

The Progressive Thinker

SPIRITUALISM—PRACTICE, the Universal Law of Nature; Thought, the Solvent of Her Problems—SPIRITUALISM

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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 Alps, and so deep it drops into the depths of a smitten conscience, 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 crocheted the finer instincts in their nature and have sold their souls' birthrights 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 fellowman by the shedding of blood and the murder of innocent men and women and children, to satisfy the animal nature of those in power called men? No! Heaven is not there! One of the great men of your 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 he 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 moths 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 soothing 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 rubbish, which has accumulated during the centuries of the past by the false teachers (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

himself in a commercial line, using his gifts, if he is a real medium, to add to his own storehouse, caring nothing for others' happiness, just as he would be himself satisfied. While I will admit I have never known any medium to become rich, I have known many who were very poor, struggling to keep up appearances. While we all know that the workers in the ranks of our cause are very much underpaid, I feel safe in saying that any one who devotes all his time to the cause of Spiritualism, does more hard work in one week than a minister of any orthodox church does in one month. Yet their followers keep on raising their salary at every opportunity; and their followers are very much devoted to the cause of God. I personally do not believe that God needs money, but the cause of Spiritualism needs devotion and sacrifice, and this will create a desire within us to give our mite to the cause we claim to love.

A very talented lady said to me in a recent conversation, in which we mentioned that I had been successful in raising \$300 or more, for to defray the expenses of my church, "I wish they would give without so much begging." Yes it does seem uncalled for to have to be continually coaxing and pleading with people to support this cause of Spiritualism.

A minister of one of the other churches, a few weeks ago, was explaining to the church order of one of our daily papers here, that his church had just finished a \$7,000 remodeling job in his church. I said nothing, but thought a great deal. May I ask the wealthy Spiritualists this question: If Spiritualism means so much to them, why is it we have to, as a rule, plead so hard for a few paltry dollars to carry on our work? Every church I have ever been connected with, the mediums have borne the financial load up Calvary's Hill. There are some things I cannot fathom, and one of these is the financial situation of our cause.

The Christian Science followers spare nothing to make their cause the banner cause of the religious world. Prof. Colville once said to me: "There are two well organized bodies in the world of religious thought, Christian Science and Catholicism." Organization and devotion to our cause will solve the problem confronting us on every hand—both financially and spiritually.

So many seem to think the ultimate purpose of Spiritualism is just to convince humanity we live after the dissolution of the body. For my part I cannot see why it is necessary to convince people who claim to be Christians of the continuity of life. If they do not believe it they are infidels, and are not what they profess. We as the reformers of the human race in religious progress, this year will have many followers to blaze the pathway with keen thought. These men are coming from the very elect schools of your earth, and the great masters in spirit life who have become iconic souls, will inspire these men with the inspiration of heaven. And there will be a purging of the wheat, and this will do more to make Spiritualism felt as an elevating power than all other movements in its history.

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 realm of etheric knowledge, for all material forms of matter must first have been expressed in etheric spheres. The erroneous idea 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 sphere

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 realm and your mundane sphere. We find so much that is passed off as spiritual phenomena to your investigators, to be nothing more than imitations of those who are free 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.

These 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 that something 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.

"Go list, where the lilies burst the sod,
And lift their white lips to the sky;
They are cradled in the heart of God
With all the worlds, and you and I."

All this can be brought about in the ranks of Modern Spiritualism when you are in one accord with only the ultimate purpose of Modern Spiritualism at heart, namely the brotherhood of man and the blending of the

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.

There has never been an innovation in science or education, to say nothing of religion, which has not been regarded as an invention of some demon and was not thought to jeopardize the future of the race. The fact that the man, who suggested this innovation was known to have radical ideas concerning some of the more of the main religious, educational and scientific ideas, was enough to condemn the suggested improvement in the minds of the populace. There is a class of men and women in the world who have an idea that unless any given thing is mentioned in the text of the Bible that it is to be accepted; that it should be destroyed entirely or condemned as an invention of Satan.

If that practice should be followed in the world today, there is no doubt but what we would abolish most of the scientific, religious and educational advances. It is a very strange thing that we become so wedded to ideas that are traditional that we may regard a man, who holds opinions contrary to these ideas, as

a heretic. The word in itself is not a thing to be afraid of because invariably the so-called heretic is a man of sublime faith, who would rather see the idols of the past destroyed in order to make way for the truth of the present.

