

The Progressive Thinker

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

VOLUME 64

Herman L. Lind
25 April 1915
23rd 15th Are South

CHICAGO, ILLINOIS, FEBRUARY 24, 1923

NUMBER 1735

THE ULTIMATE PURPOSE OF MODERN SPIRITUALISM

To Create Harmony in the Lives of Men; to Prolong Life in the Physical Body, Thereby Creating a More Harmonious Relation Between the Two Worlds

By Rev. Samuel Rogers
(Written Specially for The Progressive Thinker)

The great wave from the ethereal world of spirit, which has swept over all the earth these last few years, and has expressed itself, especially in the ranks of Modern Spiritualism, seems to have awakened in the minds of great men the facts concerning the immortality of the soul of man. And why should it not when great souls from the higher planes of life are the inspirers and have been all through the ages? But there is an ultimate purpose in all this spirit communion, which seems to be lost to the average neophyte in the ranks of investigators. A purpose so high, so broad, that it reaches the summit of the spiritual aims, and so deep it drops into the depths of a smitten consciousness, and so broad it takes in all humanity. But we find there is a danger to organized Spiritualism, following in the wake of this tidal wave, which has moved the minds of men to seek and demand communications from the spirit world. The busy throng of humanity, as a rule, fail to see the ultimate purpose of Modern Spiritualism.

The brains of men in the commercial world have gone rampant, and mad for riches, and have crucified the fine Christians in their ranks, and have sold their souls' birthright for a "pot of porridge." This thought wave has swept through the ethereal strata and created vibratory currents, which our mediumistic souls have absorbed. And those who have not been able to master these material currents, have fallen into the demand of the material world, attracting to them those spirits who have been absorbed while in life to the accumulation of property and those things which belong to your material world alone, thus failing to see the ultimate purpose of Modern Spiritualism. "Seek ye first the kingdom." What kingdom? The kingdom of heaven. Where is it found? Is it found in the conflicts of nations, in the war of mankind, to gain power over his fellowmen by the shedding of blood and the murder of innocent men and women and children, to satisfy the animal natures of those in power called men? No! Heaven is not there! One of the great men of earth said it was "hell."

I am very much elated to know so many bright and influential minds are becoming interested in this philosophy of life, known as Modern Spiritualism. For these men can see the ultimate purpose of Spiritualism, and will add much toward purging from its fair garments the moths which are endeavoring to eat the purity of its purpose. While man is in the physical body, he will require those things which make him comfortable, and should have them, for is not the servant worthy of his hire? But there is a great difference between living solely for these things which money can buy, hampering ourselves in a rusty circle where moth doth corrupt and thieves break in and steal, "and seeking first the kingdom of heaven."

When we keep the spiritual as the guiding star of our lives ever before us, all these things will be added unto us, for this spiritual state of mind and heart sends before it a shining light, which makes all mankind rejoice, because it has a soothng healing virtue. This will unite factions and all frictional elements, when they understand that it is the purpose of the soul to unite with God, which is all. And when we realize that our brother man is a soul, and not has a soul, then we will know that all souls are immortal by birthright. And the ultimate purpose of Modern Spiritualism is to clear away the moth-eaten rubbish, which accumulated during the centuries of the past by the false teachers (the which the various religious systems of the world have taught their followers), which has really made a very material age and created mountains of doubt and fear as to continuity of life after the dissolution of the body.

Now there are two distinct classes of people who are labeled Spiritualists. The first I shall call your attention to is the one who sees first the kingdom of heaven. The other, the one who seeks first the gain for

Heretics and Heresy

By Will J. Erwood

People are more afraid of words than they are of anything else in the world. I have seen strong men tremble if a certain word was used, when in reality the word itself had no meaning that was undesirable. The trouble was that the men who were thus affected had placed the wrong interpretation on the word, and they had allowed themselves to be influenced by what they thought the word meant.

I dare say there is no word which has aroused more fear in the hearts of men and women than that one used in connection with this address, namely, heretic. Thousands upon

law of gravitation balancing and weighing up all atoms from the most minute to the great stellar worlds, bringing about the ultimate purpose of Modern Spiritualism as an inspiration of the ages.

Nations who have lived in the realm of greed, lust and war, will eventually become almost—if not altogether—extinct from your earth; for it is through and by men violating natural law they shall become weak, and by obeying it they become as God. As man reaches a higher scale in evolution, he ascends into the etheric spheres and becomes a more congenial man, a better balanced man. It is always the higher rated balanced men who make the best presidents of this United States. For good judgment, prudence, justice and decision is always found in men of this type and character.

The ultimate purpose of Modern Spiritualism is to bring a union of purpose between the etheric realms and your mundane sphere. We find so much that is passed off as spiritual phenomena to your investigators, to be nothing more than manifestations of those who are foes to the progress of the real cause of organized Spiritualism, causing disturbances of all kinds in its ranks to create factions, for they know when there are divisions in the house of Spiritualism, it cannot progress.

These classes of spirits are known to us in spirit life as Jesuit bands, crafty, insidious persons, who come to our mediums and advise them not to read any books, or try to enlighten their understanding of spiritual things.

The e world wondrous expressions of God's phenomena can not be buried beneath the blankets of ignorant, superstitious, and moth-eaten creeds, for as the poet said:

Life evermore is fed by death, In earth and sea and sky; And that the rose may breathe, Something must die.

The milk-haired heifer's life must pass, That it may feed our own, As passed the sweet life of the grass. She fed upon.

The ultimate purpose of Modern Spiritualism is to create harmony in the lives of men, to prolong life in the physical body, thereby creating a more harmonious relationship with the two worlds. For the sooner this can be accomplished the sooner will all kinds of crime cease, which is so prevalent in your earth today. Crime, war and plunder is the product of wrong thinking; therefore it is essential that we think right to create constructive atoms, which will build for us brain cells that can be used by the higher intelligences of spirit life who will add their knowledge, thus we become souls of power. In this state we then will be able to use something that which lives in every man's soul—that greater self.

We in spirit life do not wish to make man our tools to use at our every call—as a master would his slave; just the opposite, is the purpose, and that is to elevate and inspire his soul where he can become a master within himself, where he can hear the whisper of the living things about him—and that he is not a separate thing in this great universe, as though he was standing out there alone as a superior manifestation of the master workman. But that all life is a part of man, and all men a part of life in the great cosmopolitan whole, as it moves in unbroken chains from one planet to another.

For all expression must first be expressed in the etheric spheres; and when souls in the body physical become more closely related to the etheric spheres, then will men be more interested in celestial bodies. All that man has acquired in spiritual knowledge has been attained by coming in tune with the infinite realms of etheric knowledge, for all material forms of matter must first have been expressed in etheric spheres. The erroneous ideas men have had that this world was created from nothing, is a delusion of the imaginary brain, for it is not possible to create something from "nothing." There must have been something like it from which it has evolved. Therefore Spiritualism's phenomena has always existed in the atoms of evolving matter, rolling in the sea of motion, never waiting for man to say go on. But with the steady motion of the earth as it revolves on its axis, the sun is revolving with her attendants like a center of light, and that great

thousands of men and women have trembled for fear the word might be applied to them because history shows very grave consequences have usually followed the belief that a man was a heretic, and yet it is a fact that no one, who is familiar with history, can deny, namely, that the progress of the world has been made possible by those whom the world calls heretics.

Heretics, so-called, are heretical in the opinion of the average man, merely because they refuse to accept the interpretation which some one else has placed upon the universe, its laws and the power which govern it. So, it might be safe to put it thus: Every man is a heretic, who does not believe as you or I believe. Every one is a heretic, who does not accept old established theories. We should also remember, however, that no ideal is correct, merely because it is traditional; no theory may be regarded as essentially true, merely because it is believed by the multitude.

Truth is truth, even though it be sponsored by one man, or by a small number of men; as for example, the truths advanced by Galileo, by Copernicus, by Bruno; every one of the men mentioned was regarded by his age as heretic. Everyone of the great characters of history was a heretic. It matters not whether they were in the church or out of the church.

A few years ago Dr. Geo. Foster, of the University of Chicago, wrote a book, perhaps one of the great books of the last quarter of the century. In this book he said: "God created man in his own image, and after his own likeness." (Continued on Page Three)

MODERN SPIRITUALISM IS THE SCIENCE OF LIFE

Those Denying or Ridiculing Continuity of Life Gain Nothing, But Stand in Their Own Way for Knowledge and Advancement

By Will H. Bartell
(Written Specially for The Progressive Thinker)

No rational person can deny the existence of spiritual intelligences behind the marvelous happenings of the seance room; and no fair-minded person can deny that the evidence proclaims that those intelligences are what they claim to be—disembodied human beings.

Although Spiritualists have a fairly clear idea of the nature of the spirit world, they do not venture to say they know all there is to be known about it.

Too such widely different conditions, as that world and this, must involve other great differences very difficult for us to understand. Among the outstanding things Spiritualists claim to know about the spiritual world are all important ethical facts. For example, Spiritualists declare that life in this sense is taken up in the new world at a point where it was broken off here. That is to say, a person is no better nor worse immediately after dying than he was immediately before. The same laws of mental and spiritual growth await him there as here.

If he would be good, he must do good; if he desires to increase his knowledge, he must continue to strive after it; if he would progress to a more spiritual state, he must live more spiritually.

The question of punishment and reward, according to Spiritualism, does not necessarily involve eternity. People who have been very wicked here suffer in the next world in a remedial and not in a vindictive sense. Perhaps one of the most difficult things the average person experiences in connection with this view of the subject is this idea of punishment. We have been so habituated to the notion of eternal punishment of a uniform type, that unjust as this must be, it is hard to appreciate a more just view.

Spiritualism maintains that the main factor is an interior one. The defaulting spirit sooner or later awakens to a realization of his misdeeds; and as this consciousness grows, so deepens the sense of remorse. Only those who have experienced the tremendous pain of a cracking conscience will understand the force and poignancy of this mode of punishment.

In addition, however, there are states or planes to which wrong-doers pass coinciding with their demerits. In them the process is one of purifying, and until that has been fully accomplished they cannot hope to pass to higher and happier conditions. The average individual is not bad enough to go to these unhappy states, nor good enough to go to higher ones. He passes into a world not unlike this one in its general arrangements; there he lives a perfectly rational life around scenes and peoples he can appreciate and love. Even if this were not true, it certainly seems quite natural that it should be.

What could be more reactionary and uneconomical than for men and women and children to pass from one state of existence to another totally unlike it, especially one in which the whole of the principle of conduct and growth were changed. It would mean that all they had learned in their previous life would be utterly wasted and without meaning. All the trials, disappointments and successes that distinguish every life on earth would be without purpose, meaningless, sheer waste.

It is impossible to conceive nature breaking down in so unaccountable a way. If these facts are born in mind, it will be seen that instead of the Spiritualists being a "credulous supernaturalist," ready to believe any foolish thing purporting to come from the "spirits," that he is really a "naturalist," and an extremely sensible one at that. Compare these beliefs with those currently taught on religion, or with the total disbelief of the materialist, or with the blank ignorance of the agnostic, and they will be observed to be the only rational explanation offered on this important but perplexing subject.

The truth is that it is the ignorance of many professedly Christian people, especially of the clergy and dignitaries, concerning the realities of the spirit, that is so appalling and

so complete. I once asked an uncle of mine if he had ever seen the devil (he hear so much about) in spirit life. He laughed, and said he had never seen the devil nor met a spirit who had ever seen the devil. But while in the earth body he had met quite a number of devils.

My friends, the only devil there is, is the devil within ourselves. We are also the makers of our heaven and our hells. We create by our own acts the life we live here or hereafter.

