



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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WHAT IS THE MEANING OF THE RESURRECTION IN CHRIST?

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

DISCOURSE.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

"He is risen."

"Beloved, now are we the sons of God, what we shall be does not yet appear, but when He shall come we shall be like unto him, for we shall see him as He is."

It was the early Sabbath morning, and there came up from Galilee a sound like the cooing of the sea in its moaning, the dunes, and the odors of the deep-sea were in the air, commingled with the breath of olive groves, and heavily laden orange trees. In the early, pale yellow morning's light the women came to the sepulcher thinking they would minister unto the form of Christ, bringing their offerings with cheerful hearts, from the days that had intervened since the day of the crucifixion, yet fearless, as women are wont to be in great sorrow; they came, the first to seek the shrine of their greatest sorrow. When in that trembling morning light they beheld the one whom they sought, not dead, but risen, and when the angel in the tomb declared that he had risen, the great flush of light that must have swept over all their hearts with commingled fears, for those were Jewish women—fear of what it might be if Christ had really risen from the dead—must have made such tremors in their hearts and in the air as would have been palpable even unto the hardened minds and hearts of those who had put him to death.

But this great joy filling and thrilling their lives as it did, must be borne abroad, must be carried unto others; and when in quick succession the visitations of Christ, the appearance to the disciples on their road to Damascus, his presence in the upper chamber where he met with them, and beside the sea, also, what wonder if the commingled faith of the Jewish doctrines and the great, overbearing consciousness of his presence should cause them to take the manifestations of the spirit for the literal resurrection of the body?

The Jewish church, if it taught anything about resurrection, which certainly was very little, taught a resurrection that was physical. Still there are one or two passages in Job, some passages in the Psalms, one or two in Isaiah, the most spiritual of all the prophets, that seem clearly to point to something more spiritual than the physical resurrection; but whatever the early prophets saw at the time that Jesus appeared and was put to death, the Jewish church did not accept the spiritual life at all, it was the resurrection of the life of the senses; they taught that the wicked would be destroyed from the earth, and the good inherit the earth; that those who were dead would remain dead, but only those who survived that change would inherit the kingdom of life or light in the new Zion, which was to be the city of the Lord upon the earth. When, therefore, Jesus came teaching a spiritual kingdom as being distinctly a kingdom of heaven that he longed not to the earth, but to the spirit; teaching a king, who was not a physical ruler, but a God of love; living that love, practicing those gifts which were the proofs of his inspiration, and pointing out those teachings which are to-day the spiritual exaltation of the world; it is no wonder that those lowly fishermen, taught in the external forms of the Hebrew church, could not understand the spiritual meaning, and it is no wonder that they, confounding his utterance with a physical promise, should have supposed when they again saw him after the crucifixion, that it was a physical resurrection that he had come to establish a literal kingdom.

But when he really departed from them and did not appear any more in bodily form as before, or if he did appear, made it plain to them that it was a spiritual and not a material visitation, the disciples of Jesus would not have incorporated into their teachings the physical resurrection; the resurrection of the physical body as taught by Evangelical Christendom to-day. It was left wholly for Paul, who, John intimates it, but dimly; the early apostles saw more to marvel at in the spiritual nature of Christ's kingdom than in any physical fact which pointed to their own physical resurrection. Besides it was clearly perceived by John, as it was by some of the other disciples, that those who were born of Christ, or who had experienced re-birth, were already in the resurrection; and they, therefore, could not mean that there could be physical resurrection after the decease of the physical body.

It was left to Paul, the doctrinarian, to incorporate into his teaching, that he might in some measure win the material minds of the Jews, the doctrine of the physical resurrection. He did this that he might claim those who had died for the Hebrew faith; he did this that he might claim those who in the church of Israel, or the Hebrew church, had passed away before Christ appeared, and who under the Mosaic law would sleep in the judgment day; and he taught, also, to claim those who were then imbued with the doctrines of the Hebrew church, whom he then wished to reach.

Besides, while Paul clearly stated, in many instances, intellectually the propositions of the teachings of Christ, he did not perceive the spirit of those teachings. He was too busy advocating his own advocacy, too intent upon establishing doctrines to make clear the spirit of what was intended. But as he

separated from the early disciples, and from the church in Jerusalem, and carried his apostleship into Asia, and into Italy, and it is believed by some into England or Albion; it becomes evident that the evangelical Christian is worshipping the resurrection as taught by Paul rather than that as taught by Jesus, and believed in by the early disciples. It would be of little value to mention this to an audience of Spiritualists or to those who are believers in any liberal phase of worship to-day, were it not true that evangelical Christendom teaches the physical resurrection of the body, and that it is incorporated in the articles of faith of every evangelical Christian body, and, therefore, if it is so taught it constitutes one of the primal bases of the Christian religion, and we have a right to consider whether there is anything in the teaching of Christ that warrants the belief in the resurrection of the body.

Jesus speaks of the resurrection as already an established kingdom. He speaks of it as a spiritual kingdom, and he does not refer to the state of the dead who shall be resurrected excepting twice or three times in the entire four gospels. In Matthew he is recorded as saying that some shall rise in the resurrection of eternal happiness and the other to eternal misery, or words that in the Bible are equivalent to that: salvation and condemnation. But we doubt very much whether those eternal or everlasting states are stated correctly, whether they are not, after all, merely the states as indicated by those to whom the truth or judgment comes.