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 governs it. So, it might be safe to put it thus: Every man is a heretic, who does not believe as you or I believe. Everyone is a heretic, who does not accept of 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; and 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 greatest works of the last quarter of the century. In this book he said: "God (Continued on Page Three)

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 lending 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 Dr. C. C. Cargill, their blessing 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 sendest 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 here and see;
And when it comes 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 an opportunity 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 reach,
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 preceded 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 gifts 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 blessing privilege while here below,
For they as well as we come and go,
And they help us now in many ways
And will through out our earthly days.

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 proves 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 racking conscience will understand the force and poignance 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 Spiritualist 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 (we 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 hell. 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 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." "There are no dead; 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, knocking at the door for years—never giving them the opportunity to reach them when they are so 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 unchangeable 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, priestcraft, nor churchianity, 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

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

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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 to it meas-
ure 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 sum-
mon 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 Legisla-
tive Committee of the Pennsylvania
Spiritualist Association.

At the last session of the Legisla-
ture a great deal of work was done
in an effort to amend the law which
interferes with the rights of Spiritu-
alists and mediums to worship ac-
cording to the dictates of their con-
science, and the misinterpretation of
the present statute has been of un-
folded 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 sub-
ject 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 spiri-
tual 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?
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 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 length-
ened breath is not always the
sweetest boon that love can give,
but some time the subtle 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 Ella 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 Drod," 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 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.

C. FANNIE ALLYN

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 compensa-
tion, but in the love of the children.
If every child to whom Mrs. Allyn
has brought a smile could be count-
ed; 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 Gal-
loway 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 Spiritu-
alists' 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 me-
diumship. 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 on of dear Mrs. Cora
Richmond and the gap seems fear-
fully wide. May the younger spiri-
tals 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.)

GIGANTIC DEMONSTRATION TO
BE HELD IN NEW YORK CITY

For three days a gigantic demon-
stration for organized Spiritualism in
New York will be conducted under
the auspices of the Universal Spiritu-
alist Church, Rev. John R. White,
pastor, beginning on Friday evening,
March 2. An extraordinary program
will be presented by a select num-
ber of eloquent speakers, singers,
musicians and healers in the science
of mental therapeutics. On the first
evening Rev. Addie Bristol C. Hall
of Chicago, Ill., will deliver the lead-
ing lecture, assisted by various con-
tributors. 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. Ce-
cilia De Silva of National Negro
Grand Opera Company will be on
hand to render her portion to the af-
fair, along with Mme. Neoma Jones,
soprano; Dr. Thomas R. Hall, Bari-
tone, accompanied by Mme. F. E. Du
Bois. Prof. C. Jaundoo will demon-
strate the science of healing, etc.

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

THE WORLD-WIDE SPIRITUAL-
IST 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 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.

THE WORLD WIDE SPIRITUALIST MOVEMENT

M. E. Cadwallader,
Editor of The Progressive Thinker,
106 So. Loomis Street, Chicago, Illinois.

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

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

THE PROGRESSIVE THINKER BOOSTER
MISSIONARY FUND

Mrs. C. N. Fries	\$1.00
L. A. Hayward	1.00
Anonymous	5.00
Mrs. C. Edwards	1.00
Mrs. L. Godoy	3.00
Geo. Z. Mellow	1.00
Leo. Oehmler	2.00

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 plies 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 Spiritu-
alism. Fifty-five years of contact
with the world of spirits, whose
bodies and activities are outside the
realm of physical consciousness. It is
a far cry from the simple under-
standing of life of that child in her
early teens, to the complex experi-
ence 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-top,
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, Lythor Colby,
Juliette Warren, Helen Russegger, Em-
ma Hardinge Britten, Mary Pepper
Vanderbilt, Margaret Gault, Mrs. L.
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 founda-
tion 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 won-
derful 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 enlighten-
ment 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 de-
mands and of realizing the experi-
ences of its instruments.

Sensitives they must be, else they
could not be mediums of communica-
tion 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 pro-
tected 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 pre-
serve his individuality and equilib-
rium and all the while be sufficiently
susceptible to spirit influence to re-
main a dependable respondent to and
transmitter of the power and intel-
ligence of spirit communications.