These conditions we gravitate by degrees into our proper zones or planes. I wish right here to say a few words to these self-appointed critics and scoffers, by stating a few cold facts and proven truths: What do they gain by denial and ridicule? Absolutely nothing. They draw a blank, but their loss is very great. They stand in their own light as well as their own knowledge and advancement, and this is not all by any means—by closing the door of communication, slamming the door as it were in the very faces of their departed relatives and friends, thereby losing the opportunity of receiving many blessings, as well as the proof of spirit return, which is beyond all price. "There is no death; there are no dead."

What about those dear ones on the other side of life? How must they feel under this kind of treatment, knocking at the door for years—never giving them the opportunity to reach them when they are anxious to do so? Mr. Critic, what do you think their feelings must be? Do you ever stop to think about this? No, not at all. You do not delve into nature deep enough, even for this. Some day you will have the same experience. I even feel sorry for you now. "Forgive them, for they know not what they do."

An ideal, a belief, a faith, is not a truth unless it can be proven. A truth can be proven, demonstrated; nothing else counts.

I was once told by a beautiful spirit that for thirty years she tried to get in touch with friends on the earth plane, and in that time not one offered her an opening. Since that time I have had many beautiful conversations with her, greatly to my benefit and satisfaction. She has materialized several times in my presence. What a grand thing God's (nature) laws are! Why will humanity not brush the cobwebs from their minds and not look through a glass, darkly? The day is coming and advancing fast. Truth will prevail.

It is rather strange to me, that supposedly intelligent men and women, who rush into print and expose their ignorance upon a subject they know nothing about (their own words prove that fact), in the face of the most positive proof occurring every day in many countries and in the very truth as it were, against many of the world's greatest scientists, writers, art painters, poets, sculptors and musicians—men and women who have or are occupying the highest positions in the world. Besides seven millions of Spiritualists in the United States and fifteen millions in Europe—in addition to over three hundred millions who are not what we would call Modern Spiritualists, but who do believe in spirit communion and spirit return.

The writer has spent over forty years as a student of this wonderful science, religion and philosophy, investigating every phase and feature, never finding a flaw, always proven facts—nature's great truth and revelations, immutable and unchanged laws. Nature is an open book; it is our lack of correspondence if we fail to grasp and understand.

We do not believe in dogma, church creeds, priesthood, nor churhianity, worn out myths, but in Christianity and in the beautiful teachings of Jesus the Christ. Following are our Declaration of Principles:

First: We believe in Infinite Intelligence.

Second: We believe that the Phenomena of Nature, physical and spiritual, are the expression of Infinite Intelligence.

Third: We affirm that the correct understanding of such expression, and living in accordance therewith, constitutes true religion.

Fourth: We affirm that the existence and personal identity of the

Spiritual Fellowship

By MARGARET THOMPSON

How it gladdens our hearts and makes us rejoice, That the world at large, to the "still small voice"

Today is letting a listening ear To some message of love, hope and cheer,

From some dear loved one, who's gone before.

To live and to progress forevermore.

And now the angels, their blessings share, Have bestowed upon us and brought us ashore. Let us strive each day still more and more, To live much better than ever before,

That our lives, while here on earth, may prove A blessing to others—through deeds of love,

For we can bring comfort to the broken heart.

Who from their friends have had to part.

So we pray to the infinite spirit of light To give us wisdom and guide us aright,

That we may successfully help to uplift Some part of the world through our precious gift—

Thou who so freely sends blessings on all,

Remember us when upon thee we call,

And fill our hearts with the spirit of love

For all humanity—both here and above.

The happiest people on earth we should be,

Because we know, both hear and see;

And when it comes to our time to go,

Our friends will meet us—this we know.

They'll gladly take us by the hand

And welcome us to the spirit land.

What a happy meeting that will be

When all our loved ones there we'll see.

So let us live our lives every day

The best we know how; it's the only way.

Then we'll be happy, while we remain here,

And about the future, we need not fear.

Just watch and pray, while here each day,

To our heavenly angels to teach us the way;

Then follow the pathway of truth and right,

And fear not, for there'll be no night.

There may we, sincerely endeavor to teach,

And above all, practice what we preach.

And show to the world around about

That we really and truly have no doubt

About the hereafter, the world to come,

For we know we'll meet there everyone,

Who have presented us to that world of light.

If while on earth we do the right,

But until that time for us does come,

Let us each and everyone

Develop our gift to us most dear,

That more may have the pleasure here.

Of spirit communion every day,

To help and encourage them on their way.

It will make their lives much more sublime—

Then they'll welcome the change at the given time.

For it takes away death's chilly thought,

Which to us all has oft been brought,

For we know that they are still with us

And our joys and sorrows they still discuss.

What a blessed privilege while here below,

For they as we come and go,

And they help us now in many ways

And will throughout our earthly days.

individual continue after the change called Death.

Fifth: We affirm that communication with the so-called Dead is a fact, scientifically proven by the Phenomena of Spiritualism.

Sixth: We believe that the highest morality is contained in the Golden Rule: "Whosoever ye would that others should do unto you, do ye also unto them."

Seventh: We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys nature's physical or spiritual laws.

Eighth: We affirm that the doorway to reformation is never closed against any human soul, here or hereafter.

I cannot conceive how any real Christian can object to our Declaration of Principles. They do not embrace a wrathful and vindictive God, gleeful devil, nor burning hell. So you see by eliminating these terrible handicaps a human soul has a chance some time, some place. Is this not beautiful? does it not appeal to common sense and reason?

We hear so often about this one is dead or that one is dead, or going to his or her long sleep. The word dead or death should never have been coined. Nothing is dead in all nature. Scientists tell us there is nothing in all nature but what is in motion; vibration, in activity; all is movement. If this were not the case, annihilation would be inevitable; every thing would be destroyed; nothing left in the great universe but space. So you see the word "does not mean anything."

All nature is governed and is under the laws of involution and evolution, which as yet we little understand; but analytical minds are grasping these laws little by little in the face of self-appointed objectors and dundersheads.

In one of Billy Sunday's sermons, at Dayton, Ohio, he made a vicious attack upon Spiritualism, calling it all "bunk" and mad vaporings of "unbalanced minds." I have heard Mr. Sunday preach, if one can call it such, and have read a great many of his sermons. I think he might do a little more lasting good if he would preach more about Christ's teaching, God's love, and less about a big devil-hellfire and brimstone. His big stick is fear, which he uses with a titanic arm.

Billy, cut out this big devil-hellfire and damnation, and tell us more about love. You will get better results, but, perhaps, your coffers will not be quite so full. Fear is an awful thing—a curse as it were. An elephant is afraid of a mouse. The Catholic church holds its masses through fear (excommunication). Fear has held humanity in slavery for ages and ages. Spiritualism is the panacea. I quote a few definitions adopted by the National Spiritualist Association:

First: Spiritualism is the science, philosophy and religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the spirit world.

Second: A Spiritualist is one who believes as a part of his or her religion, in the communication between this and the spirit worlds, by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with such communion.

Third: A medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.

What Spiritualism is and does: It teaches personal responsibility.

It removes all fear of death, which is really the portal of the spirit world.

It teaches that death is not the cessation of life, but mere change of condition.

It teaches that not man has a soul, but that man is a soul and has a body.

That man is a spiritual being now, even while encased in flesh.

That as man sows on earth he reaps in the life to come.

That those who have passed on are conscious, not asleep.

That communion between the living and the "dead" is scientifically proved.

Spiritualism thus brings comfort to the bereaved and alleviates sorrow. It brings to the surface man's spiritual gifts, such as inspiration, clairvoyance, clairaudience, and healing powers.

It teaches that the spark of divinity dwells in all.

That as a flower gradually unfolds in beauty, so the spirit of man unfolds and develops in the spirit spheres.

Spiritualism is God's message to mortals, declaring that there is no death; that all who have passed on still live; that there is hope in the life beyond for the most sinful.

That every soul will progress through the ages to heights glorious, where God is love and love is God.

It is a manifestation, a demonstration, and a proof of the continuity of life and of the truth of the many spiritual manifestations recorded in the Bible.

It demonstrates the many spiritual gifts with which mankind is endowed, but which, through want of knowl-

edge, have been allowed to lay dormant; or through prejudice, have been violently and unjustly suppressed; objects of the organized movement of Spiritualism.

Veneration of God, the Supreme Father; charity, that relieves misery and distress; generosity, that overlooks injuries; heroism, that inspires men to duty; honor, that is incapable of deceit; patriotism and ardent love of country; toleration, that dims fires of persecution; justice, burning on the altars of men's hearts; truth, that overcomes falsehood and error.

The entire civilized world owes a debt of gratitude to Mrs. M. E. Cadwallader, editor and publisher of The Progressive Thinker—a paper that goes to many countries—and in my judgment is doing more good for mankind than any other publication in America. It really ought to be in every household. Long live Mrs. Cadwallader and her paper!

Mr. Arthur Brisbane, a supposedly learned writer, never fails to take a slant or dig at Spiritualism; or at such men as Sir Oliver Lodge, Sir Arthur Conan Doyle, and throws a monkey-wrench in the entire machinery whenever the spell comes on.

Here is Mr. Brisbane's brilliant and startling explanation or expose of the gigantic fraud that the little Fox Sisters attempted to perpetrate upon the civilized world in 1848:

He says that all the knockings, rappings that took place in the Fox home, which was supposed to come from the spirit of a peddler that was murdered some time before in that home, was all caused by these little girls—Margareta, aged twelve, and Kate, aged nine years—by cracking their toes. Just think of it, two little children cracking their toes with their shoes on, causing intelligent sounds to come from different parts of the room—ceiling, walls, floor, table—spelling out words with intelligent meaning! This thing going on for months, and all this time fooling hundreds and hundreds of people in all walks of life. How dull must those doctors, lawyers, ministers, scientists, etc., have been. That really puts Abraham Lincoln's idea about "fooling the people all the time" in the shade. I have seen armless men eat, write, and do other stunts with their feet but not with their shoes on.

The Fox Sisters developed later on very good mediums, and their names will be on the tablets of history hundreds of years after Mr. Brisbane's will be forgotten for hundreds of years.

One thing I have noticed about Mr. Brisbane's prognostications (he is on them), is this: He often says, an man will do so and so in 100 years; oftentimes he puts it off ten thousand or fifty thousand years. When the event is put off that long, of course he stands on pretty solid ground, for one can dispute him.

Most of the explanations given to explain spirit manifestations are just about on a par with Mr. Brisbane's. Even a little child could not be fooled by such trash. The truth is that such critics have never given the least bit of investigation; if they had, they would simply be Spiritualists like every honest-minded person I ever knew. So many people have started out to expose Spiritualism; in fact have been paid to do so, and after fully going into this science, are today some of our best writers and lecturers. Give it an honest investigation and it never fails. We do not ask people to believe. We know they will not at first. All we ask is simply look into it properly and honestly—that is all; the spirits will do the rest.

The mission of Modern Spiritualism is to open a broader avenue to a clearer view of the evolution of the human race, which it does through such personalities as Theo. Flammer.

So eventually the Debes and the Ingessors will become the greatest exponents of Christ. O, then, must I have a bigger scrap-book!

Mr. Flammer's clean-cut distinction between churchianity and Christianity does us good. I have been watching for some time to hear some one speak out on that, and, as he says: "We are in a great transition period. The prophetic picture in Revelations is dawning over the old world. 'Behold, I make old things new'—is permeating the minds of those observing 'The signs of the times.' And I am hoping for a new order of things that will wipe the rottenness of every government of the world clean from the earth. I have been voting, voting for years with that in view, only to find I have been filling old bottles with new wine and patching old garments with new cloth." No use!