We think this passage in Matthew is the only one upon which is predicated the resurrection unto the judgment of eternal happiness or eternal misery in the language of Christ, while the passages we quoted, notably that one referring to the God of Abraham, Isaac and Jacob, as being the God of the living and not of the dead, would certainly refer to a spiritual instead of a material resurrection. Besides, it would not be in keeping with any portion of the teachings of Jesus as recorded, any portion of his moral tenets, or any portion of his exemplification of the life of the spirit, to suppose, that after teaching that God is spirit, "a spirit," after teaching the worship of God must be in spirit; after teaching that man's life must not only be exemplified in the observances of the letter of what is good, but even his thoughts must be pure and unadorned; after teaching all possessions to be long to the kingdom of God are spiritual treasures, and teaching the only way to inherit those spiritual treasures is by spiritual exaltation, by correct thoughts and correct moral natures, to suppose that the closing and final enactment, which was essential to the salvation of the kingdom of heaven, is that the physical form of man, which he teaches can neither sin nor bear the responsibility of sinning, cannot inherit happiness, because it possesses no nature of happiness, to teach that as a form must be resurrected in order that man shall enter the kingdom of heaven, is to draw a conclusion to arrive at from a purely spiritual life of any conclusion concerning which we have ever heard! The physical paradise of Mahomet: the transforming of old men into young, the annihilation of women, unless they were transmuted into men, sink into nothingness in the line of materialism; to suppose a spiritual church founded upon the resurrection of the physical body.

It was the Hebrew church that taught the physical nature of heaven, it was the Jews who believed that if there was any resurrection at all it would be upon the earth, that the good would inherit the physical earth and the bad would be annihilated; it is attempted to engrain this upon the pure spirituality fresh from the altar-fires of the Infinite, the remaining fragments of the Judaism that Paul possessed. It is like saying, oh yes, the spirit must be quickened, there must be the light of spiritual love, man's life must not only be free from sin, but even the thought of sinning; he must not only not violate any of the ten commandments, but he must not have a thought that is not in keeping with them, and all this must be supplemented by the higher commandment of perfect love; he must abrogate the letter of the law in favor of the spirit of truth, and it is interpreted that he must enter the kingdom of the Father by that which is on the Christ basis; but after all this is done he must have his physical body in the kingdom of heaven or there is no resurrection.

What was the life that Jesus brought them, that it should differ in any degree from that which had been told by their own material-minded priests? What was this spiritual fire that was to renovate and redeem, as had already made such disciples as John sons of God before Christ departed? What was it that thrilled them through and through and made them aware on the Mount of Transfiguration of the presence of Moses and Elias when Jesus was transfigured before them? What was it that gave him the power to minister to their physical needs, pouring out spiritual blessings upon them through angelic ministrations and gifts of the spirit, if all these finally had to be merged in the sensuous resurrection of the physical body? Why, then, these lies that grew better lessons? The blossoms that grew beside the sea of Galilee on that pale Easter morning; even the lies that teach forever the resurrection, as held in the hands of the angels, or borne aloft in the hands of the blessed Madonna, in the dear vision of the artist or poet tell a better tale.

Why, nature never restores old forms! There is not one atom in that lily that was in the lily of last year's growth; no ray of sunshine is woven into the fine meshes of the petals of any flower that ever had life in any form before; and even the old atoms of the earth, though

many times they have entered into forms, never enter again into the same forms nor shapes. Essentially it is a new life that appears upon the earth to-day. Essentially there is not one petal restored, not one rose leaf that is blossoming again, and even the old roots put forth new shoots of life, and if it is resurrection it is not a resurrection of anything that was, but it is a rebirth. If such is the lesson that matter can give, what must it have been when the quickening spirit of Christ swept into the old forms of the Hebrew church, into the stumbling and sleeping cities of Judaism, and in over the dry bones and barren doctrines of the priests of that day who had not the least form or pretense of being prophets; in and among those who reveled among the tombs and sepulchers of the charnel house of human life, of the physical tribulation and offerings of the living, blood-bowing service; what was it but the spirit of that invigorating life that declared all dead things to be dead, all past forms to be no longer living, even Abraham, Isaac and Jacob, if they were of God, were among the living and not among the dead.

And what was it that so stung the senseless, death-loving Jewish nation to persecute this man, save that he taught a resurrection which they could not understand, a spirit-life which they did not know, and revealed it in his own life? It would be like annihilation. If after all the winged persuasion of his love, after all the quivering pulses of his spiritual life poured in words that seemed to quiver and hang with heavenly dew, after the beatitudes of Olivet, the prayer which is immortal, after the wonderful words which gave to his disciples distinctly spiritual promises, and a message of comfort that could bear no other interpretation than that of the spirit, if after all this the Hebrew heaven could be material, and the physical Jerusalem be set up on the resurrection of the physical form of Jesus of Nazareth.

Not whatever Christians may say, whatever they may pronounce in reading the service or creed, whatever is authorized or canonized beneath the dome of St. Paul's or Westminster Abbey, or whatever the Vatican may give forth as authenticated word of mouth, there is not one true Christian in one thousand that can distinctly and truly say, in the life of Christ, "I believe in the resurrection of the body." It is from that physical resurrection as from that physical death, that all right-minded and spiritual intentioned people turn to the higher and diviner resurrection which Christ brought in his life; to that resurrection, which is the great secret of the kingdom of heaven, more to be known to all mankind in the perpetual renewal of life all around them. If the physical body of man is to be resurrected, then is the lily more to be envied than he; then are there pulsing, quivering wings of light that flutter among the trees that are now preparing to put forth their new life, more to be envied than he; the song bird in its nest, that waits for the new life that is to give new songs for the coming year; then are the stars, glinting and twinkling in space, that through all the ancient years have climbed up to their crowning heights, ever changing and renewing their life from the great to be fire of the sun's splendor to be more envied; then is every beast of the field, instinct with this nature that renews herself forever in new forms of existence, more to be envied than man; then is everything that can blot out its antiquity, its wrinkles, its age in the all-forgetting, all-absorbing changed nature, more to be envied than that immortality which first clothes itself with the dust and then it shakes the dust from its spirit when it again returns to the Father's house.

The scheme of human intellect, that which Paul's reason declared, has fastened upon mankind the physical resurrection of the body, the material paradise and a literal salvation cannot be coveted, and can no longer be maintained, in the spiritual light of Christ's teaching, any more than can the photograph of these lilies be mistaken for their fragrance and bloom. Come out of that dim light of the ancestral Hebrew morning which had not yet left the women of Galilee, come out from that appalling light which was more shadow than glory; when it flickered across that death that wastill upon them they did not attempt to know what the spiritual resurrection might mean.