That there should be a few dero-
gates 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 mount-
ebanks 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
scuffed at, abused and criticized, in
and out of the ranks since Spiritual-
ism began. Blamed for charging a
fee for personal work, they are given
no credit for the innumerable in-
stances of gratuitous and charitable
deeds they perform. Scarcely a
worker in the spiritual field, but has
personal responsibilities, family lia-
bilities, various obligations to meet;
and we venture to say that were the
list of their free work and benevo-
lent services made public it would
compare favorably with similar lists
of physicians, clergymen and philan-
thropists of 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 de-
veloped will be brought up with a
jolt at the appearance and expression
of something that looks like decep-
tion 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 re-
incarnation?" is the question. "When
doctors disagree, who shall decide?"
Spirit Pierpont says reincarnation
is a beneficent law for half-developed
spirits, who in former bodies had no
chance to develop intelligence suffi-
ciently 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 beneficent law for the
idiot and monstrosity that could not
intellectually develop in or even
gain hold of spiritual perceptiveness
through its malformed earliest phys-
ical 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 philan-
thropic 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 com-
municate with their friends; that
they have homes and duties and grad-
uations and advancements "over
there"; and that none of those who
have been communicating with us of
earth for many years have been re-
incarnated 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 ac-
counts—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 PHENOM-
ENA 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 pam-
phlet by the Vicar of Weston, England,
will prove both interesting and in-
structive.

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 pheno-
mena 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 book-
let 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 materializa-
tion, trumpet speaking, clairvoyance,
clairaudience, trances, imper-
sonation, and about all the mental
and physical phases of mediumship
of Modern Spiritualism.

All of the Scripture directly oppos-
ing Spiritualism is quoted, as are
those passages which teach material-
ism—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 West-
on, Otley, Yorks. Price, 30 cents.

WATCH THE NUMBER AND
DATE ON YOUR WRAPPER

1735

The above is the number of the pres-
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M. E. CADWALLADER
106 So. Loomis St., Chicago, Illinois.

THE PROGRESSIVE THINKER

Published Every Saturday
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At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers sent.

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You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for 5 cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

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Remit by Post Office Money Order, Registered Letter, or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent.

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108 So. Loomis St., Chicago, Ill.

THE PROGRESSIVE THINKER
A Paper that serves Patients, never Dances in its Efforts for the Greatest Good to the Cause of Spiritualism. Sublimity, Higher Thought and a 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 to it 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 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? Be 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 Eliza 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."

Has any one of our readers a copy of the completion of "The Mystery of Edwin Drood," which was written 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 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.

C. FANNIE ALLYN

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 for all time to come.

Those who labor for the children have indeed a recompense, not marked 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 gratitude for what she has accomplished.

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

Half 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-three 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 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.

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.)

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 Silva 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. Jaundou will demonstrate the science of healing, etc.

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

THE WORLD-WIDE SPIRITUALIST MOVEMENT

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 SACRIFICE 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 MOVEMENT.

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 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.

THE WORLD WIDE SPIRITUALIST MOVEMENT

M. E. Cadwallader,
Editor of The Progressive Thinker,
108 So. Loomis Street, Chicago, Illinois.

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

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

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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, the mind plies 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 Yeaw, Helen Russeque, 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 enraptured 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 derelicts in the great army of psychic workers is no more strange than that there are derelicts 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 beneficent 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 beneficent law for the idiot and monstrosity that could not intellectually develop in or even gain hold of spiritual perceptions 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 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. Tweedale, Vicar of Weston, Otley, Yorks. Price, 30 cents.

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PERSONALITY

What Is It? A Hard Question to Define

By Dr. J. F. 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 deity 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; blossom on the tendrils 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 that 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 constructed these gods into men, according to their wants and necessities like unto their own, and fed them with fruits, flowers, and meats, which 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 instinctive 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 one.

Paul says there is an outer and an inner man. The outer man is the objective mind; our conscious, every day working mind. It receives suggestions from the objective world, and no doubt from the spiritual world and adapts itself to it. It has a prompter in the inner or subjective mind. The objective mind is mortal and lives and dies with the mortal body; its elements mingle with the elemental forces of the cosmos, and falls with all the rest of the elements that sustain the objective world, which we in our natural forms can realize at first sight. These are on

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 appearance 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 the 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 ultimate 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 it is true that God lives, moves, and has His being in the creatures He has made, and be different from it, be 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 where we think pantheism, 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 say 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 transmute 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 in and for 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 no 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 of the energies pervading and constituting the universe, and fit themselves

selves through expression to the adaptations of 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 ameba, 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 the complete term of the tree is found in the acorn. What we call imperfection is only lack of development.

(The End)

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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 an supernatural being, 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 46 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 754th year of the Roman Empire. This date, however, is not 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. 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, "Ye 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, who frequently in their statements, which frequently encourage honest investigators from 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 of 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 that is dominant in some lower law and from the dominion of the 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 law must be made manifest. Our finite comprehension fails to grasp and comprehend the possibilities of life when the higher law will be the dominant power in human lives. The higher law is a successive stage of development from the lower.

