I da M. Tarbell,
New York City:

My dear Miss Tarbell:

Enclosed you will find a copy of a letter sent to Rev. Frank G. Smith, Dr. Earnest Wray O'Neil and Rev. William T. McElveen. The letter is self-explanatory. It is being sent to you because I believe you feel a sufficient interest in the betterment of social conditions to prompt you at least to consider what is being presented.

We are only voicing that which is appearing everywhere. This new spirit of the time is world-wide although perhaps more pronounced in the Anglo-Saxons.

Spirit is not something apart from the order and need of our daily living; it is, rather, the inner reality of things, a deeper consciousness different in character from the ordinary mind of the world.

The arrival of absolute life is the awakening which comes in a person's own consciousness and which thus confers the power to bring one's inner truth out into practical things.

Absolute life is a spiritual truth working out as a practical social force and to show something of what the Commonwealth proposes in practicalizing this new social force, we intend soon to send other letters suggesting at least some improvement in the administration of law and we shall also write of different social questions including what we have found practical in bringing the child to self-development.

Most respectfully,

EVELYN ARTHUR SEE

[Felicia Blake Rees]
Secretary Propaganda Work
Rev. Frank G. Smith,  
Chicago,  

My dear Dr. Smith:

I feel the obligation to make known certain things which, when the whole matter now before the public is ended, will explain all that has happened.

I have seen and have written to a number of ministers. The ones who seemed to me to be less prejudiced and to be most free from pre-judgment and condemnation, and in whom when I saw them I felt in fact none of these—as we call them—mortal qualities, are yourself, Dr. Ernest Wray O'Neil and Rev. William T. McElveen. I am now writing to each of you because, as I have just said, I feel that I should. For the present I shall not write to more. I am not asking help; I need none as that word is generally understood.

Nine years ago I intimated that which I have since plainly announced and, later, have lived: that there is a new emanation of life; that that new life brings, and bestows on man a fuller understanding of the real nature and order of things; that in its light man is able to detect the elements of mind that are the source of all the wrongs under which society suffers, and to separate those elements from what is real and true; that this inner light gives man the power to dissolve from his consciousness those wrong elements which we call mortal and perverse; that with the dissolution of mortality and perversion the person rises, or awakens, to a new and an absolutely pure mind, to a consciousness in which the will of God as the will of God is to work out in that person, is known; that having come to this new consciousness, this transcendent spiritual life, the dual nature which is in man only because he still has mortality and perversion, is dissolved; that this transcendence of the dual nature is of the natural and necessary evolution of the world; that when this new consciousness shall have become normal in people, the children born to them will have the purified consciousness at birth; that these children, this new order of
human life may very properly be called a new race; that this which I am defining is something universal, not local; that it is a spiritual thing and in various degrees it is working out in people everywhere in the world; that the fullest awakening is coming first in the Anglo-Saxon race and is more clearly to appear in the "great American nation" as the revelation designates this country; that its first practical social organization is to be in "the great central city of that nation"; that I have a deep personal sense of the actual truth and practicability of all this and this inner knowledge makes known that certain and particular persons are to take up the call of this new awakening and are to make themselves the personal fulfillment of something of what the new life is asking for; that of course the life is open to all but that these persons are to show the way, are to prove the truth and practicability of that which is declared.

Only one of the persons who have sought the dissolution of the mortal and perverse qualities, has so far actually accomplished it—that is Mona Rees. Mildred has not done so, Lucile has not, Felicia has not. Nearly all the other women and all the men who responded to the teaching in the years gone by, dropped out of the struggle from time to time. The explanation of Mona's and Mildred's living at 2541 Racine avenue is in what from the first we all have tried to make clear: it is of the ordination of the new life which is coming in them.

I am writing to you three because I have confidence both in your fairness and your spiritual ability. If absolute life is a divine fact; if there is now being spiritually born a new and higher order of human life, you, as students of the nature and ways of spirit, should be able to discern it. But if those of us who think this is true are mistaken, you should be able to show us that we are. If we are entirely free and honest and if you are entirely free and honest, the fullest light that any one of us can speak, will convince all.
Please understand I am asking no one of you to give absolute life even a moment's thought. If absolute life is truth and if I am true to that life, then what life asks of you is all that I could ask and that will always be best known to you in your own mind and from the depths of your own spirit. I leave you free in what you feel you should think and do while I speak of absolute life as I see it and as I believe history will record it.

The world's questioning is again aroused from Mr. Bridges' having given an affidavit which denies all the accusations he made at the trial and confirms everything that we have said all along.

