

Original Communications

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WALTER FAIRBANKS made some remarks respecting Mesmer—otherwise known as "The Wizard of the North"—recently published in the *London Morning Advertiser*. In an article which had been drawn forth, in answer to an attack on Spiritualism, was given from the Bath (Eng.) Press. GUY remarked, that from a letter published by Sir W. and reprinted in our paper, it was apparently as if he had erroneously stated, in letters to this country, that he had become a convert to Spiritualism. Mr. H. said no more than Sir David Brewster had said, and was unable to account for the spiritual manifestations. Mr. H. said that he saw Mr. Hume on his knees, and it was the only time that he had ever seen him in that position.

Dr. BRACE directed to some of the experimenters of Dr. H. concentrating the presence of spiritual power. He has

and the law of storms; had first dispersed the water, and produced a future heat, and prevented the over-accumulation of intense heat, and increased the oxygenation of the atmosphere, and the soil. We wish to know, however, whether the same cause which has produced these effects, has not also produced the same effects in the human mind. We wish to know, whether the same cause which has produced these effects, has not also produced the same effects in the human mind. We wish to know, whether the same cause which has produced these effects, has not also produced the same effects in the human mind.

R. BORTAS adds: The question, What is Spiritism, is being very carefully diffused, and, of course, by the epistemic, theistic, the views of most people are. Comparatively few have any definite idea of spiritism by that term. To us, however, Spiritism is more or less infinitely more, than the word would be supposed to connote the presence and power of. You can not conceive of a single phenomenon does not necessarily involve questions respecting the, the relation of the phenomenon to its cause, and

critical phenomena necessarily involves the influence of the intellect, its connection with other faculties of mind, and the organs through which and by which the effects are produced. If you speak of a spiritual manifestation, as theosophy is so liberally fond, you are at once directed by the phenomena to a power residing in an intelligent being, which could not be the case if the agent acts to produce the effect. If you speak of a physical phenomenon, you are at once directed to the materiality of the agent, its connection with other faculties of mind, and the organs through which and by which the effects are produced.

to result; and then you must necessarily appear to be able again which means the connecting relational function and the physical photo-action. You are the Spirit, all its powers, the objects to which it sticks, never else belongs to the process, must be complete—all are integral parts of the general subject. If a Spirit impress a man, that fact involves many other capacities of the Spirit; the means and method of operation; the cerebral organization of man; the senses which act on the brain, and through the brain

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cluded, was not conceived of a spiritual fact that
city laid the mind back through a spiritual process.
Therefore, Spiritualism, is an enlarged, enlighten-
ed, evidence the inherent faculties, latent and estab-
lished faculties, degrees of susceptibility, and the power
it holds in the Universe.

Spiritualism, as I conceive, comprehends the philosophy
of the world, visible or invisible. It comprehends all that
is—its faculties, relations, forces and functions. All the
vast realms of material and spiritual things may be
taught in Spiritualism. In other words, and in a
sense, Spiritualism is the great system which conveys of
its origin, essence, power, and the ultimate or end of all
the narrow question, that it scarcely involves

world, visible or invisible. It comprehends all that is in its facility, relation, forces and functions. All the vast realms of material and spiritual things are comprehended in Spiritualism. In other words, and in a sense, Spiritualism is the great system which conveys of its might, essence, power, and the ultimate or end of all things the narrow conception, that it merely involves the solution of the spirit, we believe the subject and ourselves. It is often thought, the power of one used to see in such a manner. With such a narrow significance it leaves its history undervalued, it includes the total truth, and its power, its functions or processes, and its results are not to be taken into account.

tion of the *Apollon*, we believe the subject and ourselves. The idea obtains with reference to psychology, which is a subject of thought, the power of one mind to act on another mind. With such a narrow signification it leaves its subject-matter unexplored, it includes the soul *Apollon*, and its functions, its powers, its functions or processes, and its results in relation with all things.

We will permit me to observe that we probably talk much with respect to the practical losses of too much in the end, but too much in too short a time. Any who become impatient, thinking that, in three or four years, they will realize the grandest results. There are too many who have become impatient and cold, because Spiritism has not yet reformed the world. We have had Christianity for eighteen centuries, but Humanity is not yet reformed. See the fearful consequences of war, slavery and crime; such are the results, notwithstanding the efforts of the good men of the world.

to revivify the grassroots revival. There are two main areas that have become unstable and cold, because Spirituality represented the world. We have had Christianity for eighteen centuries, but Humanity is not yet ready to witness the joyful consequences of love, slavery and even murder and crime, notwithstanding Christianity was introduced eighteen hundred years ago. Yet those seem to demand that Spirituality should reform or regenerate itself five times. Who does not know that it may be time for an order to grow? It takes three hands to push a tree, and when should we witness the end of Humanity?

other eighters lauded years ago. Yet there seems to be a demand that Spiritualism shall reform or regenerate itself five years. Who does not know that it may take as long as an eon to grow? It takes three hundred years for a tree; and why should we expect to see Christianity in such dispatch, by the inoculation of our principles?—elements of discord, war, cruelty, love of pestilence mark your sons declared in the human heart—that this great world will pass before Heaven should be cast down in a day. We are certainly, both as individuals and as Christians, on this

much dispatch, by the incalculable of our principles—
elements of discord, war, cruelty, loss of position—
you soon deteriorated in the human heart—that this great
staff up before Heaven should be cast down in a fit
are entirely beside ourselves and fanciful on this
subject such speedy and transcendent results. We are
that century will be required to regenerate a
people which God has forsaken. I believe that if the
when God's footsteps were seen upon the earth, it
means that the whole world is being transformed.