The old structure must be removed and the wrecking bar is on the job. We must be patient amid the little until strong angel arms roll the mass together for one big bonfire that will send it to the clouds. I am pleased with the generosity of Spiritualism. It has "milk for babes and strong meat for the older grown."

Those only who can see beyond the grave and talk with ethereal friends, have their wants supplied; yet it is only the tickling of a straw to awaken a slumbering world.

Those gone thus far have taken one step, but they are not shoe-top deep in its bottomless depth. Those who would go farther should seek rapport with such minds as inspired the late Mrs. M. Kline. Their language is purposely quaint but they roll back the mysteries as no other writers I have ever read.

It is now as it was 2,000 years ago. The greatest truths are "born in a manger," that the self-sufficient may walk in the rear while those who love truth more than popular display are being fitted to be the leading instruments of the world.

The English Potter seances give us a view of conditions that must be met by the criminally disposed, and numbers of relatives and friends materialized in front of me, in a good light and outside of a cabinet. I am well acquainted with Mrs. Philip Wreidt, knowing her for 30 years, and in that time have had scores of

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

I imagine if Mr. Brisbane would have even one sitting with this most estimable and gifted lady, some cobwebs would be removed. (Arrivedense.)

"As the Sunflower turns its face to the light of the sun, so Spiritualism turns the face of humanity to the light of the truth."

private sittings in her home with wonderful results.

OBITUARY

Transition notices will be published more to the extent of forty words. Any notice for the rate of 10 cents per line, seven words in the line.

William Ives
Passed to the higher life in De Witt, Mich., leaving a wife, two sons and three grandchildren to miss his physical presence. Mr. Ives was a Spiritualist and loved his religion. Beautiful flowers told he was held in great esteem. Remains were deposited in the mausoleum in St. Johns.

SEEN IN THE DARKNESS

Little star in the darkness
Come to cheer my way
And give me a touch of comfort
At the close of an irksome day.

Speaking to me of loved ones
Who have gone on before,
But still for me are waiting
At the portal of heaven's door.

When I am there to greet them
With the fadless love of years,
May I find their love as fadless
As the eternal spheres.

Lloyd Kingley—
I know I am not exactly the same in this way, but am welcome just the same. Well, we know a thing or two, don't we, Aunt Ella? You see Uncle Smith did not die after all. It only goes to show you that even those in the spirit world can't see just when any one will pass out. Uncle Will is with me. We are here in New York this week.

B. L. Egbert—I have only recently reached the higher world. I passed out very quickly and very quietly, and am glad to say I found things much as I anticipated, but better, really. What do you think? Fanny, with a group of friends, met me. There were Bodyfelt, Clarence F., Mrs. Congdon, Dr. Duboy and others. My spiritual eyes were freely opened the night before I passed over. I was and am a thorough Spiritualist. I pray that my beloved wife, Dolly, will spread the grand truth. God bless her three darling children and thought it great. The flowers were blue, with silver stars on them.

Elizabeth—
I have only recently reached the higher world. I passed out very quickly and very quietly, and am glad to say I found things much as I anticipated, but better, really. What do you think? Fanny, with a group of friends, met me. There were Bodyfelt, Clarence F., Mrs. Congdon, Dr. Duboy and others. My spiritual eyes were freely opened the night before I passed over. I was and am a thorough Spiritualist. I pray that my beloved wife, Dolly, will spread the grand truth. God bless her three darling children and thought it great. The flowers were blue, with silver stars on them.

Hersey, or Led to the Light
An interesting Spiritual story. Paper cover only.

Books by Emma Rodd Tuttle

From Soul to Soul

Books by Emma Rodd Tuttle

SPIRITUALISM IN
FOREIGN COUNTRIES

Translated for
The Progressive Thinker
By LILLIAN R. BEARDSLEY

A NEW SERIES OF CASTS OBTAINED THROUGH THE MEDIUMSHIP OF FRANEK KLUISKI

The September-October number of "Revue Metapsychique" contains an illustrated article by Dr. Geley about a new series of casts of the hands of materialized spirits, obtained through Kluski, the wonderful Polish medium. Before describing the new casts, Dr. Geley presents some further facts regarding the first series, answering certain criticisms which have been made by the skeptical.

In the first place Dr. Geley says that he and his conferees have compared the finger prints of the casts with those of the medium and have found them totally dissimilar. The casts were of the hands of adults, in some cases larger than those of Kluski, in some cases smaller, being of women and children.

Nevertheless it was decided to submit to Monsieur Bayle, Chief of the Bureau of Personal Identity, in Paris, hands and prints of Dr. Geley and his conferees. "Monsieur Bayle experienced some difficulty as the finger prints of the casts were less marked than the wrinkles on the palms of the hands and on the back. He eliminated all those which showed the fingers twisted or crossed, which was the greater part. In spite of these difficulties he was able to make the examination, and his report was that there was no resemblance whatever between the finger prints of the medium and those of the casts.

Dr. Geley then goes on to speak of a method by which fraud could be practiced, which has been brought to his attention by a well known artist. It had been stated that the fact that the casts were in one piece was conclusive evidence that they were genuine. The artist referred to informed Dr. Geley that the mould of a hand in one piece could be obtained in the following manner:

"A ligature strong enough to arrest the circulation of the venous blood should be tied upon the arm of the subject, and at the end of a quarter of an hour the hand would be swelled with blood and larger than normal. The hand should then be greased with oil, lard, or vaseline, and thus covered, should be plunged into a mass of plaster. When the plaster commences to set, the subject should lightly shake the ends of the fingers and gently move the hand. At the same time the ligature should be taken off, and the block of plaster imprisoning the hand, held up so as to facilitate the flow of the venous blood. The hand diminishes in volume, and with a certain effort it can be withdrawn, leaving a cast in one piece. The shell can then be filled with plaster and a perfect model of the hand will be obtained."

Dr. Geley states that the effort to withdraw the hand will produce imperfections and erosions in the cast. It is not possible either, unless the hand of the subject is entirely extended and the fingers are joined. If any one of the fingers is separate, bent or hooked around another, it is impossible to withdraw the hand. Finally the effort to withdraw requires a violent effort, and the block in which the hand is imprisoned must be thick and resistant. The artist referred to calculates that if paraffine instead of plaster were used, a block weighing a kilogram would be needed, with walls at least four centimeters thick.

It can be seen at once then, that this process of imitating the psychic molds fails in two essentials, the thinness of the walls of paraffine and the position of the crossed fingers.

Furthermore, Dr. Geley says that he has obtained a new proof, not yet published. He and his conferees had the great satisfaction of seeing the operation of the hands which made the moulds in the paraffine.

The hands were lighted by luminous points placed at the extremities of the fingers. They were moved slowly before the eyes, plunged themselves in the paraffine bath, dabbled a little, were withdrawn, always luminous; then finally they came and deposited the mould, still warm, against one of my hands. The whole operation was very rapid; at the most two minutes."

In conclusion Dr. Geley states that these new documents are published without comments, and in the meantime he is engaged in the completion of this new series of experiences.

Dr. Geley is cognizant of the calamities which have been published regarding Kluski, but he reiterates his confidence in the Polish medium and expresses his high esteem and friendship for him.

Seance room by an unknown process, and their introduction into the seance room by some sleight-of-hand which would escape the investigators.

Dr. Geley has already shown that their casts were produced during the seances, with their own paraffine colored by them, and having in it chemical substances. He thinks that if someone should at some future day succeed in making casts exactly like those obtained through Kluski, it will not be proof that the latter were obtained by fraud. A counterfeit banknote for 1,000 francs could be made, but that would not lead to the conclusion that all banknotes of 1,000 francs are false, or to be suspected.

Dr. Geley then takes up the new series of casts.

He says that he obtained them during his last visit to Warsaw (April-May, 1922), through the mediumship of Kranek Kluski. The seances took place in the salon of the medium with the customary precautions; that is, examination of the room and of the medium, locked doors, both hands of the medium being held. Several people collaborated with Dr. Geley. He, himself, always controlled one of the medium's hands, and is sure of his control.

Eighth casts were obtained. Of the eight, four were specially interesting. Dr. Geley states that these four casts will require renewed study and investigation, so that he does not speak of them now. He then shows the photographs and describes the remaining four.

It is impossible to give a very satisfactory description of these casts without the photographs to illustrate them, but a brief description may be interesting.

Figure I is the cast of a feminine hand. It shows the hand as far as the beginning of the wrist. The thumb is folded over on the palm of the hand. All anatomical details can be clearly seen.

Figure II shows the same cast, with the hand turned so that the back shows.

Figure III shows the right and left hands of the same "entity." They are joined, finger tips touching. They are masculine hands, apparently not of a very young man, as they are deeply furrowed and wrinkled at the wrist.

Figure IV shows another exposure of the same hands.

Figure V shows two hands, presented back to back. This cast is not very perfect. The defects are said to be owing to the fact that the paraffine was too warm when the cast was made.

Figure VI shows two hands, right and left, joined, with the fingers crossed. The anatomical details are very clear. The fingers are tightly crossed, so that a normal withdrawal of hands from the paraffine would have been impossible without breaking it.

These double casts are specially interesting from the point of view of the control of the medium's hands. Several species of possible fraud are eliminated by them. They prove that they could not have been produced by the fraudulent work of the medium during the seance, since his two hands were held, and the freezing of one hand alone would not have been enough. It would also be very difficult to attribute fraud to some assistant since such a conferee would be obliged to liberate both hands in order to do the trickery, and would have to be helped in addition by both his neighbors. The only conceivable hypothesis for fraud would be the preparation of the double cast in advance.

Dr. Geley states that they did not employ at Warsaw the method of absolute control which they used at the Institut Metapsychique; but the success of the preceding experiences where absolute control was employed is a guarantee of the genuineness of these new manifestations.

Furthermore, Dr. Geley says that he has obtained a new proof, not yet published. He and his conferees had the great satisfaction of seeing the operation of the hands which made the moulds in the paraffine.

The hands were lighted by luminous points placed at the extremities of the fingers. They were moved slowly before the eyes, plunged themselves in the paraffine bath, dabbled a little, were withdrawn, always luminous; then finally they came and deposited the mould, still warm, against one of my hands. The whole operation was very rapid; at the most two minutes."

In conclusion Dr. Geley states that these new documents are published without comments, and in the meantime he is engaged in the completion of this new series of experiences.

Dr. Geley is cognizant of the calamities which have been published regarding Kluski, but he reiterates his confidence in the Polish medium and expresses his high esteem and friendship for him.

**

"INITIE"
("The Initiate")

(By Dr. Lucien Goux)

This book, recently published in Paris, is announced as a romance of the beyond, and relates the adventures of Morye Biegouny, the wandering medium, and his final attainment of the degree of "Initiate." It possesses no great interest unless for those readers who would prefer the movies to the legitimate drama. Neither is it strikingly original. The hero, Biegouny, goes to India, guided

by his guardian spirit. He has an intrigue with a beautiful woman, who acts as a police agent; he penetrates to the hidden center of the brotherhood, among which he seeks initiation, finally leaves them and becomes a master by means of his own inner spiritual forces.

The story is far too Gaelic in conception and execution to be liked by the average Anglo-Saxon reader.

Anyone who might wish to make comparisons would be wise to read "Seraaphita," by Balzac and "Zanoni," Bulwer-Lytton's immortal romance.

HERETICS AND HERESY

(Continued from Page One)

is not complete as yet; God is in the process of evolution." Dr. Foster was criticized and reviled from one part of the world to the other. I have in my files a synopsis of a sermon of a well known minister, who declared that he would like to be one of the men, whose privilege it would be to put Dr. Foster's skin on the fence to dry. Yet today most of the men, who, at that time, censored Dr. Foster, have come to realize that he probably was nearer to truth than they knew.

