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HE CRITIGISES THE N. S. A. HE DEFENDS THE N. S. A.

THE NATIONAL ORGANIZATION.

A few thoughts on the subject of organization, a theme that has ever seemed to me to be the most important and the most neglected of any principle. As sure as men are brought to go—and by seeing is implied much more than knowing—that there are plenty laws of order and organization everywhere at work in the universe, and that it does not depend on any one man or set of men to operate these unseen and silent laws, and that all the results he would have ever achieved, or even the outcome solely of the working of these laws. However history may applaud his man or seek to defy that, just so soon will human authority and form vanish like the mist of the morning in the risen sun, and the supreme power of the spiritual vibrate itself in the affairs of nations and men. Spiritualism has come a day too soon to emancipate the human soul and Spiritualism or the supermundane element of which it is composed silently puts aside human agencies, whether personal merely or organized. As soon as they have done the work it appointed to them, it has more regard for the work itself than to the individual doer of it.

Hence it selects its instruments according to their peculiar fitness for the purpose, and never for the aggrandizement of the instrument. It silently organizes its plans in obedience to the needs, and it, but no less effectively, deposes existing leaders and organizations when their usefulness is over, or they prove inadequate to the needs of the hour, by withdrawing from them any further work or support.

THE PERFECT ORGANIZATION.

The perfect organization of the Roman Catholic Church serves to hold each integral part of that powerful body intact; not a chthonic part, not a golden part, not a silver part, not a thousand things insisted upon that seem to the casual onlooker foolish and puerile, but to a closer student of organization appear, as they are, the small particles of cement that hold the greater things in place, and without which the institution would fall into speedy decay. Less perfect, and consequently less powerful are the Protestant organizations, but yet lauded together as never for an organization, they yield an influence that is mighty indeed, and which has secured to them privileges that no organized bodies cannot enjoy.

THE SALVATION ARMY.

The Salvation Army, despised and reviled by all alike in their incipency are to-day a powerful organization, reaping the benefits that ever accrue to a concerted plan of action. No one is too weak to be of service in their propaganda. Labor unions have had strength to win victories just in proportion to the strength of their organizations; their failures have ever come from a lack of unity in themselves.

POLITICAL PARTIES.

The splendid achievements of the Republican party in its history, the past, as well as in the present, are due to an almost perfect organization. The People's party, despised, ridiculed, as all new movements are, has gone on steadily in the work of organization until to-day its number seems formidable when it comes to counting the votes; and either party will welcome them, and they have gained that measure of consideration that is ever paid to organization.

THEOSOPHISTS—SPIRITUALISTS.

The Theosophists are perfecting their organization, gaining ground here in America, and have sent out organizers to foreign countries, and because of concerted action they are gaining as helpers many who have stood with the Spiritualists in the past, and who would do so to-day if there was any incentive for so doing. But, alas! many localities that boasted of good societies as many as thirty years ago, and perhaps until the last few years held Spiritual meetings, are to-day without any society whatever; the people scattered about—many are found in the church or have lost interest altogether.

HIGH AND LOW TIDES.

In all these years since the first rap at Hydesville the interest has had its high and low tides in almost every locality. Many of the brightest lights on the spiritual platform have been compelled to seek other means of gaining a livelihood, since they were not sustained or supported by the Spiritualists; petty jealousies and an inclination to belittle each other has marked and marred the work, and an incalculable injury done to the cause thereby.

A NATURAL ORGANIZATION.

We have at this time a National Organization composed of a small minority of the Spiritualists of this country—not but what all Spiritualists would like to be identified with a National movement, and assist in the work attached thereto, and share the honors in so important a work, but the facts in the case are these. Many who have devoted much study and work to the subject of organization, who have participated in the formation of the National to a certain extent, found themselves at the close of the convention outside the doors, so to speak; not even members of the thing they had created. The consequence was that many who went to Chicago cheerfully paying their expenses, full of enthusiasm, and eager to work for the cause they had already sacrificed so much for, went home disappointed, and many instances disgraced with the action of that meeting. The Association is three years old, and as the Editor of The Progressive Thinker says, there are thousands who do not know anything of the action of the convention held in Washington, and candor compels me to add, that there are thousands who do not care; they are not interested; they are not represented; they do not belong to the Association, and nothing they have done as yet will convince them that there is anything to be gained in being individual members. And in the columns of The Progressive Thinker of a few weeks since there was a notice of a withdrawal of a society and the reasons given therefor. One gentleman, in speaking of the matter said that "he still regretted the time spent in the Chicago affair." So he could have employed his time more profitably at the World's Fair, which he missed altogether because of his interest in the cause of Spiritualism, which in his judgment had not been organized properly. The selections of officers, and the manner in which the nominations were made he considered unfair to the people who were there for the purpose of participating in the election, and finally he claimed that there had been no received since the organization was an appeal for money, and a circular advertising a private enterprise of one of the officers. He would not contribute a cent to a thing to which he could not belong, and which in his opinion benefited less than a dozen people, some of whom he knew had been coaxed for hours before they would consent to as-

ist the thing even with their presence; since these insisted upon running the affair, although up to that time they had dispersed the work of those who were laboring for organization. And further, that at this great convention of Spiritualists, meetings had been held and efforts made to displace one or more of the noblest workers in the cause who appeared on the programme, and this by people who pose as mediums and clairvoyants, and who are called "Philosophy," "conscience," "wisdom." And, as he says, while they did not succeed at that particular time, ultimately the results of their devilish work must have been all they desired, since the individual they tried particularly to injure came into possession of the facts and quietly retired, hurt no doubt, but never murmuring. And the cause lost for the time being, one of its ablest, bravest workers, and the unwise action of that convention shut out for three years a great number of men and women who ought by all means to have been actively engaged in the work for that period as they had been previous to the formation of the so-called National.

