

THE PROGRESSIVE THINKER.

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

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BIBLE PROPHECIES.

The Second Coming of Christ.

The Christian Church as a whole, and that branch of it known as Second Adventists in particular, has looked forward for many years to the coming again of Christ, the so-called end of the world, the resurrection of the dead and final day of judgment, because the Bible prophecies to the effect that these remarkable events would surely come to pass in "the latter days" of man's evolution, and of the world as well.

It is said "the latter killeth, but the spirit maketh alive," and the prevailing idea as to how these astounding results were to be accomplished, has been from a literal and material standpoint rather than a spiritual one.

It seems hardly creditable that any intelligent and well informed person should think to see a visible and living Christ, or divine messenger, coming down from heaven "in clouds of great glory," so much as he would that he should be raised up from earthly parents, educated, unfolded and trained for his special line of work; and yet such has been the case with the church in its outlook for the re-appearing of the Master.

Or that a world still largely unbalanced, inharmonious, with extremes of good and evil, extremes of social conditions and differences of belief regarding the same Scriptural facts and teachings, should be brought to a literal end while in an unfinished state, so much as he would that the past age or former state of things social and religious should pass away and be known no more.

Or again, that the resurrection of the so-called dead be accomplished by means of a literal rising up from the grave of those bodies long since mouldered away until but the bones were left, in place of that rational, scientific and spiritual resurrection vouchsafed through the open door of modern Spiritualism and its media.

Or, finally, that judgment day should come with "the heavens rolled away as a scroll," disclosing to view Christ seated upon the throne to judge the quick and the dead, so much as he would to look over the social and religious field and see both society and the church judged, enlightened and reformed by radical and spiritual truth adapted to the present age.

Thus we are enabled to see that while we set aside the old literal and materialistic view of these remarkable Bible prophecies, yet from a modern spiritual interpretation they are actually true, and that the teachings and hopes of a great church of Christ are fully and satisfactorily substantiated.

Mind, I speak now only of the general judgment of church and state up to the present time at which I write these lines. What special judgments or mandates may come from God or Christ when the work now going on is further advanced, I know not, and may say with Jesus of old, "none but the Father knoweth."

Those who are anxiously looking for the fulfillment of the second coming of Christ, and have watched and studied the signs of the times, feel the appointed time is at hand.

They see in wars and rumors of wars, floods, famines, pestilence, the falling away from the faith of many, the struggle between labor and capital, the spirit of anti-Christ in the hearts of men, as many who cry throughout our country, "Lo, here; Lo, there, I am the Christ," so many signs that tell them the hour is at hand.

But that Jesus should come again through a prepared organism after the manner of mediums, and that the understanding, has been farther from their thoughts; and yet it is the only reasonable way to view the event as possible of realization from the standpoint of modern spiritual thought and fact.

The dawn of the reconstruction of society and the establishment of celestial government on earth is already near; the great social, political and spiritual movements that are ushering in the new dispensation have prepared the field for Christ's second coming in a personal sense, and for the Truth as well. He has to give a waiting world.

Different individuals have posed as modern latter day Christs, who have each accompanied their claims by giving the question practically of the manner of Christ's re-appearing, and are still active in work with the exception of the late Francis Schläpfer.

If mediumship is the key by which to understand the manner of Christ's coming again to earth, then Spiritualism as a modern movement joining the two worlds mundane and spiritual, is the place to look for that coming and not in the ranks of the regular or orthodox church. For it is nearest the early primitive church with its actual spiritual facts and teachings; and any movement extant, and consequently the most fitting and natural place for the realization of the event.

So that when the medium, Miss Matina Strafford, claims that she is Christ's medium and controlled by the Master, she has placed herself side by side with those already in the field, with the exception that she makes no claim of mediumship for herself.

Therefore we are left to judge in the matter according to the evidence offered, and she with the others must stand or fall in proportion to the amount of truth vouchsafed through her instrumentality, and the power and recognition given her from on high.

The followers of the Jewish church, while never having accepted Jesus as their true Messiah, yet look for the coming of one who will prove himself to be so; and if the particular claimant among all these modern messengers of God and Truth, who shall make good his or her claim to this high calling outside the Jewish faith, becomes recognized as the true and scientific Christ, then he or she will rightly and reasonably be the guide, teacher and exemplar of both Christian and Jew alike.