Your present speaker knows something of what it means to be called a heretic. Also what it means to be called an atheist. On one occasion, when speaking in Sparta, Wis., I was privileged to speak in the rooms of the W. C. T. U. organization. The hall was rented by some of my friends, through some of the liberal members of that organization. Some of the more conservative members thought it a terrible thing that a lecture on Spiritualism was to be given in their hall. At the same time that I was lecturing on the very principles which the white ribbons of the W. C. T. U. advocate, there was being held in room downstairs an indignation meeting by some of the conservative members of that organization.

Our own Dr. Austin, who for twenty-five years was a Methodist minister, and who for something like seventeen years was at the head of a ladies' seminary at St. Thomas, Canada, said in a sermon, I once heard, in his preach: "I have preached the old theory for twenty-five years, now I trust I shall be able to preach Spiritualism for twenty-five years to come for the past." It is a source of gratification that Dr. Austin is rounding out his twenty-five years as a preacher of Spiritualism and bids fair to preach it for many years to come.

It has been one of the strong characteristics of the church that she has usually ousted the men who thought. Let a man think a little bit in advance of the known creed or formula, he is criticized and at once he is placed upon the rack, tried for heresy and expelled. The idea of heresy has been used as a cudgel with which to beat humanity into line and compel it to accept the established theories. Had it not been, however, for the so-called heresy of some of the great historical characters, both past and present, humanity would still be in the jungle age so far as intellectual and spiritual growth be concerned.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare it with some of the writings of men who are still in good standing in the church, is to realize how really mild and conservative Paine was, especially by comparison with statements of eminent preachers of today. I can think of no greater effort in progress which has been made by mankind, which has not come as a result of the heresy of someone. It is easy to scan the pages of history, both recent and ancient, and wonder what the names of those men and women who dared to think beyond the limitation of their Alma Mater.

Religious teachers, who now are regarded by us as conservative and as belonging to the old order, will still be outgrown, were in their own day dangerous heretics in the estimation of the still older theologians.

It is also considered heresy if a man thinks in advance of his age, or if he recognizes truths which his church, his state, his school, or political party regards as untenable. A striking example of the abuse heaped upon a man, who dared to think, is the case of Thomas Paine. Thomas Paine, during and following the days of 1776, as well as prior thereto, was regarded as a radical of radicals. His "Rights of Man" was a thunderbolt hurled into political circles. His "Age of Reason" was like a bolt hurled by Jove into the ranks of the theologians.

Possibly no man ever was more reviled by the clergy of the age than was Paine. Yet to read his "Age of Reason" now and compare

THE PROGRESSIVE THINKER

Published Every Saturday
At 106 So. Loomis St., Chicago, Ill.
FOUNDED BY J. R. FRANCIS, 1888
Continued by
MRS. J. R. FRANCIS, MAR-DEC., 1898
M. E. CADWALLADER
Editor and Publisher

Entered as Second-Class Matter, Dec-
ember 18, 1898, at the Post Office, at
Chicago, Ill., under act of Mar. 3, 1879.

TERMS OF SUBSCRIPTION
Invariably in Advance

Twelve Weeks \$ 2.00
Six Months 1.00
One Year 2.00
Canada and British Possessions 2.50
Overseas 2.50
Foreign Countries 3.00
Advertising Rates on Application

TAKE NOTICE
At the Expiration of Subscription, if
not renewed, the paper will be discontinued.
No bill will be sent for extra
numbers sent.
If you do not receive your paper
promptly, and any errors in
address will be promptly corrected,
and missing numbers supplied gratis.
Whenever you change the address of
your paper, state in full the
address of the place to which it has
been going, or the change cannot be
made.

REMITTANCES
Remit by Post Office Money Order,
Registered Letter, Draft on Chicago
or New York. It costs from 10 to 15
cents to get checks cashed on local
bank. If you do not send airmail, add
to that amount deducted from the
amount sent.

Address all communications, and make
all checks, post office, and ex-
press money orders payable to
M. E. CADWALLADER - CHICAGO, ILL.

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

Volume 64. Number 1735
SATURDAY, FEBRUARY 24, 1923



M. E. Cadwallader

WASTE NO PRECIOUS HOURS
"Life is not a trifle, and we have
no right to discard it of our own will.
It is also unwise to apply it to
measure of time. Perhaps the months we
have yet to live are more important
than all the previous years of our
lives."

Mortal life is the outer room in
which we spend our time, awaiting
the last radio call, which will summon us to eternal life. Let us then
waste none of the precious hours, but
seek to do all we can while in this
primary school of life to promote the
happiness of others, and count that
day lost whose setting sun sees no
kind word said nor kind deed done.

M. E. CADWALLADER.

THE LAW WHICH INTERFERES
WITH OUR RIGHTS
To the Spiritualists of Pennsylvania
and elsewhere:

Every Spiritualist in Pennsylvania
and every Spiritualist in the United
States should be interested in the
work now being done by the Legislative
Committee of the Pennsylvania
Spiritualists Association.

At the last session of the Legislature
a great deal of work was done
in an effort to amend the law which
interferes with the rights of Spiritualists
and mediums to worship according
to the dictates of their conscience,
and the misinterpretation of the
present statute has been of
untold injustice to mediums.

We are now endeavoring according
to the instructions given at the last
convention to prepare a bill and have it
presented at this session of the
Legislature, and already considerable
progress has been made. The bill is
being framed and will soon be intro-
duced to the Legislature, at its
present session.

The Constitution of Pennsylvania
is exceedingly broad upon the subject
of religious rights, and every
citizen of the State of Pennsylvania
has a right according to its constitu-
tion to worship in any manner in
which his conscience dictates. The
teaching of Spiritualism stands for
the highest development of the spiritual
senses of man and for the
welfare of the human family—the
cardinal principle of its teaching
being that we realize there is spirit
communication, and that those who have
passed beyond the veil can and do
return and communicate. Every
Spiritualist who is interested in the

protection of the right of mediums to
exercise their divine gift, should
realize that it is a privilege and a
duty to contribute to the fund for
carrying on the expenses of this
campaign.

A donation from each Spiritualist,
according to the blessings received
through mediumship, would enable
the committee to go forward and carry
the battle for right and truth in
a manner in keeping with our
cause.

Will you send us a contribution?
Be it small or large, it will be grate-
fully appreciated by the committee,
of which the writer, Mrs. M. E. Cad-
wallader, is chairman; Rev. C. V.
Morrow, President, and Mrs. K. A.
Springer, Secretary. Mrs. Springer
has done yeoman work in the pre-
liminary work for the preparation of
this bill, and has spent much time
and effort. Show your appreciation
of what is being done by sending a
contribution to enable us to meet the
expenses incurred.

Spiritualism is the only religion
that demonstrates the continuity of
life. Our loved ones on the other
side of life are watching this strug-
gle for the rights of mediumship.
Put your shoulder to the wheel and
let us hear from you without delay.

Let us show that those who prove
there are no dead, there is no death,
through their mediumistic powers
can exercise their gifts without being
subject to prosecution as they now
are under the present statutes. No
medium is safe until Spiritualists are
protected in their rights.

Committee:
MRS. C. V. MORROW,
Pres. S. P. A.
M. E. CADWALLADER,
Vice-Pres.
MRS. K. A. SPRINGER,
Secy.

Send in your subscription now and
help us with the fight.
M. E. CADWALLADER,
Chairman.

HOPE AND COURAGE
The words hope and courage are
among the greatest used in daily life.
So long as we have hope and courage
to carry on the battle of life, we are
safe. Never grow discouraged;
never falter for a moment; nor think
that God is not in the heavens and
always right with the world. Are
your burdens heavy? Are you tired?
Are you sad? Do not count these
things; do not dwell on the things
you have not, but look around and
see the sun shining. The stars in the
firmament of the heavens shine forth
in deepest tints of blue and point the
way. They seem to be as beacon
light shining forth on the darkest
night to encourage us and help us
think of higher things than the daily
treadmill of life.

Count your blessings and you shall
shortly know, even if you have been
bereaved by the so-called death of a
loved one whose smile meant so
much, whose tender love radiated in
your home and your heart; that
lengthened breath is not always the
sweetest boon that love can give,
but some time the pale pall of death
conceals the fairest gift God's love
can send. Look up and not down;
never be discouraged, and then when
at last the last telephone call comes
and you look back over life's rugged
way, you will surely find that if your
veiled eyes had been able to pierce
into the future, you could have
seen all down through the years.

So smile and say a kind word to
your fellow travelers in the journey
of life, remembering that after all
kind deeds alone count, that money
will buy nothing really worth while.
Remember what Ells Wheeler Wil-
cox said:

"So many Gods; so many creeds;
So many paths that wind and wind,
When all the art this sad world needs
Is just the art of the kind."

Has any one of our readers a copy
of the completion of "The Mystery
of Edwin Drood," which was given
through a medium? We would
greatly appreciate any information
about it, and if it could be obtained
for—Mrs. M. E. Cadwallader, editor.

LETTER FROM G. VALE OWEN
As we go to press the following
letter is received from the Rev. G.
Vale Owen:

Dear Mrs. Cadwallader:

Am looking forward eagerly to my
visit to your great city and also to
the office of your paper, which I have
known for so long when in England.
I am sorry to hear of your great
loss. But she will be able to be near
you and your natural grief will be
softened in a way which all too few
know. God bless you and her, and
keep you together.

G. VALE OWEN.

C. FANNIE ALYN
THE CHILDREN'S FRIEND

We are pained to learn that our
beloved friend, Mrs. C. Fannie Allyn,
has been ill in Philadelphia and
obliged to return to her home in
Massachusetts. No one can estimate
the great work of this talented
woman—now in her eighty-first year
—and who is one of the pioneers in
Modern Spiritualism; whose lectures,
poetry and songs have been given
the world for more than sixty years.
Her work for the children has en-
deared her to everyone, and her
latest work, "Outline Lessons for
the Children," will be her monument
for all time to come.

Those who labor for the children
have indeed a recompense, not mark-
ed in financial terms of compensation,
but in the love of the children.
If every child to whom Mrs. Allyn
has brought a smile could be counted;
if every grown-up that she has
helped could be counted, they would
be almost as numerous as the sands
along the seashore.

We have watched the work of Mrs.
Allyn, for the children; have wrought
with her side by side; have known
of her devoted work during many
years, and our heart is full of grati-
tude for what she has accomplished.

The Allyn flag salute, which she
wrote for the children of the Ly-
ceum, is known all over the world
and is used in every Lyceum in the
country:

Hail Star Spangled Banner, the sign
of the free,
Our hearts and our hands pledge al-
legiance to thee;
We salute thee and echo from shore
unto shore—
One country united, and one flag
evermore.

Let us send our healing thoughts
to this noble woman, that she may
be strengthened and helped to do
still further work for the cause she
loves so well.

THE PASSING OF
A NOBLE WORKER

The transition of Miss Mary Galloway
of Philadelphia marks the
passing of the last of a trinity of
workers for Spiritualism, which is
rarely equalled in any one family.

Hen. Thomas M. Locke, Mrs. Julia
M. Locke, and Miss Mary Galloway,
have been pillars in support of the
work in Philadelphia for many years.

Hon. Thos. M. Locke was the first
president of the Pennsylvania Spiritualists' Association, and for many
years identified with the local work
in Philadelphia, as was his devoted
wife. Miss Mary Galloway, in her
quiet, unassuming way, was like a
rock in the support of everything
connected with Spiritualism and
mediumship. Her quiet manner im-
pressed everyone and her home was
ever open to the workers for the
cause. Sincerely did she labor for
those she loved.