The resurrection in Christ, when he says: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth shall never die." That resurrection is true or Christ means nothing. He could say it when speaking to Martha; to the beloved house of Lazarus, who was dead, he could say it without even his loved friends knowing of the truth that was enfolded in the spiritual meaning of his word. Not Jesus but Christ then spoke: not the Man of Nazareth, but the Man of Truth, who bore the only message that the world then could know of the real immortality, who was the impersonation of that resurrection and who, being that, could in his words, beyond all personality, have a right to say it.

But if you have great a truth and you only know it, even though it is a problem in Euclid, you would say: "Come this way and solve the problem; there is no other way." Euclid could say to all the clamoring mathematicians around him: "This is the light, this is the correct pathway, these are the accurate lines of measurement, these statements are true, I will show them to you."

In the moral principle when a messiah impersonates the truth, when the truth lives in him, is expressed in the life,

what else could he say? Because when one is called upon, does not one say to a child who wants comfort, "I am your comfort, come unto me and let me soothe your pain; I love you?" Who better than the father or the mother can say this and yet not with assumption? And when one loves another and that other one is in grief or pain, who shall declare the sacred privilege, "I am your comfort, I am your strength when the world abuses you; come to me when you are reviled for I will sustain you?" If human life may promise thus much, if the mother and the father may be a refuge for their children, if friendship is the great strong arm on which, faithful and well-tried, you may lean, why not that surpassing friend, that lovely Divine Love, that which beyond contradiction which revealed the one way of life? "Though he were dead, yet shall he live," dead to faith, dead to trust, dead to all external knowledge of truth, and though he were dead to the mind and thought of his friend, he is not for the living; he is dead to the spiritual state, yet shall he be your life, your consciousness, your strength, your presence, your love, by this surpassing truth. "And him that liveth and believeth in me shall never die." Who can deny knowing that truth? Death; who can experience either the fear or the love of death that is free, and if you reject the form of death which this salvation has offered we shall praise you a thousand times; but do not reject that sweet breath that comes, through bitter sweat, from the salt sea of human life, bearing even this day upon the lurid light of the morning the quivering pinions of that angel who has ruled the stone away from the sepulcher of your loved ones and declares that Christ is not dead, but risen!

THE NEW RESURRECTION.
(Impromptu poem; subject suggested by a member of the audience.)
In the earthly spring you will walk by
Of the buried blossoms and leaves of last year;
Not one of their beauties could nature save,
And every storm hath left a tear;
The earth is stained, and brown, and old;
Your friends are dead; they were slain by the cold.
But trembling and rustling among the
A faint touch of green piercing the
Something within your spirit believes
That life is still there, that it will re-
new
The buds and the blossoms that seemed to die;
They are not the same; but you and I
Remember when in childhood's gleam
We found the first flowers in the wood.
They were the same; yet they could not be;
Yet it was the same life, we understood,
Had renewed itself from out the gloom
And come to cheer us with wondrous new bloom.
You walk by the tomb of your dead some day;
You know that your dead will never return;
The dust and the ashes, and the earthy clay
Are all that there is in the sepulchered urn;
These are salt tears, and anguish, and bitter pain,
But you never can see their dear forms again;
But, is it possible? Out of the gloom
Of shadow, and want, and pain, and storm,
Something that comes into your heart's dead room;
A new breath that keeps your spirit warm.
Ah, is it you dear? you say to yourself,
It cannot be; you who were dead
And have come to me in this wonderful way
Silent, yet palpable, as you tread?
And the bursting heart opens with great joy;
You did not want the life just as it was,
But a better glory for love's employ,
And a higher knowledge of the heavenly law.
That life is re-born and liveth for aye
Not in the dust but in the sky.
The great world needs a savior to-day
Just as much as when Christ Jesus was here;
And the world would kill him and drive him away,
And there would be sorrow and mourning and fear;
But the Christ of the body and the Christ of the soul
Each reveal a rare new birth all their own.
One is the form with its present control,
The other leads unto the eternal throne,
And the world needs a new resurrection day
Each time that Truth's body is taken away.
So the body of Christ is buried to-day,
The world is a death-bismal sound;
Creeds and dogmas die, wither and slumber away;
Like the shriveling leaves on their burial ground;
And now where new buds are trembling forth,
Here the first spring flowers leap up to the light,
We know that in new guise this glad, new earth
Is re-born, resurrected, before men's sight,
And death and the sepulcher both pass away
In the glad, full light of Resurrection Day.

When the "fighting Bishop of Norwich," in 1383, stormed the town of Gravesend, he massacred the entire population.
Helvetius declared in his articles of war, that soldiers ought to be made to fear their own officers more than they do the enemy.
The Koran forbids true believers to destroy the vines, palm trees, fruit trees, corn and cattle, even of their worst enemies.

We are resurrected in Christ such time as the lightning shaft of truth plunders through and through the dead man or woman of earth and finds the living soul; we are resurrected in Christ such time as death is dethroned, and fear no longer possesses us; such time as the shadow of the senses, under the light of this all-pervading sun,

passes away, leaving the earth bright, and shining, and pure.
Viewed from the altar of that baptism and resurrection, oh, Christendom! ye are as dead as were Judas. There is as much need of a living Christ to-day, save that there are voices in the air, the quivering pulses of light glistering and shining above the earth, and the spiritual rebirth and the new resurrection of the world; but because there is a new life, because this truth has a new form, because these fires are again kindled that shall free the gold of man's spirit from the dross of creed and dogma, so is Christ deserted for the tombs and sepulchers of two thousand years ago. Aye, while a little babe was smiling upon its mother's knee, the flowers and lawns and priests were discussing the dead tenets of the Jewish church; while the living form of the spirit of truth is abroad upon the earth to-day, possibly in the lisping language of the child, in the golden hair that falls upon the brow, or in the words that fall from the lips of children, the doctrinaires are teaching the sepulchers that Paul declared, and forgetting the Mount of Transfiguration and the resurrection morning.