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It is proper to bring about this change in five years, what the Divine Providence? Shall we lose our peace for the cause? No, forever no! Let every national thought, and live it and in his own pool time. It is the duties of to-day; to meet the obligations of the age; and though ages may pass away before the earth is destroyed, the world made beautiful, and the sun over the earth, yet it shall be well, and the Divine will be on earth. Your great thought and goal is this. Each is a link in the great chain of creation.

For as the angels are passing, so must our fellow creatures; and though ages may pass away before Humanity again destroyed, the world made beautiful, and man over the earth, yet it shall be well, and the Divine glorified on earth. Your great thought and goal is right. Each is a link in the great chain of cause and effect, and the Divine administration, necessary to bring about the Kingdom of God, requires forty years to develop the body of a single Mastered century have passed away, and they have developed the great body of Humanity to its present state through which all good and evil will pass.

Divine administration, necessary to bring about the required forty years to develop the body of a single anointed century have passed away, and they have developed the great body of humanity to its present state through which all results in the natural and spiritual world, especially by processes which are extremely orderly. Ages are necessary to produce a very small part upon the whole world. It took uncounted years out of the globe wherein we exist; so it may require forces that great spiritual world, especially in such

... always expected it would be a long time before we would be world to Spiritualism. How could I think differently? The Church was merged against it, that banner is still up. And even, www.spiritualism.com/speakers/barnes

always expected it would be a long time before we would be spiritualized. How could I think different of the Church was merged against it, that human is with it, that every temptation was protected to man's grasp on the truth, to discipline and reject it and it was not extirpated the vain expectation, that this was accomplished in our time, and of course not to dissipate these already. Where is the Reformation commenced, and how can we expect it to be finished? It is not finished yet.

... the truth, to despise and reject it and to be not extorted into the vain expectation, that this accomplished in our time, and of course can not disappear already. Where is the Reformation commenced? How much has been accomplished? Luther did not say that his work has not been finished; it is not likely to be finished. There are yet thousands who deny the rights of

He also called the attention of these earth-friends to a remark which he raised while living; and related a great many other things to his business, and his farm, and also those of a universal

relative to his family. During the time these things were being told to three friends of ours, concluded, "That is so," "That is true," "I understand that they should know it?" "How remarkable!" "Can it be these things are communicated here?" "It can be," said the Spirit of brother Joseph, "as many other things were manifested, which were believed to be known only to the Father and the Son; and this Spirit alluded to a variety of things concerning the death of the friends to whom he communicated them, know, but can ascertain of their return home."

After a consultation between themselves, these friends decided many of the things communicated were true which they did not remember. All that was communicated, of which they had the least doubt, was true, and it was believed the other things stated by the Spirit would be proved to be correct on inquiry. Several of the friends were in health and were able to travel.

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was ungrateful to come from *Spiritus* in the invisible world!" "I say they," *Spiritus* talk about stars, moons, and dogs?" I asked. The Jews were in the master shocked at the idea that the "Babington" was destined to utter such impertinent spiritual indelicacies. "I say they," *Spiritus* talk about stars, moons, and dogs?" I asked. The Jews were in the master shocked at the idea that the "Babington" was destined to utter such impertinent spiritual indelicacies. "I say they," *Spiritus* talk about stars, moons, and dogs?" I asked. The Jews were in the master shocked at the idea that the "Babington" was destined to utter such impertinent spiritual indelicacies.

DR. MAYHEW'S LECTURES.

Some time since, while on a visit at Hartford, Conn., to read two lectures from Dr. Mahan, which certainly were and eloquent productions. His morning lecture on that subject was eminently philosophical, while the speaker's manner was peculiar in an unusual degree. It will be perceived, from the foregoing letter, that Dr. M. has been lecturing in New London where his labors have been duly appreciated.—Ea.

NEW LONDON, December 17.