It is my work to voice the truths of absolute life, to aid those who are seeking it, and to record the history of its first years. To you three who, of all I have talked with I think are most able properly to estimate this, I open the opportunity of following and passing upon what I and the other persons of absolute life are really doing. Thus I am submitting the whole matter to you because I want to place it before persons who know of the things of which I speak, who knew there is a spiritual order of things which, with the gradual awakening of the world, is to become the order of experience. The newspapers, the prosecuting attorneys and the judges of courts, if without spiritual understanding, cannot know these things.

I hope no one who ever reads this letter will feel that he need inquire if I am sincere: the question is, am I right?

I wish, as I say, to submit this whole matter to you three but I also wish certain other persons to know that it is thus submitted. Therefore I shall send a copy of this to Rev. Hugh Black of New York, in whom I have confidence from what is shown in his article in Everybody's, and to Rev. R. J. Campbell of London, England, who in his "New Theology" has declared the new understanding of God and religion and who after his recent visit to this country said he finds the new spirit taking possession of this nation. Dr. Campbell's words are as follows:
On the whole one could not fail to be impressed by the mightiness of the forces at work in America contrasted to those of the old world. It is this mightiness that gives one confidence that the great civilization struggling to birth on the vast American continent will be something greater than history has yet had to show.

Also I shall send copies of this to the Chicago newspapers so that, when the opposition to absolute life has ceased, they may realize that that which the revelation of absolute life declares, has actually taken place. Still others may be sent.

Absolute life is ordination. It is a spiritual requirement which controls the persons involved. The persons besides myself who are now held by that deep ordination are Mora, Mildred, Lucile, Felicia, and Agnes; this is Agnes Chester, the woman I married in Kalamazoo in 1899 and to whom I am still married. There are others through whom the life was to have made its beginning; some did not keep true to the cleansing of consciousness which absolute life requires and some defaulited. Still others not so deep in the ordination, are now with the life, I may mention Mrs. Elizabeth Speer.

That spiritual truth was to have worked out in HRA each particular person's consciousness as a contribution to the personal character of the new type of people which absolute life is spiritually providing for, need not now be considered. The general fact of their being a new life and of its being in the nature of certain persons to live out its truths, is what first must be considered and understood.

Dr. Smith will remember that this is what I said to him at our first meeting a year ago. It was in the time of the most intense prejudice, yet he evidently believed I meant to be right; he followed me to the head of the steps and said, "Is there anything I can do for you?" "No," I replied, "not until you first see the spirit of what I am doing." And I am writing this letter to help you three to see that which I then said it is necessary to see if one is to understand our work.

That absolute life bestows a new consciousness; that it brings a person to an absolute understanding of himself; that it puts him in command of all the things of his life making him superior to whatever the world may do to thwart him; that it
enlarges his nature so that without prejudice or malice he recognizes and places the limitations of people; that it brings all persons within his interest and makes his material means free to all who will be true and who will use those means for truth; that, in short, it completely dissolves all mortality and perversion and sets up in practical form on earth the Full truth of spirit; in other words that it is the practical fulfillment of the actual Christianity,—has been completely proved in the last nine years and particularly in the last eighteen months here in Chicago in the lives of the persons who have been most true to what absolute life really is.

I submit Mona Rees and Mildred Bridges as types of the product of absolute life. Where are there two girls who can go through what Mona and Mildred have gone through and yet come to the triumph above it all both in themselves and in the community that Mona and Mildred have come to? It is the new life in them that is their power to do what they have done. In Mona I invite you to find even the least trace of a mortal or perverse quality, or a weakness that in any way makes her subject to any of the sins or errors of the world or subject to defeat in any way at the hands of the world. I invite you to show any trace of a dual nature still lingering in her. Besides this Mona has the definite and detailed understanding and also the power, which she has won step by step during the last five years, to bring any other person to what she has come to, if the person will be as faithful and true as she has been.

If Mona is thus a proof that absolute life is truth and that it has come to lift the world to better things—has come to deliver the world—do you not think it is time for the opposition which this community has shown to the people who have won this beneficial achievement, to cease?

I submit the foregoing statements to you because it is my business to make absolute life known. What consideration you will give to absolute life, what it will mean to you in relation to the carrying out of Christian truth, I leave wholly to you. I ask no one's personal assistance; I am called to follow the fate—or destiny—of absolute life and to show that in this life spiritual power wins over the mortality and perversion which would rule the world. If absolute life shall prove not to be able to do this—if destiny is to be thwarted and in place of destiny the life is to suffer the fate which mortality and perversion would inflict—still it is my duty to stay with the life that I have declared and am declaring.

I submit all I have said in the friendship which, when lived, begets peace.

Most respectfully,

EVELYN ARTHUR SEE

Felicia Blake Rees
Secretary Propaganda Work