INTENSELY CRITICAL.

Now, my dear reader, I will not doubt be criticized for giving a few inside facts in regard to this matter, but I believe I can stand it as well as the grand spiritual mediums who have been counted out, as I do not profess to be a medium, and have no ax to grind. The one whose objections I have cited is a gentleman, a Spiritualist and a business man of large experience, and more than all, one who understands the subject of organization, and who has contributed more than any gentleman I know to the success of several of the most powerful organizations in the world, in his own and many other States, and his advice is constantly being sought, and if he were the only one we would not think of raising the question we do, but he is one of many, and I firmly believe that President Barrett, and many more who belong to the National will welcome a plan of action that will bring every intelligent Spiritualist into the work; that will identify every speaker of known ability with them, for I have always considered "the every body" have been right, and we sought to bind together the scattered strength of our people; there are mediums all over the land who are led by the same bright throng of arisen intelligences. Have we sought their aid, their advice, their co-operation in this important work, for be it known that each one has a place and an influence that no one else can have? Can we afford to go without them? Can we afford to go without their aid in Washington, the States and providing for State conventions? Can we afford to let another year go by without making the National Convention migratory, its location each year to be determined by the needs of the cause? Can we afford to let the Christian church educate our children? Can we afford to follow in the footsteps of the church, and collect vast sums to erect a temple in Washington, when for lack of funds we permit laws to be passed in every State in the Union that debar our Heaven-born healers from practice, and that makes the exercise of mediumship a crime? Somebody must call a halt. "One swallow does not make a summer." One president, one wonderful inspired speaker, and one book do not make a National organization.

We have the opportunity to work together, and unless this is done shortly, judging from the experiences of the last few years, we will be lost to memory in some localities. We must have an organization that will mean something to the world and to the people, that will benefit the cause, the society and the individual member, that no society can truthfully say "there is benefit to us in being a member of," but on the other hand, that all mediums and workers will be alike blessed in being a part of.

This society should be for friends and pretenders of high and low degree—then Spiritualism would take its proper place in the world. A defender of the rights of the individual; an outward expression of the brotherhood of man, and a consistent example of Spiritualism as taught by the exalted intelligences that are back of this great movement; and who after all will see that justice is done.

DR. FREDERICK HORMAN.

Cincinnati, Ohio.

SECRETARY WOODBURY AT LEXINGTON, KY.

Sunday, November 22nd, was a gala day for the First Spiritualist Society, of Lexington, Ky. We were honored with a visit from Brother Woodbury of the N. S. A., whose presence was to the little struggling society, as the shadow of a great rock in a weary land, while the kind words of encouragement that he spoke to us, was as the cooling waters of a spring in a dry place. At our evening meeting, held in the Common Pleas room of the court house, the people still inebriated by the two hundred, setting forth in forcible language the beauties of our beautiful religion, free thought for all, and let each individual with his or her own paddle steer his canoe according to their own good judgment. His words were well received by all, and we regretted very much that he could not stop with us longer. We offer him in evidence, that God's people still inherit and hold the broad acres of Blue Grass that carpet the fields of the dark and bloody ground of old Kentucky, and that no honest medium need fear the clutches of Kentucky law. Our guns are loaded for different game.

Mrs. Mary Garrett, a well known physical medium of Cincinnati, is also with us. She gave our little society her services also, and added her thankfully received contribution in the way of trance and natural self-speeches, followed with tests—all of which added to the enjoyment of the evening.

Mrs. Garrett is holding seances night and day, while with us. She is giving the people of this little inland city of churches, something to think about on a rainy day. We believe her to be an honest, good medium. We also offer here in evidence, that it requires no passport but good behavior to make one safe with our people. SAM F. GRAY.

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

THE NATIONAL ORGANIZATION.

"Happy he whose inward ear Angel conforments can hear
The riddle's laughter
And while the priest's foghorn, blares,
Glissers through the smoke discern
Of the good hereafter."

"Spiritualism in its early days, like a flood, gathered all the floating rubbish on its tide, and by many is judged rather by this accident than by the force of its torrent. This is not exceptional. All countries and all religions have their professional lazzaroni, beggars, tramps, hangers-on, leeches, and vampires. The divine philosophy of Spiritualism is no exception. Its pure garments have been dabbled with the slime of selfishness, and polluted by the vampires of 'passion.' That it has endured all that has been cast upon it, and not only endured, but grown strong, indicates its tremendous vitality and the inherent strength of its glorious truth. We believe in 'missions'; that our spirit friends have a work to do for each and every one of us; but we also believe that they desire us to be individuals, and not to be led at random by any reform, however exalted."