This is an age in which history is re-

SPLIT EGGS, AGAIN.

An Earnest Student Seeks Light.

The proper spelling of the plural of ego in English is egos, just as the plural of dodo is dodos, and of hobo, hoboes.

In my brief strictures on Mr. Darwin's theory, in The Progressive Thinker of June 15, I suggested the possibility of becoming united to another fraction of my mortal self, split off at birth, thus transforming my present ego into a Jekyll and Hyde personality in the realm of the Great Potencies. "Splitting" perhaps I'm a bit complicated if one or more of my natal fractions should be of the opposite sex?

I wish now to add that before the advent of Spiritualism I studied Swedenborg, and was much interested in his doctrine of angelic duality. He declared that the perfect angel was male and female conjoined, and said that he had seen in heaven Abraham's wife, Sarah, peeping out of her husband's angelic body.

Several years ago I wrote to Hudson Tuttle on the subject and he answered me in The Progressive Thinker. He disputed Swedenborg's doctrine of "Conjugal Love" in the next life, and gave plausible reasons against it. If Mr. Darwin does not answer my question on "Splitting," perhaps Mr. Tuttle can give us the light of his psychic knowledge on the question, which is a novel one, originated by Mr. Darwin, and not devoid of interest to us all.

peating itself in manifold ways. Similar spiritual teachings and phenomena are given to-day through inspiration and spiritual control as in the time of Jesus and the disciples, but upon a larger and embracing scale; so if the student comes again in a general or universal sense through many teachers and many movements both great and small.

Some claim that the term Christ has reference simply to universal truth, but I prefer to look upon the word as meaning a special God-ordained exponent of that truth—who has come up through years of trial, discipline, education, experience and unfoldment to fit him or her for the work.

Whether such a one is to be the expression of one mind or many—of Jesus as a high raised angel of light, love and wisdom, or of a congress of the wise ones of the higher or celestial world—I know not as yet for a certainty; but this much I do know, that Bible prophecy in the inspired words of Jesus as Master and Teacher in the early dawn of Christianity, clearly points to his personal coming again in the latter days of the world's evolution socially and religiously. For does he not say, "Let not your heart be troubled. Ye believe in God, believe also in me. For in my Father's house are many mansions. I go to prepare a place for you; and if I go to prepare a place for you, I will come again that where I am there ye may be also."

This is certainly a plain and straightforward statement—a personal one though 2000 years have elapsed since then—and not merely the promise of the coming again of Truth in a general sense merely.

We are but watchers on the house tops, however, whether simply watchers as such or instruments for the promised coming, and must bide the fulness of God's time if we would know the truth, the whole truth, and nothing but the truth.

The Swedenborgian church feels that in Spiritualism we have no mediums, prophets, seers or inspired men or women equal to those recorded in the sacred Book of Books, and so rests satisfied with them and with the idea that the spiritual sense of the Word, as given through their Swedish seer Emanuel Swedenborg, constitutes the second coming of Christ. The Shakers as cellmate communal body having had spiritual communications long before the dawn of our movement through the Fox sisters, claim to represent the event through the person of Ann Lee, the founder of the sect. Others, as individuals, believe in the unfolding of the Christ's spiritual principle in mankind to-day constitutes the only coming again of Christ, i. e., the spiritual regeneration of the race.

But while all these have their true place in the economy of God's plan and the religious growth of the past age, yet they have been but as stepping stones, to present day revelations to come.

Woman has her place side by side with man to-day. As of old, she has her part to play in the religious developments of the new age; and the fact that she who conducts these Christ meetings as the pioneer of such a gathering in this great metropolitan city of the new world is a woman, has a significance of its own, as well as the fact that she is Jewish birth.

Without wishing to detract in the least from her work as an instrument of the higher powers, I have presented the truth to you as it has been given me to perceive it and thank her for the privilege of publicly expressing this general view of the subject under consideration, and will now close with these lines:

"Truth wears no mask; bows at no human shrine; seeks neither place nor applause; she only asks a hearing."

WM. J. CUSHING.

Brooklyn, N. Y.

The morning of life is like the dawn of the day, full of purity, of imagery and harmony.—Chateaubriand.