Back in the dim past, still further endeavor to grasp the truth, as it is, in the mind of the unenlightened man, on which we see so much of the lovelessness, was one setting mass of flame—there were then inherent forces working toward the manifestation of the higher law. Speaking in no 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 regret 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 enshrouded vision, and enable us to understand the divine possibilities lying beyond.

The partial glimpses that the soul gets of its immediate 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 an advance has been made, and a stimulus to further

exertion in the cause of a higher culture.

To the soul who is living under the dominion of the higher law, the barriers—whether religious, political or social—that separate and debar mankind from having a divine sympathy for their fellow mortals, vanishes like the mist before the sunlight. In viewing the life of their fellows the idiosyncrasies of character are not weighed in the balance. A broad and philanthropic spirit looks beyond and views the real life, and decides accordingly. A sympathy that is extended to the most degraded is a vital force to lift them up to higher planes of thought and action; and while guarding well the source of their own ministrations, knowing that they are pure, but willing to descend into the hells of earth-life and protected from its blighting influences, they shed an influence that will awaken higher thoughts in sinful lives that will eventually bear fruit in deeds.

A vision so broad and comprehensive, that it can look beyond the discordant elements that are made manifest by those who are dominated by the law and can see their ultimate destiny. The materialistic and earth-bound lives living in an atmosphere of discordant and material influences, will declare that such a Utopian dream can never be realized. That such a character would be out of place in this world, where at times demonic forces were let loose to prey upon the lives of those who are longing for something better.

Many who fail to comprehend the principles embodied in such a life, yet know that it is attainable; that such a life can be unfolded here but by only a comparative few, because of the hereditary transmission of conditions that the individual cannot break away from the environments 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 undeveloped minds, have become silent, and only the harmony is heard. The very atmosphere is permeated with peace. When such results are attainable who would not be willing to strive mightily? And the valiant, unconquerable soul steadily pursues its journey, conscious of the final victory.

LIFE'S SECRET

Long have I sought the secret here and there, but I have not found it. The door between to open wide, And many a heartache save.

That it will open well I know, But where the perfect key? I find would make it freely swing That all the world might see.

If on the other side, I thought, The secret I could find, And pass it back to ease the load And comfort all mankind.

I'd go tonight with happy heart, Out through the dark alone, And from a higher plane of life Make here the secret known.

G. M. P.

(Published in The Progressive Thinker by special permission of the author. All rights reserved. October, 1922.)

A number of friends have responded to our call for copies of the older Spiritualist books and papers for our reference library. Many of these have been stored away for years and now will be of use. Thanks are due all who responded. The books and papers are very much appreciated.

VOICES FROM THE VOID, by Hester Travers Smith. Six years' experience in automatic communications. With introduction by Dr. W. E. Barton. Price, Postpaid, \$1.10.

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THE LIFE BEYOND THE VEIL

Spirit Messages Received and Written

Down by

REV. G. W. VALE OWEN

The Beauty and Glorifying Power of these Messages cannot be overrated. Preface and Notes by H. W. EUGENIUM.

THE LOWLANDS OF HEAVEN

With an introduction by Sir Arthur Conan Doyle. "The Lowlands of Heaven" describes the after life in the first part of the book, and the spiritual development according to its state of development.

BOOK II

THE HIGHLANDS OF HEAVEN

With an introduction by Sir Arthur Conan Doyle. The communications in Book II are given by one who calls himself Zabal, the first, highest, most complete, the most perfect of the "Church of the Future."

BOOK III

THE MINISTRY OF HEAVEN

The communications contained in this book and its companion volumes, "The Lowlands of Heaven" and "The Highlands of Heaven," are profoundly in character from the spiritual world, and are the most complete, the most perfect, the most complete, the most perfect of the "Church of the Future."

BOOK IV

THE BATTALIONS OF HEAVEN

The communications contained in this book and its companion volumes, "The Lowlands of Heaven," "The Highlands of Heaven," and "The Ministry of Heaven," are profoundly in character from the spiritual world, and are the most complete, the most perfect, the most complete, the most perfect of the "Church of the Future."

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THE LEGIONS OF HEAVEN

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BOOK VI

THE DIVISIONS OF HEAVEN

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THE ALLIANCE OF HEAVEN

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BOOK IX

THE CONQUEST OF HEAVEN

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BOOK X

THE TRIUMPH OF HEAVEN

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THE GLORY OF HEAVEN

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BOOK XIII

THE ETERNITY OF HEAVEN

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