Miss Galloway quietly fell asleep
at the advanced age of eighty-six
years, and was born into eternal life.
Her companion and friend, Mrs.
Reithmer, who has cared for her
many years, was with her till the
last.

Miss Galloway needs no monument
of marble. Her deeds of kindness
have reared for her a monument
of all those who knew her. The ser-
vices were conducted by Rev. Robert
W. Russell, pastor of the First Asso-
ciation of Spiritualists of Philadel-
phia, of which she was a member.
Miss Galloway was a life-long friend
of the editor. This marks the pass-
ing of a noble soul.

PASSES OUT AFTER A LIFE—
LONG WORK IN THE CAUSE

Mrs. Helen Temple Brigham, the
well known lecturer and teacher,
passed to spirit life from her home
in New York City, Monday, Feb. 12,
after an illness of a few days from
pneumonia. Mrs. Brigham entered the
ministry of Spiritualism in her
childhood, and for nearly 70 years
preached and lived our philosophy.

She has been the dearly loved pastor
of her society in New York City for
thirty-three years; a gentle, refined
character and a talented teacher; her
name and works are revered by all
who knew her. Mrs. E. H. Goetz
officiated at the funeral.

Mrs. Harriet Rathbun writes: You
will see that we have lost the earth-
ly presence of another of our dear
efficient workers, so long in the field.
Her transition follows closely upon
the passing of dear Mrs. Cora
Richmond and the gap seems fear-
fully wide. May the younger disci-
ples grow in wisdom and strength,
profiting by the examples of our dear
co-workers who have gone to their
reward and more extended work in
the higher life. (An article of Mrs.
Rathbun about Mrs. Brigham will ap-
pear in next week's issue.)

LETTER FROM G. VALE OWEN

As we go to press the following
letter is received from the Rev. G.
Vale Owen:

Dear Mrs. Cadwallader:

Am looking forward eagerly to my
visit to your great city and also to
the office of your paper, which I have
known for so long when in England.
I am sorry to hear of your great
loss. But she will be able to be near
you and your natural grief will be
softened in a way which all too few
know. God bless you and her, and
keep you together.

G. VALE OWEN.

C. FANNIE ALYN
THE CHILDREN'S FRIEND

We are pained to learn that our
beloved friend, Mrs. C. Fannie Allyn,
has been ill in Philadelphia and
obliged to return to her home in
Massachusetts. No one can estimate
the great work of this talented
woman—now in her eighty-first year
—and who is one of the pioneers in
Modern Spiritualism; whose lectures,
poetry and songs have been given
the world for more than sixty years.
Her work for the children has en-
deared her to everyone, and her
latest work, "Outline Lessons for
the Children," will be her monument
for all time to come.

"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.

FIFTY-FIVE YEARS IN THE CAUSE OF SPIRITUALISM

INTERESTING LETTER FROM MRS. MARY T. LONGLEY

This writing may prove to be a veritable patch-work bit of passing fancy and of musing thought, somber here and gaily colorful there, as the mind piles to and fro. Ere these lines reach the press, the writer thereof will have passed the fifty-fifth year of her experience and work as a medium in the cause of Spiritualism. Fifty-five years of contact with the world of spirits, whose bodies and activities are outside the ken of physical consciousness. It is a far cry from the simple understanding of life of that child in her early teens, to the complex experience of the age-old lady at her desk answering the thousand and one questions of clients and patients on their various matters of personal consequence.

Through that long period of years how many scenes and episodes have come and gone; how many fellow-workers and contemporaries in pulpit and press, seance room and joyous assembly, on the rostrum and in the camp, have done their splendid work and traveled on over the hill-tops, beyond the beauty and the glory of the setting sun! "Gone West" is such a beautiful thought of the dear ones vanished into the long ago.

Coming to mind are the old-time personal friends and co-workers who have graced and glorified the cause of Spiritualism, each in his or her own field of action a tower of strength to the angel-missionaries from on high. Dr. S. B. Brittain, Hudson Tuttle, Andrew Jackson Davis, Lyman C. Howe, J. S. Love-land, Warren Chase, Luther Colby, Juliette Yeaw, Helen Russegee, Emma Hardinge Britten, Mary Pepper Vanderbilt, Margaret Gaule, Mrs. Lillie, Amelia Luther, Cleo Wright, James G. Clark, Fred Willis, and too many names to pen, come floating out of the past from that brilliant galaxy of mediums and preachers, writers, publishers and singers whose works live forever as the very foundation stones of Spiritualism, and who were all personally known and loved by the writer of these lines.

Recently joining that splendid army that has passed beyond the ramparts of heaven, that other wonderful worker in our cause—Mrs. Cora Richmond—makes the roll call "over there" almost complete. And yet, thanks to the never wearying efforts and wisdom of the spiritual world, new recruits are constantly being trained, developed, tested for the work of truth and progress that goes marching on for the enlightenment of humanity.

Mediumship is a subject often brought up in speech and print, for discussion, and yet so few who have not tasted its sweets, felt its stings and been enwrapped in its mysteries are capable of understanding its demands and of realizing the experiences of its instruments.

Sensitives they must be, else they could not be mediums of communication between the two worlds. Pulled by one and another line of human purposes from each side of life, a medium must not only be well protected by a band of wise and able spirits, but must also be personally keen, perceptive and positive in self-analysis and in self-control, to preserve his individuality and equilibrium and all the while be sufficiently susceptible to spirit influence to remain a dependable respondent to and transmitter of the power and intelligence of spirit communicators.

That there should be a few drellicts in the great army of psychic workers is no more strange than that there are drellicts found in any army of the world's national, political and religious soldiery. That there should be discovered charlatans and mountebanks here and there among the faithful, is to be expected; but what we should take into account is the thousands of loyal, self-sacrificing, honest workers whose names are above reproach and whose labors are an honor to the world.

Mediums have been scorned and scoffed at, abused and criticized, in and out of the ranks since Spiritualism began. Blamed for charging a fee for personal work, they are given no credit for the innumerable instances of gratuitous and charitable deeds they perform. Scarcely a worker in the spiritual field but has personal responsibilities, family liabilities, various obligations to meet; and we venture to say that were the list of their free work and benevolent services made public it would compare favorably with similar lists of physicians, clergymen and philanthropists the world over.

Every medium is bound to have many strange experiences in their encounters with spirits and mortals—some of these are unaccountable and disconcerting. Now and then even the most reliable and best developed will be brought up with a jolt at the appearance and expression of something that looks like deception and deliberate fraud in his or her work; and now and again even the guides and guards in spirit of the medium cannot explain how and why the thing happened. Those here or beyond who think they have solved all the intricacies, problems, demands and conditions of mediumship and spirit control, have yet to learn there

are many things that they do not know. The subject of reincarnation is often brought to our attention by inquirers. "Do you believe in reincarnation?" is the question. "When doctors disagree, who shall decide?"

Spirit Pierpont says reincarnation is a beneficial law for half-developed spirits, who in former bodies had no chance to develop intelligence sufficiently to take a firm hold of spirit spheres of progress and activity—notably, a good law for the early tribes of savage ignorance and brutal intelligence; a beneficial law for the idiot and monstrosity that could not intellectually develop in or even gain hold of spiritual perceptiveness through its malformed earliest physical brain.

Spirit Dr. Warren has asserted that he has seen in spirit life nothing to convince him of reincarnation. It may be a law, he says, working outside his ken, but for his part he is satisfied to work for the assuaging of human suffering here and now, and to let the future take care of itself and its people. Both of these spirits are of our trusted band; they are equally intelligent and philanthropic and worthy of attention; as for this scribe, she is willing to waive the question as one of no special importance.

We do know that spirits live after death; that they love and can communicate with their friends; that they have homes and duties and graduations "over there"; and that none of those who have been communicating with us of earth for many years have been reincarnated as yet. What a fine theory it is though, for those of us who do lots of things we ought not to do, or who have plenty of sins of omission and commission to our accounts—just to be able to wipe it all out and forget all about it in another embodiment, as Sarah Smith or Julia Brown, instead of being the former Mary Jones or Susie Dean, or any one of us of the present day—Mary T. Longley.

BOOK REVIEWS

"PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES"

By Rev. Charles L. Tweedie
Spiritualism obtains most of its recruits from the Christian churches, and to such this little 28 page pamphlet by the Vicar of Weston, England, will prove both interesting and instructive.

The author is by his up-standing defense of Spiritualism known on both continents. In this pamphlet he answers every objection voiced by its opposers in the church. He cites many instances of spirit phenomena recorded in the Christian Bible; and his arguments in support of "Present Day Spirit Phenomena" are unanswerable. Both Spiritualist and Christian will find this little booklet well worth their time and study.

ALL THE SPIRITUALISM OF THE CHRISTIAN BIBLE'

By E. W. Sprague

This book contains 392 pages, is nicely printed, and neatly bound in cloth, embossed in gold, and contains a good portrait of the author. It also has a large index which enables one to turn at once to any phase of mediumship or phenomena, such as spirit slate writing, spirit materialization, trumpet speaking, clairvoyance, clairaudience, trances, impersonation, and about all the mental and physical phases of mediumship of Modern Spiritualism.

All of the Scripture directly opposing Spiritualism is quoted, as are those passages which teach materialism—the terrible doctrine that death ends all.

The book is a thought producer and records facts for hundreds of sermons and lectures, and in fact it is a text book for the study and teaching of Modern Spiritualism.

The making of this book required three years of hard work of the author. It is worth many times its cost.

When you have read this issue of The Progressive Thinker pass it on to one of your friends.

PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES. By Rev. Charles L. Tweedie. Vicar of Weston. Price 20 cents.

WATCH THE NUMBER AND DATE ON YOUR WRAPPER

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. 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. Keep watch of the date of the wrapper, and when 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.

THE WORLD-WIDE SPIRITUALIST MOVEMENT

Why does the very beauty of Spiritualism tug at your heart strings
and make you want to do some one thing that others may also know of
this wonderful truth?

Like a beautiful garden, Spiritualism must be cared for that its
splendor may be seen and appreciated by ALL THE WORLD.

It means some sacrifice to do this.

Wouldn't it be wonderful if we could find more joy in this world,
instead of the darkness and sorrow that now prevails because of the
world's belief in Death instead of Life and Immortality.

The fact that Spiritualism has endured and gone forward for the
past three-quarters of a century shows that the world IS awakening to
the Truth of our Cause.

What has been done has been because of the PERSONAL SAC-
RIFICE made by those who have been willing to accept this extra duty.

They have never faltered in teaching and PROVING Spiritualism.

Think of the times that they have had to forego some pleasure or
some necessary thing that the time and the money so necessary to doing
their part for the Cause would not be spent elsewhere.

They have shown us the way to walk, if we are to make a success—a
grand success—of THE WORLD-WIDE SPIRITUALIST MOVE-
MENT.

They have shown us that all of us must be willing to sacrifice in
some small way that Spiritualism may be taught to those in darkness.

It should be YOUR joy to HELP with this work.

You have GAINED the comfort and the knowledge that has saved
you from many a heart-ache.

And you can go about your daily task with the gladness that only
can be had through this Truth.

So isn't

THE PROGRESSIVE THINKER

Published Every Saturday

At 108 So. Loomis St., Chicago, Ill.

FOUNDED BY J. R. FRANCIS, 1888

Continued by

MRS. J. R. FRANCIS, MAR.-DEC., 1919

M. E. CADWALLADER

Editor and Publisher

Entered as Second-Class Matter, December 21, 1889, at the Post Office, at Chicago, Ill., under act of Mar. 3, 1879.