CALIFORNIA.

Escondido Camp-Meeting.

I returned home on Monday, August 5, from the best camp-meeting, in some respects, that I ever attended. The workers were comparatively few and the attendance moderate, but proportionately we feel that great good was done. Harmony prevailed throughout, and a powerful spiritual influence was noticeably present. Harmony Grove (in this case it was certainly well-named) is situated in a fine canyon in San Diego county, Cal., and about three and a half miles from the picturesque little town of Escondido, which lies about twenty miles from the Pacific Ocean. The canyon in which Harmony Grove is situated is headed so that the ocean breezes find their way through it, bringing refreshing and invigorating breath to cool and vivify the atmosphere. The grounds lie on a sufficiently level bench to give plenty of space to campers. A grove of fine large oaks furnishes shade and, picturesque, with a surrounding escarpment of hills lends a sheltered and secluded effect, at the same time adding grandeur to the outlook. Wild birds cut by a picturesque Indian race, and a medium once being taken to the spot and soothed the world-troubled people with their suggestions of peace and enjoyment. A windmill pumps water from a well, and pipes distribute it over the grounds. A cottage built by Mrs. Dodge, of San Diego, gives a homelike feeling, and a rostrum and seats constitute the bulk of the improvement so far made. But the place is capable of being made into a perfect bower of beauty.

The grounds were obtained by a lease of fifty years from Mr. Nulton, now of San Diego, but formerly living in the near vicinity. The first suggestion of the camp, I was told, came from Spirit Carrie Miller (well-known in connection with the Carrie Miller Circle from which emanated many messages published in The Progressive Thinker) through the mediumship of Mary Nulton, daughter of the owner of the grounds.

Indian spirits there were in plenty on the grounds, and we were told that a tribe formerly inhabited the canyon. Away up on the top of one of the high hills skirting the canyon, we were told, there are hieroglyphs on the rocks, cut by a prehistoric Indian race, and a medium once being taken to the spot and soothed the world-troubled people with their suggestions of peace and enjoyment. A windmill pumps water from a well, and pipes distribute it over the grounds. A cottage built by Mrs. Dodge, of San Diego, gives a homelike feeling, and a rostrum and seats constitute the bulk of the improvement so far made. But the place is capable of being made into a perfect bower of beauty.

A few weeks later another lady called at Mrs. Smith's home to order a bonnet. She, too, was a woman of Mrs. M., and said that she had only recently moved to Dublin. There was a decided resemblance between the former customer of that same name and her last, and yet the last had something about her that puzzled Mrs. Smith and made her doubtful of the identity. Finally Mrs. Smith became satisfied that it was the same woman, and remarked that the bonnet ordered some weeks preceding was ready for her.

The customer was greatly surprised. "You must be mistaken," she remarked to Mrs. Smith. "I am a stranger in the town and have not only not ordered any bonnet of you, but have never been in your place before."

Mrs. Smith looked at the woman and was puzzled. She looked like her former customer, and yet there was something about her that did not appear the same. Mrs. Smith finally became convinced that she had made a mistake, and this led her to tell her customer all about her previous visitor. Mrs. M., in her turn, asked Mrs. Smith to describe her former customer. When the latter had done so Mrs. M. said:

"You have described my dear sister. She was older than I, and we married twin brothers."

Mrs. M. then told Mrs. Smith that her sister had died at Indianapolis in September, 1900, and was buried in the cemetery in the west part of Dublin. Mrs. M. is 65 years old, while her sister, had she lived, would have been 70. She is not a Spiritualist, but is satisfied that it was her sister that called on Mrs. Smith and ordered a hat. The bonnet that was ordered, a small black Tuscan straw, prettily trimmed with black chiffon, is still in Mrs. Smith's possession, and she does not expect it to be called for.

"And I'm not going to sell it either," she says. "It's the first bonnet I ever had ordered by a spirit, or that I ever heard of one ordering, and I'm going to keep it just as a specimen of the taste of spirits in millinery."—Chicago Inter Ocean.

comes from the spirit world in connection with whatever pertains to the good of humanity, and especially in the propagation of the truths of the Spiritualistic philosophy.

ELLA WILSON MARCHANT.

San Bernardino, Cal.

