticism has discovered in the book of Genesis, becomes of importance."

It is important that the reader bears in mind the age of the Babylonian account of the Deluge, because some Christian writers try to make it appear as if the ancient

Babylonian writers had copied from the accounts given in Genesis.

Another ancient Babylonian version has been added to the list as shown in the following setting:

"According to a translation of a recently deciphered inscription on one of the Sumerian tablets, Prof. Langdon, of Jesus College, Oxford, says the Deluge preceded the fall of man."

"The tablet, which has been almost completely restored, contains six finely written columns of about 240 lines, most of which are intact. It begins by describing the land of primeval bliss, which it locates at Dilmun, an island in the Persian Gulf. In this paradise dwelled man, king, whom Nintud, the creature with the help of Eulil, had created. After the Deluge this king is called Tagtug, the divine. And this Tagtug lives in a garden, is himself a gardener, and the wise Enki reveals unto him, as in the Hebrew version of Noah, plants a garden, names the trees and plants, and is permitted to eat of all but the cassia tree, a herb of healing par excellence. Of this plant Tagtug was not to eat, for thereby he would attain eternal life, mankind until this time possesses extreme longevity, but not immortality. Tagtug, on his own initiative, takes and eats. He is cursed by Nintud and becomes a prey to disease and ordinary mortality."

"Thus in the original Sumerian story, Noah, the survivor of the flood, is the one who eats from the tree of life. No woman is concerned in this disobedience, which resulted in our loss of perfect health, peace and countless years." (The "Sumerians" referred to by Prof. Langdon were the prehistoric, or very ancient Babylonians.)

It is not time that the stigma that Eve was the cause of all sin, pain and death being introduced into the world by eating of the "tree of knowledge," was eliminated from the Christian teachings? It is not true, and has caused untold suffering and indignities to be inflicted on womanhood.

The story that God planted the tree in the clouds as a covenant, that He may look upon it and remember His promise not to destroy the world again by flood, is not seriously entertained by any intelligent man or woman, until their minds have been warped by their Sunday school teachings. The phenomenon of the rainbow has always appeared when over the sun shone on the falling drops of rain at a certain angle, and the biblical writer has made use of it to lend color to his story.

Now, this is not a simple lesson to learn? Our brains cannot make the beautiful parables that they should because of thoughts that are allowed to go on shifting sand, scattered in all ways by every material wind that blows. Take not the ideas of others into thy mind until thou own self has proved to be a strong and natural support for the trend of thine own knowledge. Then the inner fountain of truth will come forth, and thy brain in innate and well-ordered condition. Good deeds, kind thoughts, just actions spring out every vitalized cell of your brain. Magnetically treated by thine own endeavors, thou wilt find the fruitful source of this beautiful growth towards the cultivation of the soul which is thy righted heritage. Masters have to depend on many edibles which are brought to them by boats from other parts. The cultivation of their own land would not provide sustenance for all.

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A SPIRITUAL LESSON

A SPIRIT MESSAGE RECEIVED BY D. DIXON

Banks are formed to stem the force of rivers. Magnets are used to attract. Synonymously the human mind is directed into natural channels by the multiple cells of a well-cultured brain. In the desert a pool of water is in very truth a well of life.

Let us, as individuals, call the brain into activity. The pure magnetism of the human mind is directed into natural channels by the multiple cells of a well-cultured brain. In the desert a pool of water is in very truth a well of life.

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THE NEW REVELATION

By SIR ARTHUR CONAN DOYLE

It was the war that to Sir Arthur Conan Doyle, the writer and clairvoyant, revealed a breaking down of the barriers between the material and the spiritual. He has now written a book which is a direct revelation of the spiritual world as he has seen it at the time of the war.

The prophetic communication to him was a revelation of the spiritual world as he has seen it at the time of the war. He has now written a book which is a direct revelation of the spiritual world as he has seen it at the time of the war.