TERMS OF SUBSCRIPTION

Invariably in Advance

Three Weeks \$2.00

Six Weeks \$2.00

One Year \$2.00

Canada and British Possessions \$2.50

Overseas \$2.00

Foreign Countries \$2.00

Advertising Rates on Application

TAKE NOTICE

At the Expiration of Subscription, if you do not receive your paper you are entitled to a new address.

If you do not receive your paper you are entitled to a new address.

and missing numbers supplied gratis.

Whenever you desire the address of your children or any other person, the address of the place to which it has been going, the change cannot be made.

WORDS OF CAUTION

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost, so hold it in your order for 5 cents, and then you are perfectly safe, and will save yourself anxiety and trouble.

REMITTANCES

Remit by Postage Paid Money Order, Registered Letter, or Draft on Chicago or New York. It costs from 10 to 15 cents to get checked, and we will not send them unless you wish that amount deducted from the amount sent.

Address all communications, and make all draft checks, money orders and express money orders payable to

M. E. CADWALLADER

108 So. Loomis St. - Chicago, Ill.

THE PROGRESSIVE THINKER

A Paper that never Falters; never

Dances in its Effects for the Greatest

Good to the Cause of Spiritualism.

Science, Truth, Higher Thought and Better Life.

"Give us the Truth, the whole Truth,

and nothing but the Truth."

Volume 64. Number 1735

SATURDAY, FEBRUARY 24, 1923

protection of the right of mediums to exercise their divine gift, should realize that it is a privilege and a duty to contribute to the fund for carrying on the expenses of this campaign.

A donation from each Spiritualist, according to the blessings received through mediumship, would enable the committee to go forward and carry the battle for right and truth in a manner in keeping with our cause.

Will you send us a contribution? If it small or large, it will be gratefully appreciated by the committee, of which the writer, Mrs. M. E. Cadwallader, is chairman; Rev. C. V. Morrow, President, and Mrs. K. A. Springer, Secretary. Mrs. Springer has done yeoman work in the preliminary work for the preparation of this bill, and has spent much time and effort. Show your appreciation of what is being done by sending a contribution to enable us to meet the expenses incurred.

Spiritualism is the only religion that demonstrates the continuity of life. Our loved ones on the other side of life are watching this struggle for the rights of mediumship. Put your shoulder to the wheel and let us hear from you without delay.

Let us show that those who prove there are no dead, there is no death, through their mediumistic powers can exercise their gifts without being subject to prosecution as they now are under the present statutes. No medium is safe until Spiritualists are protected in their rights.

Committee:

MRS. C. V. MORROW, Pres. P. S. A.

M. E. CADWALLADER, Vice-Pres.

MRS. K. A. SPRINGER, Sec'y.

Send in your subscription now and help us with the fight.

M. E. CADWALLADER, Chairman.

HOPE AND COURAGE

The words hope and courage are among the greatest used in daily life. So long as we have hope and courage to carry on the battle of life, we are safe. Never grow discouraged; never falter for a moment; nor think that God is not in the heavens and always right with the world. Are your burdens heavy? Are you tired? Are you sad? Do not count these things; do not dwell on the things you have not, but look around and see the sun shining. The stars in the firmament of the heavens shine forth in deepest tints of blue and point the way. They seem to be as beacon light shining forth on the darkest night to encourage us and help us think of higher things than the daily treadmill of life.

Count your blessings and you shall shortly know, even if you have been bereaved by the so-called death of a loved one whose smiles meant so much, whose tender love radiated in your home and your heart; that lengthened breath is not always the sweetest boon that love can give, but some time the sable pall of death conceals the fairest gift God's love can send. Look up and not down; never be discouraged, and then when at last the last telephone call comes and you look back over life's rugged way, you will surely find that if your veiled eyes had been able to pierce into the future, you could have smiled all down through the years.

So smile and say a kind word to your fellow travelers in the journey of life, remembering that after all kind deeds alone count, that money will buy nothing really worth while. Remember what Ells Wheeler Wilcox said:

"So many Gods; so many creeds; So many paths that wind and wind. When all the art this sad world needs Is just the art of the kind."

Mrs. Harriet Rathbun writes: You will see that we have lost the earthly presence of another of our dear efficient workers, so long in the field. Her transition follows closely upon the passing on of dear Mrs. Cora Richmond and the gap seems fearfully wide. May the younger disciples grow in wisdom and strength, profiting by the examples of our dear co-workers who have gone to their reward and more extended work in the higher life. (An article of Mrs. Rathbun about Mrs. Brigham will appear in next week's issue.)

As we go to press the following letter is received from the Rev. G. Vale Owen:

Am looking forward eagerly to my visit to your great city and also to the office of your paper, which I have known for so long when in England. I am so sorry to hear of your great loss. But she will be able to be near you and your natural grief will be softened in a way which all too few know. God bless you and her, and keep you together.

G. VALE OWEN.

LETTER FROM G. VALE OWEN

To the Spiritualists of Pennsylvania and elsewhere:

Every Spiritualist in Pennsylvania and every Spiritualist in the United States should be interested in the work now being done by the Legislative Committee of the Pennsylvania Spiritualist Association.

At the last session of the Legislature a great deal of work was done in an effort to amend the law which interferes with the rights of Spiritualists and mediums to worship according to the dictates of their conscience, and the misinterpretation of the present statute has been of untold injustice to mediums.

We are now endeavoring according to the instructions given at the last convention to prepare a bill and have it presented at this session of the Legislature, and already considerable progress has been made. The bill is being framed and will soon be introduced to the Legislature, at its present session.

The Constitution of Pennsylvania is exceedingly broad upon the subject of religious rights and every citizen of the State of Pennsylvania has a right according to its constitution to worship in any manner in which his conscience dictates. The teaching of Spiritualism stands for the highest development of the spiritual senses of man and for the welfare of the human family—the cardinal principle of its teachings being that we realize there is spirit communion, and that those who have passed beyond the veil can and do return and communicate. Every Spiritualist who is interested in the

protection of the right of mediums to exercise their divine gift, should realize that it is a privilege and a duty to contribute to the fund for carrying on the expenses of this campaign.

A donation from each Spiritualist, according to the blessings received through mediumship, would enable the committee to go forward and carry the battle for right and truth in a manner in keeping with our cause.

Will you send us a contribution? If it small or large, it will be gratefully appreciated by the committee, of which the writer, Mrs. M. E. Cadwallader, is chairman; Rev. C. V. Morrow, President, and Mrs. K. A. Springer, Secretary. Mrs. Springer has done yeoman work in the preparation of this bill, and has spent much time and effort. Show your appreciation of what is being done by sending a contribution to enable us to meet the expenses incurred.

Hall Star Spangled Banner, the sign of the free, Our hearts and our hands pledge allegiance to thee; We salute thee and echo from shore unto shore— One country united, and one flag evermore.

Let us send our healing thoughts to this noble woman, that she may be strengthened and helped to do still further work for the cause she loves so well.

THE PASSING OF

A NOBLE WORKER

The transition of Miss Mary Galloway of Philadelphia marks the passing of the last of a trinity of workers for Spiritualism, which is rarely equalled in any one family. Hon. Thomas M. Locke, Mrs. Julia M. Locke, and Miss Mary Galloway, have been pillars in support of the work in Philadelphia for many years.

Hon. Thos. M. Locke was the first president of the Pennsylvania Spiritualists' Association, and for many years identified with the local work in Philadelphia, as was his devoted wife, Miss Mary Galloway, in her quiet, unassuming way, was like a rock in the support of everything connected with Spiritualism and mediumship. Her quiet manner impressed everyone and her home was ever open to the workers for the cause. Sincerely did she labor for those she loved.

Miss Galloway quietly fell asleep at the advanced age of eighty-six years, and was born into eternal life. Her companion and friend, Mrs. Reithmer, who has cared for her many years, was with her till the last.

Miss Galloway needs no monument of marble. Her deeds of kindness have reared for her in the hearts of all those who knew her. The services were conducted by Rev. Robert W. Russell, pastor of the First Association of Spiritualists of Philadelphia, of which she was a member.

Miss Galloway was a life-long friend of the editor. This marks the passing of a noble soul.

PASSES OUT AFTER A LIFE.

LONG WORK IN THE CAUSE

Mrs. Helen Temple Brigham, the well known lecturer and teacher, passed to spirit life from her home in New York City, Monday, Feb. 12, after an illness of a few days from pneumonia. Mrs. Brigham entered the ministry of Spiritualism in her childhood, and for nearly 70 years preached and lived our philosophy.

She has been the dearly loved pastor of her society in New York City for thirty-three years; a gentle, refined character and a talented teacher; her name and works are revered by all who knew her. Mrs. E. H. Goetz officiated at the funeral.

...

And you can go about your daily task with the gladness that only can be had through this Truth.

So isn't it worth while for you to make it possible that others may also have this comforting knowledge.

You would gladly pay for what you now know, because Spiritualism has helped you so greatly.

Aren't you willing to give that OTHERS may know?

YOU are but one of thousands.

But we need EVERY ONE of these thousands—including YOU.

Help us to make YOUR Cause and its Truth of Immortality known to all who hunger for this beautiful Truth.

Help us, that the message we have to give may be written ALL OVER THE WORLD.

M. E. CADWALLADER,

Editor of *The Progressive Thinker*.

GIGANTIC DEMONSTRATION TO BE HELD IN NEW YORK CITY

For three days a gigantic demonstration for organized Spiritualism in New York will be conducted under the auspices of the Universal Spiritualist Church, Rev. John R. White, pastor, beginning on Friday evening, March 2. An extraordinary program will be presented by a select number of eloquent speakers, singers, musicians and healers in the science of mental therapeutics.

On the first evening Rev. Addie Bristow C. Hall of Chicago, Ill., will deliver the leading lecture, assisted by various contributions. The second evening the Rev. Margaret Fulton Williams will be the lecturer. She is an amiable speaker and well known. The third evening's lecture will be rendered by Mrs. Bertha P. Creer, missionary at large, of Columbus, Ohio. Mrs. Cecilia De Silvia of National Negro Grand Opera Company will be on hand to render her portion to the affair, along with Mme. Neoma Jones, soprano; Dr. Thomas R. Hall, baritone, accompanied by Mme. F. E. Du Bois. Prof. C. Jandoo will demonstrate the science of healing, etc.

LETTER FROM F. ANNIE ALYN

THE CHILDREN'S FRIEND

We are pained to learn that our beloved friend, Mrs. C. Fannie Allyn, has been ill in Philadelphia and obliged to return to her home in Massachusetts. No one can estimate the great work of this talented woman—now in her eighty-first year—and who is one of the pioneers in Modern Spiritualism; whose lectures, poetry and songs have been given the world for more than sixty years. Her work for the children has endeared her to everyone, and her latest work, "Outline Lessons for the Children," will be her monument.

"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.

FIFTY-FIVE YEARS IN THE CAUSE OF SPIRITUALISM

INTERESTING LETTER FROM MRS. MARY T. LONGLEY

This writing may prove to be a veritable patch-work of passing fancy and of musing thought, somber here and gaily colorful there, as the mind pines to and fro. Ere these lines reach the press, the writer thereof will have passed the fifty-fifth year of her experience and work as a medium in the cause of Spiritualism. Fifty-five years of contact with the world of spirits, whose bodies and activities are outside the ken of physical consciousness. It is a far cry from the simple understanding of life of that child in her early teens, to the complex experience of the age-old lady at her desk answering the thousand and one questions of clients and patients on their various matters of personal consequence.