Ye have the dead in Adam, ye are born in Christ. All live in that truth; if you reject the name of Jesus a thousand times it will be truth that sets you free, and if you reject the form of death which this salvation has offered we shall praise you a thousand times; but do not reject that sweet breath that comes, through bitter sweat, from the salt sea of human life, bearing even this day upon the lurid light of the morning the quivering pinions of that angel who has ruled the stone away from the sepulcher of your loved ones and declares that Christ is not dead, but risen!

But because love is quenchless, and Jesus was love; because truth is undying, and Jesus taught the truth; because truth and love are the living Christ of to-day (veiled in any form whatever) with men and women whose lives are examples of truth; because God there was, and now is, and ever shall be, the God of all living souls; and because there can be no death in the kingdom of God, so does that resurrected spiritual life roll in and through the centuries.

Christendom like Judea must be aroused from its tomb-worshipping and death-worshipping to the living altar of Christ. Even as that temple which Jesus condemned, in the use which was made of it as the charnel-house, so is the temple of that false worship which makes the physical shrine of praise a physical altar of death, and physical resurrection the token of the immortality of Christ.

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THE UNKNOWN.

It Will Always Be More than the Known.

The Limitations of Knowledge.

Gen. W. H. Parsons, of Washington, a distinguished literary light, sends the following, by Rev. Charles G. Ames, of Boston. He thinks it worthy of a place in THE PROGRESSIVE THINKER, and says it is a true Spiritualist's sermon.

"We know in part."—I. Cor., 13:9.

The wonder is that we know anything at all. We wake into existence, and find ourselves alive. We look out, and find another world; as our being is fitted up and furnished with powers of thinking, feeling, willing, remembering, reasoning, loving, hoping, fearing, aspiring, and growing into an even richer life.

It is all a wonder and a joy; a joy that has three parts. There is so much to be known, and we know so little! Knowledge itself shows our imperfections and incompleteness; and knowledge comes so much more readily than wisdom. We soon grow aware that we are small creatures in a large place. We hardly find ourselves before we begin to feel lost and homeless, like the Hebrew poet of long ago, who sadly sang, "I am a stranger in the earth!" And do you know these lines of William Watson, the Englishman, whom some have thought worthy to wear the laurel after Tennyson:

"Strange the world around me lies,
Never yet familiar grown;
Still disturbs me with surprise,
Haunts me like a face half known."
"In this house with stony dome,
Floored with gem-like plains and seas,
Shall I never be at home,
Never wholly be at ease?"

But we do know in part. Ever the world comes forth from the invisible into the visible. Ever from the Chaos comes the Kosmos. Creation goes on before our eyes. Nature is full of orderly movements which even we can trace, of surprises which even we can appreciate, and of tendencies which even we can forecast.

We can detect and partly measure the tendency toward higher life, while death is but an incident. We can see that a thousand destructions do but lay the foundations of new creations. We can even detect the chaos in ourselves—a sign that we are not yet what we are born to become. We can see that what is meant for us must surely be ours; that we are heirs to an inheritance which will be ours in possession when we grow to it, as we have already grown to what we have and are.

Our aspirations run far ahead of our knowledge. With the eye of the mind, you see a picture which your hand cannot paint; you conceive a poem which you cannot write; your spirit strives to a harmony which you cannot execute. You say, like Mrs. Browning,
"With stammering lips and insufficient speech,
Strive I to deliver aright the music of my life."

But you cheer yourself with her husband's brave word,
"What I aspired to be,
And was not, comforts me."

Our possibilities are only known to us in part, but they stir us with unutterable longing and affect us like a prophecy of what we may yet become. Who can set a limit to the growth of human faculties? Who can measure the generosity of God?

Are there some things never to be known? I dare not say. The primeval ages of the globe seem sunken and lost in the oblivion of a million years. Yet when Mary Denton held in her hand a fossil fragment, there passed before her mind the vision of that ancient world, with its grotesque forms of life; and neither you nor I can deny any power that we can affirm, the reality of that vision. It seems well proven that Swedenborg, when in Germany, saw clearly the beginning, progress and close of a great conflagration in Stockholm, hundreds of miles away; but here again we need neither deny nor affirm. The presence of a marvelous penetrating power, hitherto unknown, in the rays of light, may be but a weak parable to illustrate the undiscovered and unused powers of the human mind. Phillips Brooks said that though he seemed to lack the musical faculty, he hoped yet to possess and enjoy it; for he believed that the germs of all belong to each. The least developed and most unlighted of us may yet become like Tennyson's poet who saw through:

"He saw through life and death, through life, good and ill;
He saw through his own soul.
The moral of the everlasting will,
An open scroll before him lay."

There are dark places in us; eyes that have not opened; nerves that never respond; wild, uncultivated traits of desert that may yet bud and blossom as the rose. Probably we all have silly seasons, lapses of memory, unreasonable spells, partial insanities and imbecilities. If we also have lucid intervals do not these represent our true selves? But even if we could acquire full-rounded completeness or symmetry of being, and uniform activity of every faculty, we should still be only as well-born infants; we should know but in part.

All the more real and constant is our need of Providence. All the more evident must our life be in the keeping of one who exercises toward us that wisdom and goodness which we lack, yet without which we could not live. "He knoweth our frame; He remembereth that we are dust." He neither expects nor expects too much of such creatures as He knows us to be. Little as we know, there must be an intelligence to which all is known.

There is no comfort or sanity except in trusting; no place but in believing. We must walk by faith, and not by sight. For always the unknown will be more than the known; and this must be as true of the highest and wisest angel as of the weakest and lowest child of

earth. Surely the matters of which we know least are not uncareful. The stars held their courses for ages before there was a true astronomy; human digestion went forward for ages before there was a science of physiology; the Father of mankind cared for him for ages before they called on his name. And are there not myriads of creatures, even more ignorant than mankind, who dwell in earth and air and sea, living and dying safely in the hollow of his hand?

Jesus has taught us that peace, order and gladness can come into human life, not through the intellect alone, any more than through the sense of ignorance, weakness, imperfection, limitation and sin, but through simple, childlike faith in the fatherly God. So long as men crouch and tremble in fear, religion is only a panic in their faculties, a confusion of thought, a paralysis of affection and a disease of the will.