Wonegan Camp, Wis.

The first edition of programs was so soon exhausted that a second edition was printed. From accounts the state is blazing with enthusiasm for the camp. There seems assurance of a large attendance.

Wisconsin is commencing in renewed earnest "to boom" Spiritualism. The camp-ground is in a romantic spot, it comprises plenty of acres for a starter, and an excellent thing about it is, it's paid for. Considering that this is the first year the accommodations in the way of tents, lodgings, meals, hotels, etc., will be good. It commences Aug. 24, and closes Sept. 2, being ten days. There will be considerable that is fine that came to the camp to enter on the program.

Moses Hall will be there through it all. Other speakers will be Mrs. Stewart, president; Mrs. Elvira, Mrs. Farnham, Mrs. Wheeler, Mrs. Kingsley, Baker, and Mrs. H. Brooks. Don't know how many more. There will be no lack of able talent, including most excellent mediumistic talent.

The location is on the Northwestern railroad, between Baraboo and Camp Douglas. It is a full mile from the railroad, and is a beautiful place. Come one, come all, and get your money's worth in ten days' time.

E. W. BALDWIN.

Wonegan, Wis.

Stern duties need not speak sternly. He who stood firm before the thunder thought the "still, small voice."

Evil is wrought by want of thought as well as by want of heart.—Hood.

A CURIOUS STORY.

It Comes from Milton, Ind.

That spirits do return from the grave and appear to mortals is a proposition that for ages has had its believers and disbelievers, but in the little town of Dublin, which lies about four miles west of here, there is now only one opinion, and that is that spirits do walk the earth at times in mortal form. The reason for this pronounced belief at Dublin is an occurrence which has recently taken place there and which is so well vouched for that there is not a skeptic in the town.

Dublin is occupied by a well-to-do and intelligent class of people, shrewd, hard-headed specimens of the Hoosier type, a class that is not led away by its emotions, and is intensely practical. Among the residents is a Mrs. Balle Smith, who has lived there many years and who conducts a millinery store.

One day last May a nice-looking old lady came into Mrs. Smith's store. She appeared to be about 70 years old, and was tastefully dressed in black. She introduced herself to Mrs. Smith as Mrs. M., and said that she had only recently moved to Dublin. The selection of this order a bonnet. The selection of this order a bonnet. The selection of this order a bonnet.

An intimate acquaintance with Mr. Marsh for many years, and a familiarity with many of his achievements, as also his writings, has only the more convinced me of his rare abilities, and his intense devotion to the subject of Modern Spiritualism, and tireless researches into its phenomena, the results which he has so generously given to the public, can never be over-estimated.

In one of his recent essays on Spiritualism, Mr. Marsh says, "Man finds himself a nomad on the earth. He is alone. He has no home. He is a traveler. Whence he came, whither he goes, what is his destiny, he knows not till enlightened by Spiritualism. Only one thing is certain to him—he is here. Here he is. The necessities of his senses press continually upon him. They constantly clamor for attention. So, day by day, he grows and toils, and seeks his comfort. Soon, pride arises, ambitions start, rivalries spring into life, and he engages in a race with other nomads, till all his forces are concentrated and absorbed in competition. He cannot hear the gentle voice of the spirit. He gives but little thought to the future, and he is content to live, and all around him, and the struggling world presents a scene of strife, combat and fierce rivalry. He must fight or go under. Selfishness dominates and becomes the cause of all our woes."

"It seems strange and short-sighted, that men will toil, unrelentingly, day and night, in the years of their youth and manhood, pouring out their vitality, breaking down their constitutions, destroying their health, to accumulate material possessions; and then will spend their money in travel, and in medical expenses, and other devices, to bring back that health and strength which they have so recklessly thrown away, that they may be put back where they broke down their constitutions, and all around him, and the struggling world presents a scene of strife, combat and fierce rivalry. He must fight or go under. Selfishness dominates and becomes the cause of all our woes."

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HON. LUTHER R. MARSH.

A Tribute to a Remarkable Man.