Through that long period of years how many scenes and episodes have come and gone; how many fellow-workers and contemporaries in pulpit and press, seance room and joyous assembly, on the rostrum and in the camp, have done their splendid work and traveled on over the hill-tops, beyond the beauty and the glory of the setting sun! "Gone West" is such a beautiful thought of the dear ones vanished into the long ago.

Coming to mind are the old-time personal friends and co-workers who have graced and glorified the cause of Spiritualism, each in his or her own field of action a tower of strength to the angel-missionaries from on high. Dr. S. B. Brittain, Hudson Tuttle, Andrew Jackson Davis, Lyman C. Howe, J. S. Loveland, Warren Chase, Luther Colby, Juliette Yeav, Helen Russegue, Emma Hardinge Britten, Mary Pepper Vanderbilt, Margaret Gaule, Mrs. Lillie, Amelia Luther, Clegg Wright, W. J. Colville, Georgia Gladys Cooley, James G. Clark, Fred Willis, and too many names to pen, come floating out of the past from that brilliant galaxy of mediums and preachers, writers, publishers and singers whose works live forever as the very foundation stones of Spiritualism, and who were all personally known and loved by the writer of these lines.

Recently joining that splendid army that has passed beyond the ramparts of heaven, that other wonderful worker in our cause—Mrs. Cora Richmond—makes the roll call "over there" almost complete. And yet, thanks to the never wearying efforts and wisdom of the spiritual world, new-recruits are constantly being trained, developed, tested for the work of truth and progress that goes marching on for the enlightenment of humanity.

Mediumship is a subject often brought up in speech and print, for discussion, and yet so few who have not tasted its sweets, felt its stings and been enwrapped in its mysteries are capable of understanding its demands and of realizing the experiences of its instruments.

Sensitives they must be, else they could not be mediums of communication between the two worlds. Pulled by one and another line of human purposes from each side of life, a medium must not only be well protected by a band of wise and able spirits, but must also be personally keen, perceptive and positive in self-analysis and in self-control, to preserve his individuality and equilibrium and all the while be sufficiently susceptible to spirit influence to remain a dependable respondent to and transmitter of the power and intelligence of spirit communicators.

That there should be a few dreglets in the great army of psychic workers is no more strange than that there are dreglets found in any army of the world's national, political and religious soldiery. That there should be discovered charlatans and mountebanks here and there among the faithful, is to be expected; but what we should take into account is the thousands of loyal, self-sacrificing, honest workers whose names are above reproach and whose labors are an honor to the world.

MEDIUMS have been scorned and scoffed at, abused and criticized, in and out of the ranks since Spiritualism began. Blamed for charging a fee for personal work, they are given no credit for the innumerable instances of gratuitous and charitable deeds they perform. Scarcely a worker in the spiritual field but has personal responsibilities, family liabilities, various obligations to meet; and we venture to say that were the list of their free work and benevolent services made public it would compare favorably with similar lists of physicians, clergymen and philanthropists the world over.

Every medium is bound to have many strange experiences in their encounters with spirits and mortals—some of these are unaccountable and disconcerting. Now and then even the most reliable and best developed will be brought up with a jolt at the appearance and expression of something that looks like deception and deliberate fraud in his or her work; and now and again even the guides and guards in spirit of the medium cannot explain how and why the thing happened. Those here or beyond who think they have solved all the intricacies, problems, demands and conditions of mediumship and spirit control, have yet to learn there

are many things that they do not know. The subject of reincarnation is often brought to our attention by inquirers. "Do you believe in reincarnation?" is the question. "When doctors disagree, who shall decide?"

Spirit Pierpont says reincarnation is a beneficial law for well-developed spirits, who in former bodies had no chance to develop intelligence sufficiently to take a firm hold of spirit spheres of progress and activity—notably, a good law for the early tribes of savage ignorance and brutal intelligence; a benevolent law for the idiot and monstrosity that could not intellectually develop in or even gain hold of spiritual percepiveness through its malformed earliest physical brain.

Spirit Dr. Warren has asserted that he has seen in spirit life nothing to convince him of reincarnation. It may be a law, he says, working outside his ken, but for his part he is satisfied to work for the assuaging of human suffering here and now, and to let the future take care of itself and its people. Both of these spirits are of our trusted band; they are equally intelligent and philanthropic and worthy of attention; as for this scribe, she is willing to waive the question as one of no special importance.

"We do know that spirits live after death; that they love and can communicate with their friends; that they have homes and duties and graduations and advancements "over there"; and that none of those who have been communicating with us of earth for many years have been reincarnated as yet. What a fine theory it is, though, for those of us who do lots of things we ought not to do, or who have plenty of sins of omission and commission to our accounts—just to be able to wipe it all out and forget all about it in another embodiment, as Sarah Smith or Julia Brown, instead of being the former Mary Jones or Susie Dean, or any one of us of the present day—Mary T. Longley.

BOOK REVIEWS

PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES

By Rev. Charles L. Tweedale

Spiritualism obtains most of its recruits from the Christian churches, and to such this little 28 page pamphlet by the Vicar of Weston, England, will prove both interesting and instructive.

The author is by his up-standing defense of Spiritualism known on both continents. In this pamphlet he answers every objection voiced by its opposers in the church. He cites many instances of spirit phenomena recorded in the Christian Bible; and his arguments in support of "Present Day Spirit Phenomena" are unanswerable. Both Spiritualist and Christian will find this little booklet well worth their time and study.

...

"ALL THE SPIRITUALISM OF THE CHRISTIAN BIBLE"

By E. W. Sprague

This book contains 392 pages, is nicely printed, and neatly bound in cloth, embossed in gold, and contains a good portrait of the author. It also has a large index which enables one to turn at once to any phase of mediumism or phenomena, such as spirit slate writing, spirit materialization, trumpet speaking, clairvoyance, clairaudience, trances, impersonation, and about all the mental and physical phases of mediumship of Modern Spiritualism.

All of the Scripture directly opposing Spiritualism is quoted, as are those passages which teach materialism—the terrible doctrine that death ends all.

The book is a thought producer and records facts for hundreds of sermons and lectures, and in fact it is a text book for the study and teaching of Modern Spiritualism.

The making of this book required three years of hard work of the author. It is worth many times its cost.

When you have read this issue of The Progressive Thinker pass it on to one of your friends.

PRESENT DAY SPIRIT PHENOMENA AND THE CHURCHES

By Rev. Charles L. Tweedale, Vicar of Weston, Otley, Yorks. Price, 20 cents.

WATCH THE NUMBER AND DATE ON YOUR WRAPPER

1735

The above is the number of the present issue of The Progressive Thinker as printed on the top of the page, and on the cover. 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, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper. The date of this paper is

FEBRUARY 24, 1923.

If this date corresponds with the date on your paper then the time you have paid for your subscription has expired and your subscription is now due. 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
108 So. Loomis St. Chicago, Illinois.

THE WORLD-WIDE SPIRITUALIST MOVEMENT

Why does the very beauty of Spiritual

PERSONALITY

What Is It? A Hard Question to Define

By Dr. J. J. Fly

(Continued from Last Week)

We know nothing until we learn it. The untutored savage would be apt to think a typewriter or telephone was not what they are, and would cast them into the discard, or defy them according to his conceptions about them. So man has always known that there was a power above him; that he was only an agent for doing things he felt that must be done; that there were necessities that must be fulfilled. At first thought he took things as he found them, without raising a question as to what they were, or what they were for.

But as he became more fully familiar with them, their purposes were fully familiar with them, their purposes were more fully ascertained, and he began to apply them to his own conceptions of them. He stood in a world of mysteries; in his imaginations he discovered the unseen forces over which he had no control. He gave them names, that accorded with his conceptions. His conceptions grew out of the form; it was the form that enabled him to separate the given expression from other things, or confirm them into division he could realize more fully, and he named them accordingly. The name then became the distinguishing feature whereby he might know them now and after, and remind him of their existence and from whence they came. It was then, an entity; a blossom on the tendril of a thread line flowing out from the thought-world.

This world, the thought world, holds all the mysteries of the objective world he found himself surveying. He judged everything by the measure of his own existence. His own form was superior to anything he could think of in the way of form. Hence, in looking out for a form by which he might distinguish the power behind the throne of his own individuality, he named it, after himself—a person, as a distinguishing feature; he was an individual. He knew he came from this thought-world; that it made him; hence, he called it his Father; and thus according to the law of species he must be of the same species as his Father; his Father must be of a similar form to that of himself, a man, God—which the Jews represented as a great man filling all the universe; possessing all the attributes of a human being—love, hate, wisdom, all the passions and wisdom of a human being, only in larger and more perfect fulfillment.

They made him omniscient and omnipotent—all powerful. They placed wisdom and knowledge in the brain and all other functions and passions where they are supposed to be situated today in the human being. This was the *Kabala* of the Jews, the great mysterious man, and we must concede has not been improved upon by the experience of our scientists today, in a cosmopolitan view. They are right, because they have been guided by intuition; prophetic anticipations. We have many of these today, perceiving the deeper or more subtle meaning of the forces that have built up these things. They look upon the images they have constructed to represent these thoughts and worshipped them. They construed these gods into men, ascribing their wants and necessities like unto their own, and fed them with fruits, flowers, birds and meats, which they cooked on the fire; cooked them as they cooked for themselves. They took everything in a literal way; they thought of God, the great power above them, as a great man whose form they themselves carried in their own establishments.

We are not taking issue with many of these seemingly crude ideas, for we believe they arose from the guiding instincts that lead us today. There is no doubt that these instructive notions lead them to conceive that the dream-world was a spiritual world in the future, and was a place that corresponded to this world, and that men over there ate, drank and slept like they do here. These ideas pointed to gross materialism, yet the fact remains that their ideas were simulating conditions of the spheres of the spiritual world. We must think of the spiritual as some way in correspondence with the material. The material world is one of expression; it is the objective in correspondence with our own being; we have an objective mind and a subjective

the surface and constitute all outside appearances.

We call a certain growth a tree, and say nothing of the forces that made the tree. The name tree has its significance. It signifies a thought. Just like our subconscious mind, our inner man interprets itself through the conscious or outer mind. The outer mind makes up the appearances of its body, the mortal body, which we call the outer man; so naming we often forget what it reflects. We are so used to its form, we become inclined to think of man only as he appears. We forget to understand that it is more than it appears to be. That there is another man acting in a deeper sphere of this thought-world, from which all the beauties of this world arise; where the beauties of the tropical flowers and fruits and zephyrs arise and are casting forth their essences on the broad panoramas of the spiritual planes—the real world to which we are all tending.

Really it doesn't matter much what we call things, whether by the best names suited to their existence or not. If we have not conceived them aright, we will by the ultimo of our lives that we are living, find out what they should be, and will so learn them as they should be.

It is the truth of all things we wish to discover and we will find it. But is it true that God lives, moves, and has His being in the creatures. He has made, and be different from it, in it and not of it? Here is the crux that has divided the world of thinkers into what may be called the atheist and pantheist. We cannot think of God as being separated from His work, any more than we can think of a carpenter of being separated from his work of house building. Yet we can think of things as existing only in and for intelligence, which is very different from saying or thinking intelligence or God exists in all things. He cannot exist in all things any more than the carpenter can exist in the house he has built. But we can say the house exists in and for the carpenter.

The first proposition, that is, things existing in our intelligence is Christian Theism, also Christian Science. The second is a quasi theism, known as pantheism. But when we think of pantheism being the right method of determining what God is, it involves Him as being responsible for all the mistakes, sins, and errors we see in the world every day, and this becomes repulsive and degrading to a spiritually enlightened world. Therefore in protection to divinity, the absolute right in the abstract, we cannot entertain pantheism, and so construe the proposition that God has His being or existence in what He has made, any more than we can that our lives are found in our work.