The man whose prayer is merely a cry of helpless alarm can only put his head in a cloud and feel his own foolishness, without being cheered or supported by the confident confidence in the all-embracing Goodness. This describes much that has passed for religion. It has been blind and irrational. At the best, it is like the feeling which children have when they are alone in the dark, and when imagination is filled with vague pictures of bogies and horrid creatures that frighten and clutch and tear.

Can "goodness" be good and happy? Yes; else there could be no goodness or happiness; for all men are ignorant; and none realize it so deeply as those who are most wise. If we ever become truly wise, and if we ever find a restful state of goodness and happiness, it will not be through mere knowings, but because we enter the kingdom as little children.

Ah! weary, if only we could take time to study the problems of existence and find their answers! But we need not wait for that; the little child trusts to the warm arms, and is already in peace and safety.

Now we but know in part and see in part. "We now see through a glass darkly;" then when returned to those gone before, we shall "see face to face."

MRS. ADA FOYE.
She Is Appreciated by All Who Know Her.

The meeting at 3120 Forest avenue, Chicago, has such a pronounced character that it deserves more than passing mention. Mrs. Ada Foye, who has been its pastor for nearly two years, still facilitates, and her work is a marvel. I have attended several of her meetings, and in her test, giving have yet to witness the first failure.

They have meetings every Sunday afternoon and evening, and it is safe to say there is not an instance when she does not land one or more new converts. For raising recruits, Mrs. Foye is high on the list. She swells the volume of the ranks. It is a continuous river. The afternoon is a general conference, when excellent mediums and speakers are always present. Also Mrs. Foye makes a short talk, closing the conference with her tests. In the evening she occupies all the time, in the first half with lecturing and answering questions, and the last half with tests. Her answers to questions are clear and free from mystery, and the lectures are entertainingly solid and practical. The afternoon meetings are large; the evening meetings are crowded. Chicago will be fortunate if she keeps Mrs. Foye permanently, as she has done Mrs. Richmond.

Miss Laugel leads at the instrument, and she is a musical host.
Chicago, Ill. E. W. BALDWIN.

Seeking the Light.

TO THE EDITOR:—There are many, even among Spiritualists, who do not think that unlighted spirits come back to the earth plane to get into the light, but here in Topeka we have had the fact emphasized by one of our local mediums, which I wish to give, thinking it important evidence.
At a circle held at the home of Henry Lowe, an unlighted spirit came who called herself Sister Sarah, and who said she was one of those unfortunate beings, a nun. The organism she tried to control was that of Mrs. C. H. Goodwin, who is a splendid trance medium, and all of you who know anything of mediumship can realize the terrors in store for one who is used by such a spirit, and to those who do not I will say it is like an untamed child strutting on a piano.

At this session the spirit came and we talked to her until she realized that to let go of priestcraft was the only way to progress, and now comes the test part of this.
In about two weeks Mrs. Jennie Darrell, a materializing medium, came here, and at a sitting given at Mr. Lowe's, at which were present Judge and Mrs. Clark, Mr. and Mrs. Lowe, Mr. and Mrs. Goodwin and many others, a spirit materialized and called for Mrs. Goodwin to come to the cabinet. On her doing so the spirit said: "I am Sister Sarah, whom you helped into the light, and I am O. S. O. happy, and I give you my blessing." Then she materialized a lace veil of cobwebby fineness, which she threw over her. Now, all present saw this. Mrs. Darrell knew nothing of the former sitting. Thus it, to us, was conclusive evidence, that we can help those who have passed into the other room out of darkness into light.
LULU D. MCCREERY.
Topeka, Kansas.

There are hopes the bloom of whose beauty would be spoiled by the trammels of description; too lovely, too delicate, too sacred for words, they should be known only through the sympathy of hearts.—Dickens.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm.—Colton.

as complete a digest as possible. The compilation has been copyrighted by the writer, for the purpose of issuing it to those who may be obtained by the medium.

Those who are in the habit of thinking that the angel world will protect the mediums are invited to examine carefully the statements made in this report, and give a solution of the problem.

ity among our mediums and teachers than many of them have exhibited in the past. The "Training School," which is to be opened in the spring, at Mantua, O., was endorsed in a resolution as "a step in the right direction." Of course, it is only a step—a forty-five days' school, even though it is followed by a Chautauqua, or course of study and

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By M. L. Sherman and Wm. F. Lyon. A book replete with Spiritual truths. Price \$1.00.

thought moved by the electric power and responding to the will. The needs of the body are satisfied through this force, corresponding to the animal, which often lives for its own gratification, without the least idea of anything beyond.

Such being the case, the first inquirers into the operation of spirit forces selected their mediums from those coming under their observation with more of the fluid of so-called animal magnetism than the rest. These brains were elastic, impressible, from being more charged with magnetic life than others showing but little. Charged as they were with the electric fluid as well, the magnetizers in this sphere, by throwing their own magnetic principle upon, and blending the two, were enabled, by their will-power placed firmly on both, to direct the current of electricity from the medium on earth to any point they wished.

Table-tipping, the movement of bodies in the air, the lifting of heavy bodies, as well as sounds, were the result of this mode of operations. The next experiment upon the brain was the action of the spirit mind upon one in the body, as before explained, with the plastic brain already spoken of. Unconscious trances have been produced, the subject giving forth in speech ideas which he or she were unconscious of possessing, as well as speaking in unknown tongues, at least unknown to the subject, diseases diagnosed, prescriptions given for cure, more satisfactory perhaps to those who derived benefit from them than to those who were too skeptical to try and were in faith wanting. In this case the magnetizer in the second sphere is a physician on earth or aided by one who was.

Indian spirits are thought to have great power in this way, and have been called upon to assist the operating medium, his animal magnetism bringing more positive forces to bear and enabling the clairvoyant medium on earth to perceive the true physical conditions of the person under examination. This theory may or may not be true. Nevertheless the uneducated or natural brain of the human being, in the first stages of his conscious existence, draws its life or subsistence chiefly from nature around it, and the natural clairvoyant vision, so seldom established with the highly intellectual, is in native force with the wild man, who calls into use all the strength of his natural faculties rather than the intellectual or spiritual sensitive, who looks from nature up to nature's God in a different sense from that recognized for them by the poet from whom we have just quoted. Thus the natural clairvoyance of the Indian, added to that of the clairvoyant trance medium, makes a strong battery for observation of the interior of human beings, as well as seekers for information in other natural conditions. Magnetic attraction assists the clairvoyance in either sphere.