"That Spiritualism has shaken off these burdens, which at first seemed inevitably crushing it to earth, indicates its inherent power. It has also swept by the rocks and shoals of partisan leadership, on which this great boon to humanity would otherwise have been irretrievably lost. There has not been, from the first, a scarcity of men and women who desired to grasp the immeasurable power it wielded; nor have they been backward in making the attempt. Ruler and disaster pursued them, and this with swift feet, and taught the world that this last great religious movement was not the tyranny of individual rule. The day of supernatural prophets, oracles, and special seers, has passed. All mediums are prophets; and all inspiration must be subject to reason."

THE BAR OF REASON.

Thus has written one of the ablest teachers. The present officers of the N. S. A. are unanimous in their efforts to conduct its business affairs, not in the interest of any faction or clique, but in the interest of and for all our people. The Board of Trustees consists of men, persons, mental and moral, with a fair knowledge of business principles, and all of them pledged to transact the business of this association without dictation from any person, any medium or control of any medium. We give thanks to our spirit friends always for their kind ministrations. We are always pleased to welcome them and receive their advice and counsel. We do not sit in dictation, and if we were the only one we would not think of raising the question we do, but he is one of many, and I firmly believe that President Barrett, and many more who belong to the National will welcome a plan of action that will bring every intelligent Spiritualist into the work; that will identify every speaker of known ability with them, for I have always considered "the every body" have been right, and we sought to bind together the scattered strength of our people; there are mediums all over the land who are led by the same bright throng of arisen intelligences. Have we sought their aid, their advice, their co-operation in this important work, for be it known that each one has a place and an influence that no one else can have? Can we afford to go without them? Can we afford to go without their aid in Washington, the States and providing for State conventions? Can we afford to let another year go by without making the National Convention migratory, its location each year to be determined by the needs of the cause? Can we afford to let the Christian church educate our children? Can we afford to follow in the footsteps of the church, and collect vast sums to erect a temple in Washington, when for lack of funds we permit laws to be passed in every State in the Union that debar our Heaven-born healers from practice, and that makes the exercise of mediumship a crime? Somebody must call a halt. "One swallow does not make a summer." One president, one wonderful inspired speaker, and one book do not make a National organization.

PERNICIOUS DICTATION.

The Roman Church is applauded by many who think their judgment superior and expect others to endorse their views. The great success of the Roman Church depends on the absolute giving up of all views and opinions of the Roman of the priest as the word of God. Such persons will not endorse organization because they fear it is too "churchy." "It is organizing a new sect," etc. On one hand they endorse perfect organization and supreme dictation; on the other they do not accept organization that is free from dictation entirely. Supreme dictators in religious matters may have a perfect business organization, but a true American has no respect for such dictators. This spirit of "My way is absolutely right," "You must submit," ought to have gone overboard when the tea did in Boston Harbor. Tyranny of men or spirits ought never control a National Association of Spiritualists; if so we have gained nothing by organization. "This society shall be conducted as I say or there will be no society." This is the spirit of the East, South, East and West, destroyed our associations, and the present officers of the N. S. A., having seen the dire results of such dictation desire to try and be as free from such spirit as possible.

FRATERNAL CO-OPERATION.

It is the watch word of the hour. I do not think the methods adopted by any political party are those which should be adopted by the management of any National Spiritualist Association. I am personally ashamed of them all and their great achievements in recent times seems to be regulated by the amount of cash they can control. The fact that the present N. S. A. is "composed of a small minority of the Spiritualists of this country," is not the fault of its officers. Once for all, allow me to say that those who were the advance agents of the N. S. A. may have made some mistakes in regard to the Chicago Convention; being human, I suppose they did, but they did not make the mistake of attempting to keep any man out of the depot, and prayed to God that the N. S. A. Spiritualists who have secured a good living from organized Spiritualist societies for years have said very unkind things about the N. S. A.; because, forsooth, "I, the great self-appointed I am of Spiritualism" did not receive an invitation, printed on gilt edge paper and presented on a silver salver to the Chicago Convention. What did they want? A carriage to take them to the depot, some one to board them while there, some to pay all bills and a salary beside?

ANY REASONABLE PLAN.

The present Board will adopt any reasonable plan that will bring into the N. S. A. ranks all Spiritualists who are in the depot, and prayed to God that the N. S. A. Spiritualists who have secured a good living from organized Spiritualist societies for years have said very unkind things about the N. S. A.; because, forsooth, "I, the great self-appointed I am of Spiritualism" did not receive an invitation, printed on gilt edge paper and presented on a silver salver to the Chicago Convention. What did they want? A carriage to take them to the depot, some one to board them while there, some to pay all bills and a salary beside?

Every opportunity is given for all to affiliate with the N. S. A. First, by membership in a local society chartered by it and the payment of twenty-five cents once a year to help sustain it. Second, by sending one whole dollar to the Secretary and becoming a contributing member. Every honest, decent, respectable means has always been used to induce the Spiritualists of America to affiliate themselves with the N. S. A. If they have not done so, pray who is to blame? That some may have been called and

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few chosen is not the fault of those who happened to be elected officers of the N. S. A.