The teacher does not give away his instruction to his pupils, but the pupils must work for what he gets. The teacher after instructing his pupils and putting them on the road of knowledge still keeps all of his knowledge or intelligence. So it is with our Creator; He does not transpose Himself into His work or any part of Him, but He remains just as He was before He did the work, and yet it is connected with Him and has its existence for and in Him.

He also has His existence in and for what He makes, so in this sense He moves in it, and for it, while it has its existence in Him and for Him. Then, who is God—what is God? He is without beginning or end. He is the whole of everything; that is, all is God; and God is all. He knows no space nor time in any sense or any form for anybody. Really there is no matter in reality in abstraction; the whole of it, for that matter, can be dissipated into nothing.

Personality is self-consciousness. The difference between the personality of a man and God is this, and only this: "To God there is and can be no objective order in any sense of being, independent of His thought; but to man there is an objective order which He did not make, but finds already made."

What is the thought-world, comes up for solution. A thought is an idea; that is, it is a citizen of a republic of ideas. An idea is a unity, but it is not material form; it is one of the many like it, in that it becomes a member of the constituency of the spirit world or world of intelligence. It occupies no space, and exists in no time, for it is made of the passions, and the passions are not described by form, but by feeling, as life and all the rest of the human characteristics constituting the totality of the absolute existence.

The universe is not an empty vacuum, which some would imply from my definition, but a cosmic of beings, hypostatic personal character, ideas, thoughts. These have no material form, but make up consciousness and intelligence. They are all powerful; have the possibilities of evolving or unfolding by taking form from the essence of the psychic atmosphere, or ether; and clothing themselves with the coarser elements that sustain the objective world, which we in our natural forms can realize at first sight. These are on

selves through expression to a material world. There is no limit to creative power, and neither is there any such thing when applied to the human mind.

There is no difference in the quality of mind, whether found in the amanabae, man or God. Mind is always the same in potentiality; the only difference being found in the quantity or development. There is nothing in one individual that is not in another. The complete germ of the tree is found in the acorn. What we call imperfection is only lack of development.

(The End)

When you have read this issue of The Progressive Thinker pass it on to one of your friends.

Have you a friend to whom you think a copy of The Progressive Thinker would be a comfort? Send a few names for sample copies. It may be a beacon light to one still in darkness.

All Books published heretofore are among the most recent works on Spiritual and kindred subjects. Address your order to THE PROGRESSIVE THINKER, 106 Loomis Street, Chicago.

HISTORICAL FACTS

I have been an interested reader of The Progressive Thinker for a long time, and have made a life's study of religion, coming at last to the conclusion that Spiritualism is the only true religion—the only religion which can prove by scientific phenomena all of its claims. I have found Spiritualism the only soul-satisfying philosophy, and I regard The Progressive Thinker as the leading and best publication for anyone interested in religion to read. On the whole I have agreed with every article appearing in the columns of The Progressive Thinker; but an article appeared in which the writer has made statements which he will have difficulty to prove. I refer to the article written by R. L. Garland, headed, "Christianity on the Wane."

The writer refers to Jesus Christ as "the beloved son of the Holy Ghost." I cannot believe that Jesus Christ was of supernatural birth by the so-called Holy Ghost. I believe, as most Spiritualists do, that Jesus Christ was the legitimate son of human parents—Joseph and Mary. Nowhere in the Bible does Jesus claim a supernatural birth, except that he refers to God as His Father in the sense that God is the Father of all His creation.

"Julius Caesar was born 208 years before Jesus," continues the writer. If he will consult a good history, he will find that Julius Caesar was born 100 B. C., and was assassinated 44 B. C. The writer then continues to make other mistakes regarding the Julian calendar, claiming that Julius Caesar dated his calendar from the birth of Christ. How could he do this when he died 44 years before the birth of Christ? The Julian calendar was introduced by Julius Caesar in 46 B. C., and slightly modified by Augustus Caesar. The year was made to consist of 365 1/4 days, each fourth year having 366 days, and the months having the same length and names as at the present time.

The Georgian calendar (now in use) is that adopted by Pope Gregory XIII, in 1582, and adopted in Great Britain in 1752—a reformation of the Julian calendar. The era now established was first used by Dionysius Exiguus (540 A. D.), who placed the birth of Christ as the year one, or the 574th year of the Roman Empire. This date, however, is now thought to be four years too late. "Pilate was a Christian," asserts Mr. Garland. Pilate was, according to history, not a Christian, but a believer in the Roman faith of his day; for the present Roman church was not established until long after Pilate's day. The twelve followers of Jesus were the original Christians—and these men were Jews. We have no record that Jesus ever visited Rome, and perhaps he never did so. There is no record that Julius Caesar claimed to be the Christ! The expectation of a Christ coming was a Jewish tradition, not a Roman one.

The statement, "You're almost persuaded me to believe," is claimed by Mr. Garland as having been spoken by Pilate. If he will read his Bible, he will find that it was on another occasion that these words were spoken. King Agrippa spoke them to Paul years after the death of Jesus.

It is true that the present Roman Catholic church was founded in Rome; but no student of history can deny that the twelve pillars of the original Christian church—the church in its full spiritual power—were twelve Jews. The powerful Roman Empire at the time of Jesus' life had a pagan religion. They worshipped Jupiter, Mars, Mercury, and so on. Any high school student knows this. I admit, as most Spiritualists do, that Jesus Christ was a great medium and a wonderful teacher, and that he died a martyr, proving the supreme sacrifice that love can make.

I am offering these criticisms in a friendly spirit, as we should be very

careful as to historical facts. For the proofs of my statements I can refer you to any encyclopedia or Webster's Unabridged Dictionary and the Bible itself. The Spiritualist cause is a wonderful movement, but much harm is often done by public speakers and writers, making errors in their statements, which frequently discourage honest investigators from going any farther, and thus the movement comes into bad repute by well meaning, although badly mistaken writers and lecturers.—Leonard Reingruber.

THE HIGHER LAW

By Hamilton DeGraw

Who can measure the height or fathom the immensity or place bounds to the unfolding soul that has drunk deep of the spiritual waters of life, and had its internal perceptions awakened to the divine possibilities of life's unfoldment? The higher law that must imply that there is a lower law which is dominant in some lives, and from the dominion of that lower law there are those who are striving to come under the influence of the higher law. Considering the plane of development on which a majority of human lives are living, the lower or law of compulsion or force seems necessary.

We can easily imagine what the condition would be, if to illustrate the police force of our cities were disbanded and all laws that are intended to control the lives of those whose moral status is undeveloped (they being unable to understand the higher law), and are determined to gratify the lower instincts of their lower selfhood. They must be controlled and force is necessary to bring them into subjection to law.

The law to punish a thief has no bearing on the honest. They are on a higher plane of existence; and the abolition of those restrictive laws which are necessary to control those morally undeveloped lives, has no control over those who are dominated by the higher law. That there are individuals who have attained unto that higher plane of development, is true; but at present they are in the minority, and as a result the lower undeveloped minds, have become silent, and only the harmony is heard that seemingly bind them.

But to the soul that has made these high attainments, traveled to that height of exaltation where perfect freedom is attained from the blighting effects of the lower law, a vision of transcendent beauty is opened and life, not mere existence, is understood. To such an individual the discordant notes that are sounded on the lower plane, have become silent, and only the harmony is heard that seemingly bind them.

Back in the dim past, still further back till the mind is at its vain endeavor to grasp the idea of measured time, when our material world on which we see so much beauty and loveliness, was one setting mass of flames—there were then inherent forces working toward the manifestation of the higher law. Speaking in uncertain tones, its message was: This is not my ultimate and final destiny.

The impelling force that through the ages of evolution is bringing the material world up to a higher standard of perfection so that those crude forms of life, both animal and vegetable, which once existed and failed to respond to the quickening and advancing tide, and through inherent weakness that limits their capacity of growth; and not being able to breathe the purer air which the higher conditions demand, pass from the stage of action, leaving only their fossilized remains to point as an index to what has been accomplished.

Moving in sympathy and forming link after link in the progressive chain as higher conditions were developed in the planetary system, so higher forms of life were evolved till to cap the crowning arch of divine possibilities, man made his advent. That was the greatest manifestation of the operation of the higher law.

"From brutes what men; from men what angels know, or who could suffer being here below." Created so low in the scale of intellectual, moral and spiritual comprehension that the present status of the race is so much superior that there can be no comparison drawn. Here we see the operation of the higher law. We rest not, dissatisfied with the limited scope that we are bound to; we chafe under the restrictions and with one bound seek to burst the barriers that impede our onward march.

But this is not the divine intent. Painfully and slowly the mount of divine possibilities must be ascended, often times apparently descending, but only apparently. The descending is entering into the valleys that are in the path of the pilgrim on his upward march to the higher and more spiritual planes of life. New experiences must be had in the unfolding of the higher law. Painful at times, when we feel the death of the lower forms of life that we were bound to, and happy when we catch a glimpse of our pathway before us, when the clouds lift that at times enshroud vision, and enable us to understand the divine possibilities lying beyond.

The partial glimpse that the soul gets of its imminent future destiny is enough to awaken a laudable ambition to work more industriously for attaining the goal, but not enough to cause discouragement if it was to view its complete journey with its attending and necessary difficulties. A comparison of our present with the past brings encouragement from the fact that we realize as advance has been made, and a stimulus to further

THE LIFE BEYOND THE VEIL

Spirit Messages Received and Written

Down by G. V. ALLEN

The Beauty and Uplifting Power of these Messages can be overrated

By H. W. ENGHOLM

BOOK I

THE LOWLANDS OF HEAVEN

With an introduction by Sir Arthur Conan Doyle

"The Lowlands of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK II

THE HIGHLANDS OF HEAVEN

With an introduction by Sir Arthur Conan Doyle

"The Highlands of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK III

THE MINISTRY OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The Ministry of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK IV

THE BATTALIONS OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The Battalions of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK V

THE HISTORY AND POWER OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK VI

THE HISTORY AND POWER OF THE HEAVENS

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Heavens" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK VII

THE HISTORY AND POWER OF THE GATES OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK VIII

THE HISTORY AND POWER OF THE GATES OF HELL

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Hell" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK IX

THE HISTORY AND POWER OF THE GATES OF PURGATORY

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Purgatory" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK X

THE HISTORY AND POWER OF THE GATES OF LIFE

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Life" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XI

THE HISTORY AND POWER OF THE GATES OF DEATH

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Death" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XII

THE HISTORY AND POWER OF THE GATES OF RESURRECTION

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Resurrection" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XIII

THE HISTORY AND POWER OF THE GATES OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XIV

THE HISTORY AND POWER OF THE GATES OF HELL

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Hell" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XV

THE HISTORY AND POWER OF THE GATES OF PURGATORY

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Purgatory" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XVI

THE HISTORY AND POWER OF THE GATES OF LIFE

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Life" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XVII

THE HISTORY AND POWER OF THE GATES OF DEATH

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Death" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XVIII

THE HISTORY AND POWER OF THE GATES OF RESURRECTION

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Resurrection" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XVIX

THE HISTORY AND POWER OF THE GATES OF HEAVEN

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Heaven" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XX

THE HISTORY AND POWER OF THE GATES OF HELL

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Hell" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XXI

THE HISTORY AND POWER OF THE GATES OF PURGATORY

The communications contained in this book and its companion volume "The Highlands of Heaven" differ profoundly in character, from any other book on the subject.

"The History and Power of the Gates of Purgatory" describes the after life in the first spheres to which the spirit is admitted, and its relation to its state of development.

BOOK XXII

THE HISTORY AND POWER OF THE GATES OF LIFE