[To be continued.]

METHODISM RENOUNCED.

Rev. Meyers, of Schuyler, Neb., Rejects the Church's Tenets.

The Rev. H. C. Meyers, of Schuyler, Neb., long accounted one of the ablest ministers of the Methodist Episcopal Church in Nebraska, has withdrawn from the organization and organized an independent church. The reasons for his move he gives in the following letter to his presiding elder:

"I can no longer subject my thinking to the thoughts of a few sectarian bosses who thought their thoughts a hundred years ago. My motto is: 'Reason is the lamp in the light of which every man must walk for himself.' The world has outgrown the sectarian thinking of centuries past, and is now moving in the progressive light of reason's lamp in the present day.

"The Dantean hell of ages past, the pit from which fire and smoke ascended, is a hell no longer thinkable to men and women of to-day; to preach into this hell men who do not bow to the creed of the church is as unreasonable as the mind that pictures it.

"Who made thinkers of a hundred years ago infallible? Did God? Is the creed of the church an infallible rule? If it is, all the world must come to this rule, and all other churches aside from the Methodist are laboring under an illusion. But, says the zealous advocate of church creeds, Methodism numbers millions. So did the Roman government, but the Roman empire played its last act and stepped off the stage.

"As standing water stagnates and produces living organisms, so churches refusing to move forward must die, and from their effete bodies will arise new and living organisms instinct with the breath of a broader and clearer life.

"Men are not all on their way to the bottomless pit who refuse to bow to the creeds composed by a few claimers of infallibility. Is Abraham Lincoln in the bottomless pit? Where are the greatest men this nation ever saw? Was General Grant ever on the record of the Methodist Church? Were Clay and Sumner and Webster? Think on these things and think well, for the day of opportunity is passing by."

Schuyler, Neb.

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WRITING WITHOUT DIRECTIONAL VOLITION. AUTOMATIC WRITING.

Considered by B. F. Underwood.

WRITING WITHOUT DIRECTIONAL VOLITION—THE INTELLIGENCE—RIBOT—DR. E. VON HARTMANN—SUBCONSCIOUS SELF—JOEL TIFFANY WROTE AUTOMATICALLY.

The phenomenon called "automatic writing" has, until recently, been ignored by men of science. People generally knew nothing about it.

For a long time they who condescended to notice the phenomenon at all associated it with deception and fraud. Orthodox theologians and ultra-materialists have been equally disinclined to give consideration to the subject; deception or the Devil has been the most common explanation.

Men and women who have found their hands writing words and sentences without their own volition have been afraid to make known their experience, since, for them, the result most likely would be suspicion, distrust and ridicule. In consequence, even now there are many persons having experience in automatic writing who avoid reference to it, except among intimate friends. In the churches and outside are automatic writers, who know that the phenomenon is genuine, and would be glad to see serious attempts made to explain it.

What are some of the facts?

It is certain that the writing is produced without directive volition or muscular exertion, or conscious effort of any kind, either in the composition or in the movement of the pen. In some cases the writing is best when the medium's attention is diverted from what is going on by conversation, reading a book, or by some other exercise of the normal mental powers. The medium may watch the writing as the words and sentences are formed with the interest and curiosity of a spectator, unable to anticipate what is coming and unable to influence the thought and style. The handwriting may vary greatly, and be entirely unlike that of the writer. The ideas presented may be at variance with those of the writer, who may contradict and criticize, only to be answered, and perhaps reproved, through the hand that mechanically does the writing. The writing often goes on with a rapidity quite beyond the writer's power by conscious effort. The intelligence sometimes seems to be inferior to that of the writer, but often in thought, in the statement of facts, and in the use of language, the intelligence that directs the pen evinces marked superiority over the writer. It is not uncommon for the writing to contain evidence of knowledge that the writer could not have obtained, and knowledge not in the possession of any persons present during the writing.

Ribot, the French physiological psychologist, and others of the school, think that certain states of consciousness, by reason of alienation, may come to be regarded by the ego as a part of itself, but as a distinct, separate, independent existence.

Then there are two egos in the same individual!

Dr. E. Von Hartmann supposes a hidden consciousness, somnambulic in its nature, that exists throughout the normal life of the subject, and possesses of the power of reading thought, that may see the entire past and present of another's life, a consciousness that at times is clairvoyant, and brings the subject into relation with Absolute Being, enabling him to know whatever is or has been. This seems to be, though an ingenious hypothesis, rather fanciful. At the same time there is no reason to think that every personal consciousness is a closed individuality, insulated from all other individualities. Possibly intelligences interpenetrate one another; indeed, the facts of telepathy and clairvoyance would seem to show that such is the case.

One of the theories advanced to account for automatic writing and kindred phenomena is that of a subconscious self, that does the thinking and writing without coming into the ordinary conscious life. Without denying dual, or even triple, or, in some cases, quadruple and even sextuple, consciousness, these pathological phenomena do not seem to be properly classifiable with the conditions of automatic writing.

I will repeat here questions which I propounded in a magazine article a few years ago:

"If these messages that purport to come from extra-mundane minds are actually expressions of the subconscious or secondary self, why does the intelligence represent itself at different times as different spirits of varying degrees of intelligence and moral character?"

"Why does it control the hand and write messages, and ascribe them to hundreds of persons, distinguished or undistinguished, who are dead? Why does it thus intentionally or unwittingly deceive the principal self?"

"If it possesses sanity, knowledge, discrimination and judgment necessary to write intelligently, to discuss philosophical questions, compose verses, give detailed circumstantial statements respecting events and scenes, should it not be able to distinguish between the mundane state of being and another, real or imagined, which is supramundane, between itself and other personalities?"

"If the lower self has the power to make these distinctions, why does its writing purport to be directed by dis-

cernate spirits unless it actually is so directed?"