STATE ASSOCIATIONS.

"During the past year the president and secretary have endeavored to, in these Spiritualists to organize State Associations. We are now actively engaged in the work. The State Associations have been recently organized as a result. Every State in the Union should have a State Association."

BRANDS OF ENTHUSIASM.

What a wonderful phenomenon our friend alludes to! Many who went to Chicago "cheerfully paying their expenses." We are thankful for so much, a true indication that the millennium may not have always to be postponed, and that in the near future we shall not have to offer a salary to "reformers" to assemble in convention for humanity's sake. But, friends, are we doing the same? We are not of Brother Moore's Blue Grass Prohibitionists, but I do most respectfully submit that as this was a Spiritualist Convention at Chicago. It was very meritorious to have there full of enthusiasm; it would have been very disgraceful to have attended that Convention full of spirits, frumment, or spirits, but full of enthusiasm. There is the broad gauge enthusiasm that is helpful and generous, ready to do anything under the heavens that is for the interest of humanity; and there is a brand of enthusiasm that is riotously enthusiastic if I and mine are in, but is not enthusiastic at all if others are selected even by a unanimous vote to office.

PROGRESSIVE THINKER EDITOR.

True, the editor of The Progressive Thinker did say there were thousands of Spiritualists who did not know anything about the subject of organization, but he held in Washington, did. Why? They were too comfortably disinterested in their own religion (the best under heaven) to pay one dollar in a year for a Spiritualist paper as good as The Progressive Thinker. True, there are those who cannot afford even that much for a paper, but there are thousands who can afford to do so, and who would not think of raising the question we do, but he is one of many, and I firmly believe that President Barrett, and many more who belong to the National will welcome a plan of action that will bring every intelligent Spiritualist into the work; that will identify every speaker of known ability with them, for I have always considered "the every body" have been right, and we sought to bind together the scattered strength of our people; there are mediums all over the land who are led by the same bright throng of arisen intelligences. Have we sought their aid, their advice, their co-operation in this important work, for be it known that each one has a place and an influence that no one else can have? Can we afford to go without them? Can we afford to go without their aid in Washington, the States and providing for State conventions? Can we afford to let another year go by without making the National Convention migratory, its location each year to be determined by the needs of the cause? Can we afford to let the Christian church educate our children? Can we afford to follow in the footsteps of the church, and collect vast sums to erect a temple in Washington, when for lack of funds we permit laws to be passed in every State in the Union that debar our Heaven-born healers from practice, and that makes the exercise of mediumship a crime? Somebody must call a halt. "One swallow does not make a summer." One president, one wonderful inspired speaker, and one book do not make a National organization.

WELL, THAT IT WITHDREW.

The notice of the withdrawal of one of our "reformers" some people, well, it pleased the officials of the N. S. A. too. We do not believe every Spiritualist in the N. S. A. ought to be ordained as a minister of the gospel. We protest against wholesale ordination and we prefer that any society that desires to ordain all applicants or many applicants should not be affiliated with the present N. S. A. We have sincerely hoped that the N. S. A. would be a true American, and not a "reform" rather than encouraged. The fact that one gentleman "will regret the time spent in the Chicago affair" proves that said gentleman does not realize that life is too short to be used up "regretting." As we cannot travel this way but once, let us use our time wisely in endeavoring to leave the world better than we found it. His judgment, O. W. W. (The N. S. A. of to-day is destroyed by a combination of fault finders, kickers, charmers, and fraud promoters, farwells to organized Spiritualism in America, for a long time; perhaps forever.)

PLEA FOR THE NEW WOMAN.

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In continual penance on account of the sin she brought into the world." And Sir Henry Maine remarks that "no society which preserves any tincture of Christian institutions is ever likely to restore to married women the personal liberty conferred on them by middle Roman law." "Christianity would do nothing to raise the status of woman in Japan; it might, however do much to retard it. Unlike the stoic Chinese, who disregard laws of chastity, cleanliness, and order, it is said that the peace and plenty which characterize the homes of Japan render them the most attractive and interesting places of the Orient; while the perpetual amiability, gentleness, and refinement of their manners is the wonder of the western world. Sumo wrestling, rough and ready as it is, is a growing sense of polish and dignity, tempering her military character in harmony with the spiritual needs that a changed environment has wrought, clearing her industrial path of the rubbish which destroys social feeling and makes co-operation impossible, bridging over old difficulties, seeking fresh experience in the realm of thought, lifting herself above the petty spirit of conservatism, which renders the social and political state of Turkey almost as immovable as the fixed stars—Japan, with her eyes turned toward the west, is keeping time to the beat of civilization. J. R. Buchanan predicts that Japan will be foremost in the second cycle of cosmic progress, which will be pre-eminently the cycle of woman."