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SPIRITUAL HYMNAL

By MR. ZAIDA BROWN KATES

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A Paper that never Falters, never Passes in its Efforts for the Greatest Good to the Cause of Spiritualism, Morality, Higher Thought and a Better Life.
Give us the Truth, the whole Truth, and nothing but the Truth."

Volume 64. Number 1733

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 Hydeville, 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 Holmbyard 100.00
W. R. Fales 250.00
C. R. Malberg 100.00
Mary T. Longley 100.00
Mrs. Crawford and Mrs. Van Alstine 100.00
George A. Schultz 100.00
O. Herrmann 100.00
H. F. Perkins 100.00
Mr. B. M. Gossard 50.00
James O'Neill 30.00
Geo. A. Smith 25.00
Mrs. J. G. Teeguarden 100.00
J. S. Garethun 100.00
Mrs. G. A. Palmer 100.00
Arthur DeWandel 100.00

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, in writing to Mrs. Cadwallader, not only was in favor of this site but has doubled 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 quite in accord with the idea of Washington. It is certainly a better site here, for taxation is heavy until our war

debts are paid, but I will make an appeal and I hope to bring some British money to show our gratitude for what we have got from Hydeville. 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 Hydeville. 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 the cause than one in a place so difficult of access as Hydeville. 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 some, 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.
"Windsor, Crowborough, Sussex."

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 contributors 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 Committee as possible. The Survey Department is intended to chronicle the news, and all prospective announcements should be in the Survey Department. This is especially for that purpose.

BOOK REVIEW

"ALL THE SPIRITUALISM OF THE CHRISTIAN BIBLE, AND THE SCRIPTURE DIRECTLY OPPOSITE 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," "Slate 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 have been in psychic research before these messages came through to him. 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 reliable of its source. And is this revelation 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."

ALL THE SPIRITUALISM OF THE CHRISTIAN BIBLE, AND THE SCRIPTURE DIRECTLY OPPOSITE IT. Also the Materialism of the Bible Prophets. 44 Pages. Price, Fifteen Cents.

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 which we have all used every day since we came into the world; 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 not more or less than hypnotism. If you persuade yourself of doing it, you can do a certain thing, provided this thing be possible, you will do it no matter how difficult this thing 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 it to travel into the space so 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 further 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.

THE ITINERARY OF

REV. G. VALE OWEN

The Rev. Owen is delivering three lectures in New York on "Psychic Science and Human Survival." At the Broadhurst Theater on Sunday afternoon, January 28, February 4 and 11.

He speaks in Washington at the National Theatre, at 4 o'clock, on the afternoon of February 11.

On Tuesday evening, February 6, at 8 p. m., at Philadelphia, at Witherspoon 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 19, at Detroit, at Orchestra Hall.
On Monday evening, February 19, at Orchestra Hall, Chicago.

"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.

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 we are 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 endless 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.

Make 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.

THE WORLD WIDE SPIRITUALIST MOVEMENT

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 to the homes of a few more people.

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Mrs. L. G. Grall 1.00

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"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 would fleetly fly 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 any other means, 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 Hansen.

TRY THE SPIRITS

By Margaret Thompson

From John L. 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 one desire is that the skeptics honestly inquire into the evidence we have to present. We have the promise that if we seek, we will find; and if we know, 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 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 hampers 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 clean mind—giving credit where credit is due. And all who seek in this manner will get 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 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 trance 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 as printed at the top of the first page, right-hand corner. This number corresponds with the figure on 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, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on your wrapper. The date of this paper is

FEBRUARY 10, 1923

If this date corresponds with the date on your paper then the price you have paid for your subscription has expired and you are cordially invited to renew your subscription. Keep watch of the date on your wrapper. In renewing your subscription, please write your name and address plainly, and make all checks, drafts or money orders payable to

M. E. CADWALLADER

106 So. Loomis St., Chicago, Illinois

It was the most delightful gathering. The editor's lecture, imaginative faculty had forestalled 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

of the many kindnesses shown me in Chicago, and of gratitude for so much that has appealed to me in many ways.