"Why is this lower self thus untruthful and given to deception, when the upper self is, as to veracity and trustworthiness, beyond suspicion?"

"If the subconscious self really imagines that it is at different times all of the personalities it claims to be, that its thoughts and feelings, and its expressions of them, are those of persons as unlike in intellect as an Emerson and an American Indian, how shall we reconcile this fact with the average intelligence and reasoning power exhibited in the communications that are given?"

"If the subconscious self is half asleep, dreaming, or undisciplined in thought, or if, from any other cause, it is subject to illusions or hallucinations, still remains unanswered the question, How can thoughtful, discriminating statements and reasoned thought come from such a mental source?"

There are many persons, whose character and bona-fides are beyond doubt, who are moved to write, as it seems to them, by an entirely spontaneous intelligence, and it is not surprising that so many who are acquainted with this phenomenon believe that the thought comes from, and that the writing is directed by, spirits, for the handwriting, the variety and style of composition, the views advanced, statements sometimes made showing knowledge supernaturally acquired, or, at least, forming no part of the conscious knowledge of the medium or others present, the general agreement in the description of spirit-life, and the persistence with which the controlling intelligence declares that the messages are from spirits, combine to strengthen the conviction.

Automatic writing is not rare, but, as said above, those who possess the power generally conceal the fact. Among those who thus write are persons of more than usual intellectual ability. The late Joel Tiffany, author of standard works on law, an inventive genius, wrote thousands of pages automatically on moral, religious and philosophical subjects. I know a Unitarian minister whose sermons are written by his hand in the same way, and a lady whose poetry, published in this country, and of fine quality, is all written without effort or volition on her part. Camille Flammarion, in the early part of his life, wrote in this way. He thus describes automatic writing: "One rests one's hand motionless, but docile, on the sheet of paper, and then writes. After a little while, the hand begins to form letters, words and phrases. One does not create these sentences, as in a normal state, but waits for them to produce themselves."

I am satisfied that automatic writing and kindred phenomena, such as are described by Allen Kardec, in his work on mediumship, and such as have been observed by many, have been important factors in the world's religious history. Men have written, moved, as they believed, by the Holy Ghost, inspired by supernatural wisdom, and the words thus written have been regarded as revelations from God. Those whose hands have written or whose lips have uttered words of wisdom, without their conscious effort, have been in many cases looked upon as seers and prophets and the chosen representatives of God to teach religious truth to the world.

The fact that automatic writing has been for a long, long time, and in various countries, a matter of human experience, and the general ignorance of scientific men as to the existence of the phenomenon, suggests how much there may be uninvestigated within the proper domain of scientific investigators. Some years ago Dr. Robert Hare and Professor Crookes tried to gain for these subjects the attention of men of science, but they were not ready to treat them with even ordinary intellectual hospitality. Of late, Professor Oliver J. Lodge, of University College, Liverpool; Professor Charles Richet, of Paris; Professor Cesar Lombroso, of Turin, and many other men eminent in science, have made the phenomena a subject of careful investigation. They agree that they have witnessed and verified occurrences which science has ignored, and of which they see no explanation by any of the at present recognized forces of science.

B. F. UNDERWOOD.

CLIMBING.

Climbing, upward climbing every day. Upward, though I sometimes lose the way.

Up the unseen stairway do I climb. Though the steps seem steeper, straight the line.

Leading on and ever, nearer still. To the upland freedom of God's will. Loosened are the fetters and the chains. Binding spirits to the earth-bound plains.

Loosened is the weariness—the woe Of the conflicts raging down below. Almost can I catch the glimpses grand Of the glory of the upper land.

Almost can I hear the welcome sweet From the lips of loved ones I shall meet. All the truths I long to learn and know, They are waiting for me, till I go. Climbing through the thoughts that weigh me down,

I will leave them, I will wear the crown. Though I grope through darkness, still I climb. Still I'll claim my heritage divine.

Climbing, upward climbing, every day—Years may pass—I still shall seek the way! ELZA DARE.

Oak Park, Ill.

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PERSONNEL OF THE LATE NATIONAL CONVENTION.

Echoes of the Meeting.

One feature of the recent Spiritualist Convention, which closed its successful sessions at Washington on the 23d inst., that of the personnel of some of the more active participants, is apt to go unwritten, and as the subject is doubtless one of no little interest to the general reader, especially to non-attendants, we here submit the salient points touching several of the leaders as they impressed one of our on-looking representatives:

Firstly, by virtue of his position, must be mentioned Mr. Barrett, the president. He is a young man, tall, slender, pale-faced, fair-complexioned, with dark hair and eyes. His sincerity, earnestness and intelligence are transparent to every observer. Justly, no one could count more friends in the convention than he could. As a presiding officer he is almost an ideal chairman—the fact of his physical weakness (which is hoped does not affect his moral vertebrae) being his only drawback. Heaven grant him health, strength and long life, for his usefulness in the cause that so enlists his sympathies is a foregone conclusion. He has the necessary tact, impartiality and judicial spirit to cleverly preside over the deliberations of public assemblies, as he is alert, prompt, knowing, despatching the mixed business of a convention in good form.

For quiet yet effective work, for the right word at the right moment, for the golden presentation of any controverted point, for clearness of elucidation touching every conceivable subject, no one could possibly surpass, if they could successfully equal, Mrs. Richmond. She is so admirably balanced, self-poised and wise, that it is always a satisfaction to hear her, and no voice commanded more attention, or was more welcomed by the convention, than was hers. But she is so well known to Spiritualists the wide world over that it is wholly superfluous to speak of her here at length. The convention acted as wisely as unanimously in re-electing her vice-president, for her services are invaluable.

Hon. L. V. Moulton, of Michigan, is not so well known in the East as he is throughout the West, but a stronger man mentally was not present at the convention. It is sorrowful that his health, too, like that of Brother Barrett's, is not what his friends could wish it. Private business matters demanding his attention, he felt constrained to yield up his trusteeship, but the convention would not consent. His judgment, legal knowledge, fluent speech and comprehensive mind, are what the N. S. A. particularly require, and could not well get along without. The part he took in the convention, mostly of committee work, was appreciated for its solid character.