The fact that evolution sometimes rolls affairs by protracted periods of time, its general trend is upward and onward. During the childhood of the human race, when the human mind is untitled, and before the seeds of imagination have been planted, every wrong, even slavery, despite its numerous and apparent defects, must have served as the means to an end, and in the chain of existence, the seeds of destruction would have been sown, which would, in time, have ripened into harvest, and the nations that trafficked in flesh and blood would have gradually ceased to exist. "The functions of every organ evolved in an organism must have tended to its preservation." Had slavery, however, heedless of physical conditions, which must have been, been retained as a permanent form of government, there would have ensued, in the process of time, an intellectual torpor, akin to death—the powers of the mind becoming benumbed and misdirected, the soul isolated and hollow, the sympathies seared and deadened. "Conduct that under certain circumstances would tend to strengthen a society, may, under a change of circumstances, tend to weaken it, just as the clothing and food that are in the Arctic regions preservative, would be in the tropics deleterious and destructive. The ethical character of conduct must change if circumstances change the ethical results of that conduct."

A nation may be likened unto an immense social machine, unable, during the primitive stages of development, to perform its functions normally, its possibilities narrow and limited in action, subject to frequent disturbances, occasional disintegration, and destructive friction caused by the clashing of its parts, but becoming, in the process of experience (which is root and branch of all true progress), a more harmonious and complex arrangement, gradually commencing its multifarious divisions, making its progress difficult, creating thereby a greater demand for tools of endurance, energy, and precision.

BUSINESS PRINCIPLES.

The business of the N. S. A. is conducted on business principles. It has benefited more than one dozen of people. This institution has sent its able president out through the country from Maine to California, to address thousands of people hungry for Truth, and without any regard to the fact, "can the missionary pay for his services?" Of his mission work none but the angels of God can sum up the result. This institution has been working quietly to eliminate fortune-tellers, and charmers from our ranks, people who have disgraced Spiritualism and caused the arrest of honest spirit mediums.

A GRAND WORK.

This institution has founded a library containing the works of all the best Spiritualist authors at the Nation's capital, which is visited by the day. This stop is very important factor in the pages of literature to people of all denominations, thus educating, not only the people, but the clergy in regard to the great truths of Spiritualism. This institution of the people, by the people, for the people, that has united at Washington, D. C. Jews, Unitarians, Seceders, Spiritualists, even Day Baptists, Unitarians, Unitarians, and others in an American Protective Association, that is American and non-sectarian, first last and always, will defend to the last the constitutional rights of the

people. This institution whose officers are working all the time to organize Spiritualists, not for any personal ends, but for salvation and protection of the cause of the Angels among men—such an institution only benefited one dozen individuals? Bosh!

THE SCARE CROW.

"The National Spiritual temple scare-crow also is once more aired. Awe, isn't it? Some aged Spiritualists want to leave some money as a fund toward erecting in Washington a National Temple school, library, headquarters of the N. S. A., combined, same to be a National Memorial Temple. The N. S. A. officials knowing that these persons have cherished this desire have been rash enough to dare to assist them in arranging to leave their money for the object they most desire. Is that not an awful crime? Would it not be said if there should be such a temple erected in Washington, where our friend's Roman Church is centering its power, in massive structures and marble halls, and every Protestant denunciation doing the same? What not make it a sin for Spiritualists to do anything in the same way church people do? Because its like church people, etc."

IT IS TRUE.

Yes, it is true that, in many localities, good societies that used to exist are no more. It is true that many of the shining lights of Spiritualism have been compelled to seek other means of livelihood because of lack of support of Spiritualists. It is true there are rascally frauds; that many of our meetings are conducted on the show plan; the advertising around the entrance of some of our dingy meeting places would disgrace a side show to a circus. It is true we cannot afford to let the church educate our children. It is true that there are too many restrictive laws already applying to healers and mediums, and it is also true that none of these problems can be successfully solved unless we are willing sometimes to submit the "only judgment" may not always be right; "that I will try and put self out of sight for a while and let the spirit that characterizes some of the people of the Salvation Army, rule. Organization will solve all the problems that trouble us, but that organization must be completed now, not one hundred dired years from now."

The next few years will decide many things, not only in regard to Spiritual things, but in regard to the Constitutional rights of the American citizen. United we shall win, divided we shall fail. If the N. S. A. of to-day is destroyed by a combination of fault finders, kickers, charmers, and fraud promoters, farwells to organized Spiritualism in America, for a long time; perhaps forever.

"Finally, our friend has travelled a long way to say absolutely nothing new. "One president, one inspired speaker, one book" does not make a National Association. 158 chartered societies, whose representatives gather in convention annually, do, and if our friend, and his friend, are true Spiritualists they will try to aid the N. S. A. to become perfect in its organization, instead of using valuable time extolling the Catholic Church, the Republican party, etc., etc., and endeavoring to start "an argument." May he and his friend co-operate for the good of humanity with those who labor not for money, or glory, but that humanity may realize immortality a fact.

FRANCIS B. WOODBURY.