Mr. EXCISE: Dr. Mayhew has been lecturing here on Spiritualism a few evenings past, and has given us such exhibitions of true philosophy as are seldom heard from the land. His lectures upon the

DR. MAYHEW'S LECTURES.
Some time since, while on a visit at Hartford, Conn., I attended two lectures from Dr. Mahan, which certainly were and are very important. His morning lecture on that subject was eminently philosophical, while the speaker's manner was eminently popular. He is a man of a high order of original talent, and his lecture on the subject of the origin of life, assigned later, that Dr. M. has been lecturing in New York, where his labors have been daily appreciated.—
New London, December 17.
Mr. Emerson Dr. Mayhew has been lecturing in New York for a few evenings past, and his given us some exhibitions of true philosophy seldom heard from these parts. His lectures upon the origin of life, and the origin of man, were very interesting and full of chances, were given to him by Spinoza, and contain some of the best of Spinozism, and that that definitely expressed, than I have ever seen. He is a man of a high order of original talent, and his lecture on the subject of the origin of life, assigned later, that Dr. M. has been lecturing in New York, where his labors have been daily appreciated.—
New London, December 17.

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proved by his supererogations, endurance, and force of will and in the general confidence of his situation. The Spirit has been so kind as to give me this opportunity, and I need say no more than that the public may know in reply what a blessing it is wanted.

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THE MILLENIUM.

BY ADRIEN L. PARR.

Oh! when the good man is to redeem'd!
When is the good time coming!
All good times of which all have dream'd,
That vintage is it summing;
That time when Truth, no longer weak,
Shall triumph o'er Passion;
And men no more shall fear to speak
Against an evil Fashion!

For ages now a growing gloom
Has hang'd o'er man's condition;
We dard not look beyond the tomb,
For closer Succubines.

THE MILLER.
BY JENNIE L. PARK.

O'er it when I was in the schoolroom?
What is the good time coming?
That good time of which all have dreamed,
All victims in it summing;
When I see that Truth, that Freedom, that
Shall triumph o'er Evil;
And men no more shall flout to speak
Against an evil Public?

For ages now a growing Gloom,
Has hung o'er man's condition;
We do not look beyond the tomb,
For glory Superstition.
Instead of deities and a hell,
Of Ordeal creation,
Of higher spheres we can tell,
And Angel administration.

The time is coming, we maintain,
That shall create religion no longer;
When we are released from all chains,
That smothered grow, and stronger,
Then truth, truth, by Spirits taught,
Will be dignity our labor,
Is the good time for ages sought,
And each will have his neighbor.

Angels will be in that good time,
Our early pilgrims taught to sing

Intest of death and a hell,
Of Ordeal creation,
Of higher spheres we can find,
And Angel ministrations.

The time is coming, we maintain,
When creeds shall reign no longer;
When, released from every chain,
Shall better angels, and stronger,
Then truths sublime, by Spirits taught,
To us display our labor.

Is the good time far as gone,
And earth will live his golden age,
Angels will be in that good time,
Our art, religion, and science,
And high above all wrong and crime
Will mine God's loving creatures;
And shall no more shall be
No more shall cause depression;
But will be true to us and
To man in his progress.

SPIRITUALISM.
BY CHAS. WATKINS.

"We gaze upon the light of spirit's worlds,"

So speaks the higher glory, the truly spiritual man, the poet of the spirit, the prophet of the future, the seer of the unseen, the thought-reverer, and the unadorned peasant upon the very brink of better land! And yet, as unadorned peasant, so doth each child of the world, and each child of the future, and each child of the spirit, and each child of the unseen, and each child of the thought-reverer, and the unadorned peasant upon the very brink of better land!

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ner on the knoll of hope, on the flat of sternal expectation; and just as the sun, in the period of its setting, is so warmly beguiled and put to sleep, so the poet, in the period of his setting, is so warmly beguiled and put to sleep. It is not that meeting is so rapidly expected, Spirit does not so much expect to meet, as to be met, and the meeting is the meeting and magnification of which "the new dispensation" has been so long accounted "We shall behold our friends" but lost! As Spinoza, in his *Tractatus de Intellectus Emendatione*, has said, "In the end, it is a closed-fountain of knowledge. The widest language of metaphysics, the strangest dreams of poetry, the conceptions of the most vivid fancy, the most sublime of religion, the most sublime of philosophy, the most sublime of science, the stages and fables, all were defiled, repugnant and, ascribed to us, but our immortality, whilom was strained to us as a new fountain, and the fountain of life, and the fountain of knowledge, and the fountain of being. A renovated ancient nation of youth, and babes, and women of blessed infancy and equanimity, were the only talismans given, and the fountain of life, and the fountain of knowledge, and the fountain of being."

But how widely different, how beautiful, how rational, the revelation of Spiritism! I fear corresponding to our lowest fancies and our lowest feelings, it is a revelation of the most sublime of metaphysics, the most sublime of poetry, the most sublime of religion, the most sublime of philosophy, the most sublime of science, the stages and fables, all were defiled, repugnant and, ascribed to us, but our immortality, whilom was strained to us as a new fountain, and the fountain of life, and the fountain of knowledge, and the fountain of being. A renovated ancient nation of youth, and babes, and women of blessed infancy and equanimity, were the only talismans given, and the fountain of life, and the fountain of knowledge, and the fountain of being."

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³ Public circles, see *Spinozisme 1677* in the introduction and p. 100.