The president of the Massachusetts State Association, Dr. George A. Fuller, by his modest demeanor, his conscientious labors in committee meetings, by his timely and effective speeches before the convention, have brought him so prominently and favorably before the delegates that he was re-elected on the board of trustees. It was a wise choice, and all felt pleased at this result.

The public tests, through Mrs. Whitney, Mrs. Waite, Mrs. Prior, Miss Gaul and Mr. Altemas respectively, were mostly of a very satisfactory character.

The New England delegation were pleasantly distinguished for their numerical strength, their timely services and gracious, good works. They proved a rallying center. Throughout the discussions relating to business, to organization, to lyceum matters, the raising of money, protection to mediums, amendments to the constitution, etc., there prevailed notable unanimity and harmony of action. If any slumbering embers existed, they fortunately were not fanned into a flame. This, for a Spiritualist convention, denotes wisdom. Many a bright thought, big with meaning, often thrilling in its effect and practical for good, was uttered by a score of separate voices, some familiar, others new to the convention.

The Address of Welcome was fittingly and happily extended by Mr. George A. Bacon, of Washington, D. C., and eloquently responded to by Mrs. Richmond. These addresses seemed to give a cue to the subsequent proceedings.

The several evening addresses, made from the regular corps of lecturers, proved generally acceptable, most of them being of a practical character. Among these are to be mentioned Hon. J. S. P. Putnam, Mrs. Clara Field Conant, Moses Hull, Mrs. A. M. Glading, Mrs. Abbie E. Sheets, W. J. Colville, Dr. George A. Fuller, Mrs. Ida P. Whitlock, and one or two others whose names are not recalled. The furnished music, vocal and instrumental, proved a pleasing contribution to the convention and was duly appreciated.

The conscientious loyalty of the delegates to the duties incident to the convention prevented most of the members from visiting the many places of public interest at the seat of the National Government, an item greatly to their credit. The securing quarters at the Ebbitt House, at greatly reduced rates, was a clever bit of business.

All but three of the old board of officers, and these did not care to serve any longer, were re-elected.

The N. S. A. proceeds on its voyage under favorable auspices.

INDEPENDENT.

HUMAN HEARTBEATS SEEN. Successful Experiments with the X Ray at Ann Arbor.

POWERFUL LIGHT MAKES MOVEMENTS OF THE BONES VISIBLE—MUCH BETTER RESULTS ARE OBTAINED THAN BY THE PHOTOGRAPH—ARRANGEMENTS MAKING SO LARGE AUDIENCES CAN SEE THE PICTURES.

Some remarkable experiments have been conducted at the physical laboratory of Michigan University lately. Professor H. S. Carhart had charge of the experiments and was assisted by Dean V. C. Vaughan, of the medical department, and Drs. W. J. Herdman and F. G. Novy. By means of skillfully contrived apparatus these gentlemen and a few invited guests were able to see the heart pulsations of a living man and watch the play of the bones in various parts of the body when in motion. It was a marvelous sight, and one that inspired the less scientific beholders with profound awe. When the guests entered the room in which the experiments were to be tried, there was nothing in sight but a lot of familiar electrical apparatus. A new induction coil stood on a table. Four cells of a storage battery stood under the table. A resistance coil stood alongside. A few scraps of insulated wire, a pair of Crookes tubes and a curious looking box completed the equipment. It was soon explained that this box was the important element in the experiment. The spectator was to glue his eyes to the opening at the small end and look hard at the black pasteboard in front of him. The room was then darkened and the battery turned on, a new Crookes tube of great power being put in the circuit. As soon as the box was turned toward the tube the inky darkness of the interior of the box disappeared and the black pasteboard became grayish white, like a pane of ground glass.

LIGHT OF GREAT POWER. Professor Carhart then thrust his hand between the tubes, now brilliant with the peculiar greenish phosphorescent light that accompanies the production of the X rays, and every bone became distinctly visible on the pasteboard screen, surrounded by a cloudy outline showing the limits of the fleshy covering. The X ray photograph is shadowy, vague and unsatisfactory compared to the results obtained in this new manner. The thinnest gauze more obscures an object to the eye in sunlight than did the covering of skin and muscle obscure the bones in Professor Carhart's hand. Then his wrist was put in, and his arm to the shoulder. The wrist was turned, the elbow flexed and straightened, and the arm twisted back and forth. It was like watching a skeleton in a slight haze mysteriously endowed with the power of self-motion. The clothing was no hindrance to the vision, the rays passing through clothing as readily as the naked flesh.

Then Dr. Novy tried a few objects in the field, and finally sat before the tube and allowed the spectators to count his ribs, examine the condition of the sternum and clavicle, and suddenly it was discovered that the heart was visible, and that its pulsations could be watched and counted. The heart was misty in outline, not distinct like the bones, but there it was, moving regularly, and the spectator counted its pulsations, while Dr. Herdman stood with his finger on Dr. Novy's pulse to verify the counting and make sure it was not the flickering of the light that misled the eye. The inside of the screen to the curious box was covered with a layer of tungstate of calcium, by means of which layer the X rays were transferred into rays of light that affect the eye, thus making the X ray visible. An effort will be made after a while to fix a large screen in a doorway, so that all of a large audience in a dark room can see the pictures simultaneously, the room supplanting the box. In this way the whole skeleton of a man may perhaps be shown at once and at the same time walking about.

Ann Arbor, Mich.

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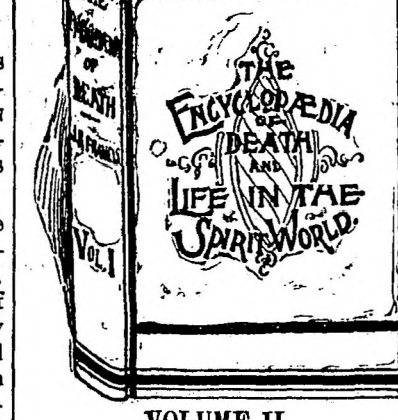
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