"I stated that, in my view, 'spirit per se is formless' because form is a property of matter, and also because I regard spirit as omniscient, and therefore unaffected by limitations of space, as also eternal, therefore unaffected by limitations of time. By its incessant action it produces the forms in which matter manifests. These forms are ever changing because spirit is ever operating in and upon them, combining and recombining atoms without cessation. The universe is, therefore, the inverse. Spirit is universal and infinite, has no outline and is therefore formless. The individualized manifestations of spirit expressed through matter have material forms, however ethereal the matter of which they are constructed may be, but spirit per se has none. "In the first proposition above quoted, I would suggest to the thoughtful for the consideration of Alcinous and others who may be interested: "The universe is composed of spirit and matter, which are co-eternal, and which by acting and reacting upon each other produce individualized minds. The physical element entering largely into the mental, each mind occupies its own place, higher or lower in the scale according to the character of the physical organism through which it is developed. "In the second proposition I would insert 'variety of' between the last two words. "The remaining propositions I would accept as they stand, and would further say that the three last contain most important truths, some of which I have learned by actual experience. This, however, would furnish matter for a volume and I must at present refrain from entering upon it. "I must now return to the original question. The fourth in order reads: "Can the ego which is the spiritual physical form converse with its astral self?" While there are some who appear to think this possible, there are objections to the idea which have certainly great weight. Which in this case would be the real ego? that animating the physical, or that which had quitted it to my physical self? If there were two egos, one would be the ego, and the other some other I. Where I am, there is my consciousness. If my astral body leaves the physical and goes elsewhere, and I am conscious of being with it, my physical brain is unconscious. The knowledge gained during my excursion with my astral may be communicated by me to my physical brain, but in return, or it may not. But if, being fully conscious of my actual presence in the physical body, I converse with an astral who holds different views to myself or possesses knowledge which I have not, I am forced to the conclusion that it is not I but another who is expressing himself to me in this manner. "The next question is: "What degree of communication exists between the astral body and a spirit (in the sense in which the latter term is accepted)? "The degree of communication existing between the astral body of one yet in physical life and one decarnate is probably subject to considerable variation. Nevertheless, it would seem a temporary separation from the gross physical form, would seem rational to conclude that the facilities for communication with the unseen would be increased, and experience bears us out in this conclusion. In hours of sleep or in the trance condition, or when our mentalities are totally absorbed in contemplation, we become oblivious to our physical condition, and the astral surroundings, are the moments we find specially adapted for converse with the spirit-world. When the astral quits the physical, it is for the time being freed from its restrictions. It is temporarily in a condition similar to that of the discarnate, and can therefore converse with it more readily than at other times."

PLEA FOR THE NEW WOMAN.

CONTINUED FROM PAGE 5.

In continual penance on account of the sin she brought into the world." And Sir Henry Maine remarks that "no society which preserves any tincture of Christian institutions is ever likely to restore to married women the personal liberty conferred on them by middle Roman law." "Christianity would do nothing to raise the status of woman in Japan; it might, however do much to retard it. Unlike the stoic Chinese, who disregard laws of chastity, cleanliness, and order, it is said that the peace and plenty which characterize the homes of Japan render them the most attractive and interesting places of the Orient; while the perpetual amiability, gentleness, and refinement of their manners is the wonder of the western world. Sumo wrestling, rough and ready as it is, is a growing sense of polish and dignity, tempering her military character in harmony with the spiritual needs that a changed environment has wrought, clearing her industrial path of the rubbish which destroys social feeling and makes co-operation impossible, bridging over old difficulties, seeking fresh experience in the realm of thought, lifting herself above the petty spirit of conservatism, which renders the social and political state of Turkey almost as immovable as the fixed stars—Japan, with her eyes turned toward the west, is keeping time to the beat of civilization. J. R. Buchanan predicts that Japan will be foremost in the second cycle of cosmic progress, which will be pre-eminently the cycle of woman."

The fact that evolution sometimes rolls affairs by protracted periods of time, its general trend is upward and onward. During the childhood of the human race, when the human mind is untitled, and before the seeds of imagination have been planted, every wrong, even slavery, despite its numerous and apparent defects, must have served as the means to an end, and in the chain of existence, the seeds of destruction would have been sown, which would, in time, have ripened into harvest, and the nations that trafficked in flesh and blood would have gradually ceased to exist. "The functions of every organ evolved in an organism must have tended to its preservation." Had slavery, however, heedless of physical conditions, which must have been, been retained as a permanent form of government, there would have ensued, in the process of time, an intellectual torpor, akin to death—the powers of the mind becoming benumbed and misdirected, the soul isolated and hollow, the sympathies seared and deadened. "Conduct that under certain circumstances would tend to strengthen a society, may, under a change of circumstances, tend to weaken it, just as the clothing and food that are in the Arctic regions preservative, would be in the tropics deleterious and destructive. The ethical character of conduct must change if circumstances change the ethical results of that conduct."

A nation may be likened unto an immense social machine, unable, during the primitive stages of development, to perform its functions normally, its possibilities narrow and limited in action, subject to frequent disturbances, occasional disintegration, and destructive friction caused by the clashing of its parts, but becoming, in the process of experience (which is root and branch of all true progress), a more harmonious and complex arrangement, gradually commencing its multifarious divisions, making its progress difficult, creating thereby a greater demand for tools of endurance, energy, and precision.

BUSINESS PRINCIPLES.