Two fine gatherings with the First Church of Spirit Healing, evidence of Dr. C. A. Burgess's efficient management; a wonderful reception of one of my spirit picture lantern lectures; the Union Jack with the Stars and Stripes on the platform; visits to the Lyceum and the healing circle; a peep at the Lyceum celebration of Founder's Day; and a cheering experience with a three session class of high minded students of spirit photography; these and other events stand out in memorized aliphabet.

Two crowded weeks have thus passed, in a succession of events, but outstanding above and beyond all else, fragrant memories will ever center round the many courtesies offered by Mrs. M. E. Cadwallader, as always, quiet, forceful, inventive, gracious, graceful, equally effective in ideas and in giving them life.

Of American Spiritualists, the editor of The Progressive Thinker is quite the best known in England, and it has been my privilege to meet her on occasions on both sides of the Atlantic; but the recent visit was the first to the headquarters of American Spiritualist journalism. That appeals to me on all sides as a life-long journalist, no less than a life-long Spiritualist.

The editorial, publishing and printing offices, all had charms, and stood out as a mecca of Spiritualism—complete, orderly, fully equipped in all detail and technique—a well managed and managed enterprise, guided and directed by unseen forces, operating through a gracious womanly presence, which surprises the observer at every turn of the capable personality, and every fresh impersonation of the always active brain.

Of the lovely home, bright, full of light, beautiful, artistic, adorned with attractive reminders of the governing spirit—in statuary, pictures, books, and no less by the saturation that can be felt, a Spiritualist tone and atmosphere; what more delightful than the quaint phrase of its chateleine; "This is not my home, it is the home of The Progressive Thinker, and is kept as it is for Spiritualism." Our appreciation goes out the more to the quietly forceful chateleine herself, the more one realizes how completely she consecrates her remarkable qualities and powers to Spiritualism and uses them untingly for the cause, and in the service and for the encouragement of Spiritualist visitors from far and near.

The crowning function, however, was the reception, at "the home of The Progressive Thinker," to which the editor had hidden half a hundred of the choicest in Chicago Spiritualism, and had named as "guests of honor": Mr. Calvert G. Wilson, the talented Spiritualist teacher; his charming wife, Mrs. Mildred O. Wilson, and myself. Mr. Calvert Wilson gave an address which was a fine appeal to reason; and Mrs. Wilson briefly sketched her own lofty ideal of what Spiritualism is, in phrases, and in tones, whose cadences stirred the emotions of the soul.

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.

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THE ROAD I HAVE TRAVELED; THE HARBOR I HAVE REACHED

From Catholicism to Spiritualism

By John R. Furling
(Continued from Last Week)

I will now tell how it happened that my attention was called, in a serious way, to this 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, many of them lawyers. These 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 or 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, turned to 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, generally 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 colonel repeated these words, and 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 colonel's remark got me over, or nearly over, prejudice. And prejudice is a grievous fault, a fault that has caused untold, unjust sufferings; yes, death and 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 to the colonel, 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, and I have found that they do not explain the things that I have seen. Spiritualism, on the other hand, has 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 here mean I will say that the first "seance" that I attended consisted of what is known among Spiritualists as "lifting" the table.

At that seance, after a few minutes of 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, at that occasion, say as much for the "table" as I have said here. 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 lifting" was done by genuine phenomena.

I, a few weeks after I attended the first seance, was invited by a young friend of mine and his wife—newly wed—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 the center of the room a round center 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 I 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, 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 to our hands on the table. In answer to that question the table tilted twice, indicating that it did not know. I then asked it if it would try. The table then tilted three times, indicating "yes." I then asked it to move our hands on the table and to tell us what was on the table. In answer to that question the table tilted twice, indicating that it did not know. I then asked it if it would try. The table then tilted three times, indicating "yes."

I then asked it, after it 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.

I 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 Spiritualism, I am thoroughly convinced that a vast number of the things that I have seen are genuine phenomena. If time and space permitted I could relate numerous instances of marvelous and even humanly unaccountable acts of spirits that came under my own observation. And ones, 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 theory of "all-fraud."