The business of the N. S. A. is conducted on business principles. It has benefited more than one dozen of people. This institution has sent its able president out through the country from Maine to California, to address thousands of people hungry for Truth, and without any regard to the fact, "can the missionary pay for his services?" Of his mission work none but the angels of God can sum up the result. This institution has been working quietly to eliminate fortune-tellers, and charmers from our ranks, people who have disgraced Spiritualism and caused the arrest of honest spirit mediums.

A GRAND WORK.

This institution has founded a library containing the works of all the best Spiritualist authors at the Nation's capital, which is visited by the day. This stop is very important factor in the pages of literature to people of all denominations, thus educating, not only the people, but the clergy in regard to the great truths of Spiritualism. This institution of the people, by the people, for the people, that has united at Washington, D. C. Jews, Unitarians, Seceders, Spiritualists, even Day Baptists, Unitarians, Unitarians, and others in an American Protective Association, that is American and non-sectarian, first last and always, will defend to the last the constitutional rights of the

sion and a more careful adjustment of their parts. After the machine is in good running order, any impediment, or crippling, however slight, of any one of its component parts or functions, by artificial clogging, obstructs the healthy movement of the whole, rendering the divine influx of fresh awakening and experience proportionately arduous. Another point to be noted is, that if the cogs insist on dictating to the wheels, and the ropes to the pulleys, disorder will become contagious, universal confusion reign, and, if tenaciously persisted in, the whole mechanical contrivance will be shattered into fragments, which only an immense period of time can gather together again. "Is it not possible that this spirit of dictation within the human family is the cause of the greater portion of the misery, drunkenness, crime, and vice that have blighted society's fair face, and sown seeds of discord and strife? And is it not possible that by a clearer understanding of the nature of the human faculties, much of this evil may be averted in the future?"

"The final goal of human progress is to place the brain in its normal sphere—a goal which may never be reached, but toward which we should direct our untiring abilities. The people are given equal rights, and their brains permitted to assume their natural proportions, there need be no fear that one sex will usurp the sphere of the other, or that the feminine element will rebel against itself. Place women in their normal sphere, and like the laws of mechanical force, they will follow the line of least resistance."

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THE ETHEREAL BODY.

A Philosophical Study of the Subject.

With Answers to the Questions of Alcinous.

To the Editor:—Having in previous communications attempted briefly to answer three of the fifteen questions propounded by Alcinous, in your issue of October 31, I will now return to the subject and consider some of the remaining points.

Before doing so, however, I observe that your correspondent has, in The Progressive Thinker for December 12, requested my reasons for saying that "spirit per se is formless, and also, inquired: "What objections to the propositions assumed in the following statement?"

"The universe is an essence composed of mind and matter acting and reacting upon each other. "2. That all elements and all manifestations of life in Nature are the phenomena of life entities, human in type, expressing themselves in infinite forms. "3. That sex, from the single life form to the complex, furnishes an evolved protopl

**A Lecture Delivered in Chicago by Miss May Collins,
the Brilliant Young Lady, Who With S. P. Putnam,
Was Found Dead in Boston, Mass.**

Let us consider this question from a sociological standpoint. One of the facts that the mental elevation of a country depends largely upon the share its women have in the formation of social laws and customs, and upon the degree in which they participate in religious and legislative assemblies—conspicuous illustrations abound in history—illustrations too numerous to mention here. Sparta furnishes a striking example of some of the bravest men, some of the most energetic, daring, and resolute spirits that ever adorned the pages of human history. Every possible opportunity was afforded women

which make up the complete domain of unit, and bequeath to the woman the germ of character that for good or ill for wealth or poverty, for strength or weakness, for the occult impulses which come to guide it through the cosmic realm of being. Likewise those who hold that the action of women should be limited to the narrow domain of home forget that a woman can be more without being stupid, domestic without being subservient, and even sentimental without being silly. "I do not," says John Stuart Mill, "know of a more signal instance of the blindness with which the world, including its herd of stupid men, ignore and pass over a

These facts noted by Mr. and Mrs. Mill cannot be urged too often. The Chinese empire excludes the better quality of machinery, but that does not detract from the value of invention!

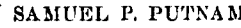
To affirm that women do not want liberty is to affirm what we cannot prove. To be justified in withholding liberty from a certain class, or a certain sex, we must first prove that none of that class, or that sex, is entitled to or desires it. I think I can say, without fear of contradiction, that thousands of women are waiting-eager to enter the realm of politics and make a name for themselves; not to speak of the rapidly increasing number of women during the last half-century who have learned professional truth is, a large majority of women have become accustomed to a stunted growth that they do not realize their

content that fights and feuds are anything but demoralizing in the effects they produce on the human mind. To strike another is in its very nature, calculated to blunt the finer sensibilities of the soul. Buckle has shown that the desire of knowledge and the desire of leading a good life are the only two guiding principles in the conduct of man. However, in the ancient world, when weapons of defense were more necessary, this rule did not hold good; the historian cites such exceptions as Demosthenes, Socrates, Alcibiades, and others, who were eminent as statesmen and thinkers, as well as worthy soldiers. But in late years military ardor and great learning have been united in very few; probably with the exception of Descartes, who not only excelled in literature, philosophy, and mathematics, but was admirable as a soldier. (See Buckle's "History of Civilization in England," Vol. I, chapter IV, pages 137-147). That military and industrial activity should operate in exactly opposite directions in their influence on the standing and opportunities of women, seems quite natural and inevitable. In times of war it is quite natural that women should be placed at a disadvantage and that a softening influence often exerted by them is mitigating the atrocities of the sword is not justly attributable to their superior tenderness, but their lack of physical