I will relate another experience that I had, that I had no means of improving the "table" or "mind reading" and the "subconscious" theories. At that seance, after a few minutes of 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, at that occasion, say as much for the "table" as I have said here. 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 lifting" was done by genuine phenomena.

THE OCCULT MYSTERY OF THE SPIRIT SOUL

(Continued from Page One)

a mere mortal dream. But, it is rather spiritually enlightening to see the spirit and truth the good old mythical god, Mammon, which makes no claim to any other heaven or hell, except the material fabric of fleeting moments that are as naught compared with eternity. But, if all the people would worship in spirit and truth, and not by the mumbling of idiotic wooden images or the stone god of the savage would be realized as a thing of the earth, earthy; while the prototype of the god or savior is the mythical character and fictional creation of dramatic art and genius. Immortal spirit souls that once were human would and do renounce the signs of being god, and a mythological god is a nonentity, a soulless description of the imaginary subject on paper, or an allegorical conception of humanity and not-truth of the living spirit soul.

Mankind, through the habit of religious custom, to a great extent are mistaking the character of literary art as a person, being; the counterpart is mistaken for the genuine; the symbol of the soulless image is propagated for the forgiveness of sin as an imaginary wrong, that come under a natural law, and it is as a deprecation of the god of religion to follow the better dictates of the conscience and do the right. So why pray for things that all human beings must do for themselves?

The worship of a belief, if not sought as a desire in spirit and truth for spiritual knowledge, idolatry is the name of it. The pagan sun worshiper, branded as a heathen, was a philosopher compared with religious idolatry, because the dual condition of the solar orb is the soul of light and the soul of the finite and infinite universe, and in which man and woman is the individualization.

Religion as an orthodox practice could not and would not have succeeded if the known personality—this was called the avatar—had been enveloped in spirit and truth. To worship in spirit and truth is a prayer of the heart as a desire to know and understand the immortal facts concerning the spirit philosophy; the religious doctrine of the immortal truth is the letter that kills. If you pray to an immortal spirit soul they will not be able to aid you because it attracts elemental creatures of the lower nature.

The spiritual truths of the ancient adepts should be found in the so-called sacred book, had it not been falsified for a religiously wise purpose, which was anciently conceived as the only hope for religious doctrine. The very fact of a coercive vow in the orthodox creed is sufficient evidence. It fixes the belief in a falsity, therefore if you seek the immortal truth, you doubt their authoritative veracity. Anciently it was a criminal offense against the church, while a few years ago a member was branded a heretic.

The modern chemical sciences, whose great objects were the transmutation of the base metals into gold and silver, and for the discovery of the universal cure for diseases and means of indefinitely prolonging life; also the pseudo art practiced by those who professed to have accomplished one of these objects, or a modern pseudo science, professing similar aims, such as the discovery of the elixir of life. The progress of alchemy as a science was impeded by the nature of its aims and by such mystification, but the truth will ultimately prevail.

The modern medical science which once through the art of surgery tried to discover the spirit soul of man with a scalpel, are like the alchemists of old who sought the elixir of immortality and the fountain of perpetual youth; but, today the modern science of chemistry will discover at least as much as the medieval alchemist, and that is, just beyond the elements of physics, begins the invisible condition of the immortal life of the soul of man.

While on the one hand the opponents of the physicist are just as far off in seeking to cure the effects instead of the cause of diseases.

This world has never before received a knowledge of the mysteries of life so much as it does today. While the lost art of spirit therapeutics reverts back to the Mycenaean or Minoan civilization of the islands of Crete and Sicily, which is said to have preceded Hellenic civilization; while the Eleusinian mysteries of the ancient city of Eleusis furnish a basis for the misinterpreted rites of modern religions of Roman origin.

The objective interpretation instead of the subjective, the outer instead of the inner conquest of spirit, the materialistic instead of the Spiritualistic, are the religious-political conditions of a material state of the minds of the people universally; that is, the majority of the people. Also, through the laws of physical necessity, want, and privation, the people are spiritually diverted from the real purpose of being born on earth.

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