Nations in their rude contrivance at greater freedom and abhorrence of self-subjugation, may, in primitive and medieval stages of development, find war beneficial in its rough destruction of physical cowardice and the awakening of those forces which create nobility, defying invasion and bearing the onerous tax; but there are artificial conditions arising principally from contingency, and with an advancing civilization the need of war becomes less urgent, and sympathy, love, benevolence, and purity of motive take the place of contention, riot, envy, and selfishness; the need to intellectual progress; life is less impeded by selfish desires and fraught with more earnest purpose; science lends recreation to the tired hands of labor; poetry, art, emotion and sentiment soften the hardships of life and give passion and fire a calmer motive; the weak have more consideration shown them, more rights are secured, and before long the theories take the place of facts and in time become crystallized into law. Necessity is modified with con-

state and religious creeds, barren of all
 good, devoid of sympathy, destitute of
 sense, burdensome and lirksome in their
 very nature; smarting and cringing
 under penal codes which exercised
 violence toward the offender; their
 members dragged down to the pitiful
 falls of weakness and degradation
 by marriage laws revolting to every
 instinct of decency and true humanity,
 their faces barred from the gaze of the
 outside world as if they were loathsome
 creatures upon whose brow heaven has
 written the word "repugnance."
 "Day and night," say the Institutes of
 Manu, "most women be kept in a state
 of subjection to their protectors."
 China, to which we are indebted for
 many important hints on industry and
 mechanics, held a most imposing posi-
 tion in the estimation of antiquity, aboun-
 dantly, as she did, in immense stores of
 science, ethics, law, medicine, literature,
 music, agriculture, history, and having
 the honor of inventing the art of paint-
 ing, which, according to Professor
 Draper, was brought from China into
 Europe by the Arabian. The Chinese
 of the past, bold, daring, yet spiritual
 in her philosophy has deteriorated into

Although not exactly in line with my argument, it will be well to note right here the decline in the status of women that succeeded the triumph of churchmen. Moncreux D. Conway, in his observations on South Pliny Institute, remarks that the "most striking and curious" chapter in history than that which covered the arrest, by Christianity, of the natural growth of European civilization as regards women. In Germany it found women participating in the same manner as men in the carrying of the heaviest loads, and in the plowing the heaviest and the most arduous. It drove her out and away, leaving her nothing of her ancient rights but the duties that remain to mark her degradation. In the pagan countries of Egypt, Greece, and Rome, women's position was "far higher than under Christianity." Speaking of the doctrine of her original sin, which was maintained with such force in the early church, he says that "women were represented as the cause of all hell, and the mother of human misery, and should be ashamed of the very thought that she is a woman, and should live



A LECTURE BY MRS. CORA. L. V. RICHMOND.

When Jesus appeared he had been preceded by John the Baptist, the herald, the light bearer, the proclaimer of the new truth, who declared himself unto men as the voice crying in the wilderness, "Repent ye, for the kingdom of God is at hand." When they asked him if he was the Christ, he declared himself to be but the herald of the Christ. When Christ came, those endowments with spiritual knowledge recognized the light and understood that it was the herald who had preceded him. He was included in the ancient Oriental calendar; understood that the rebirth was to be a spiritual light, as well as a renewal of the vast cycles in the material heavens. Yet those Wise Men who knew this neither proclaimed it to the house-tops nor published it in the public squares. They were silent, and their homage, as the angel had appeared to them in the night, so they gave their devotion and went away.

teral shrines and creeds could not represent him, the lives of many who had come up through great tribulations and who had served him for the sake of truth, who had bestowed upon humanity the most precious gift, the gift of their best endeavor in Christ's name, these were among those whose lives present themselves to our eyes as a benediction. Of course it cannot be exaggerated to suppose that on such occasions as being exalted and uplifted by followers in spirit beheld him face to face, he would have been able to suppose that into their lives his sphere of influence had penetrated filling them with glory. A monk who was accustomed to bestow alms upon the poor at the twilight hour when the vespers chimed, while engaged in prayer, was comforted by the surpassing presence of him who beheld the image of Christ, he heard the chiming of the bells that summoned him to duty, he felt

the spirit of that over-brooding presence may be already here; the winged messengers, guardian spirits and angels may declare it as a hope and prophecy to the world. But the incarnated love of the new life, that which shall carry the new life into the world, in practical form is not yet here. Where that life appears it will be a duplicate of the life of Jesus. Jesus, the Messiah, will depict the entire nature of man; the perfect man and the perfect woman are yet to be born, and the typical life of earth will yield an approximation of perfection until the preparation the race becomes the child of that which shall ensnare the New Light.

The indications that are here manifest a general distribution of the principles of truth, that their incorporation into any human life, but where we tell you that human life never e-

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