Among the eloquent and fearless workers who are enlightening their fellow-men as to the resources of and developments of Spiritualism, the name which heads this sketch, occupies a prominent place. Mr. Marsh was born at Pompey Hill, Onondaga county, New York, April 4, 1813, and is now nearing his 88th year. As a lawyer he occupied a most enviable position for more than half a century, and for a time he was a law partner of the immortal Daniel Webster. It is extremely doubtful if there lives to-day another man whose memory and remarkable experiences cover such a vast field as the subject of this sketch. As an honest seeker after truth, Mr. Marsh is a unique figure of to-day. Accustomed from early life to testify by every legitimate method, and constantly pitted against some of the most astute minds of our times, deductions from such an intellect on almost any subject, requiring the keenest thought, must command the respect of all real seekers after truth.

An intimate acquaintance with Mr. Marsh for many years, and a familiarity with many of his achievements, as also his writings, has only the more convinced me of his rare abilities, and his intense devotion to the subject of Modern Spiritualism, and tireless researches into its phenomena, the results which he has so generously given to the public, can never be over-estimated.

In one of his recent essays on Spiritualism, Mr. Marsh says, "Man finds himself a nomad on the earth. He is alone. He has no home. He is a traveler. Whence he came, whither he goes, what is his destiny, he knows not till enlightened by Spiritualism. Only one thing is certain to him—he is here. Here he is. The necessities of his senses press continually upon him. They constantly clamor for attention. So, day by day, he grows and toils, and seeks his comfort. Soon, pride arises, ambitions start, rivalries spring into life, and he engages in a race with other nomads, till all his forces are concentrated and absorbed in competition. He cannot hear the gentle voice of the spirit. He gives but little thought to the future, and he is content to live, and all around him, and the struggling world presents a scene of strife, combat and fierce rivalry. He must fight or go under. Selfishness dominates and becomes the cause of all our woes."

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A vision in oriental drapery—black flashing eyes—skin as dark as Erebus—a well-fitted costume—a tread of whose some strength, and just enough English to make the appeal more charming and irresistible.

"Tell your fortune, Mr. —; pay what you want." The fortune, good of course in proportion to the size of the coin with which to cross the palm.

And this represents the traditional gypsy? A little knowledge, a little guessing, some psychic power, and a recognition of the weakness of human nature. Next!

"Palms read by the successor or disciple of the great So-and-So. Your future foretold as to financial success—marriage—divorce—children—etc."

Oriental mystery has now given way to cheap vaudeville, covered perhaps by uncanny impressions of hands. The high priest or priestess now reads a few more lines and still guesses the rest. Less fascinating, truly, but still an improvement.

We are now transported into a good library. On a shelf devoted to kindred themes we find a pretty, inviting volume. The title is startling, (remember our gypsy?)—"The Laws of Scientific Hand-Reading," by Wm. G. Benham.

From the shrewd guesswork of wandering vagabonds, to the application of the word "law" in the interpretation of the capricious lines in our hands! Verily a tremendous leap. But in all fairness it is no greater than that taken by physiologists and surgery in their historical development.

What is palmistry? As part answer let me cite an historic fact of some interest. D'Arpentigny, a Frenchman, born in 1708, had his interest attracted to this subject by having his hand read by a young, handsome gypsy. Like a true student, he sought what had been done by others of practical use in the art of palm-reading. He found matters "astonishingly wrong" and "contradictory."

Chance laid a deeper foundation to his studies. In his circle of acquaintances were a gentleman and his wife who held alternate reunions to their friends. The husband being scientifically inclined invited those with similar preferences. She being artistic in nature, attracted artists and art lovers to her soirées. D'Arpentigny soon noticed a general discrepancy in the methods of the two classes of hands, representing respectively the scientific or analytical mind, and the artistic soul. The first was characterized by a perceptible bulging of the fingers at the joints; while the second class showed smooth fingers, more or less conical toward the tip. It was a classification which has been proven in a science of the hand. With this discovery and a similar mode of study it was found that certain mental characteristics were connected with certain conformations of the hand. This department of the language of the hand is called "Chirognomy," and may be likened to "Physiognomy." The latter concerns itself with character as expressed by the features of the face. We say that a man endowed with an ample, generously proportioned nose, has more breadth and strength of character, than he of little, niggardly nasal outline. And the thumb tells a similar story. Bearing such facts in mind, it is not surprising to find that there may be a kind of physiognomy of the hand which reveals certain mental traits. Certain it is, though, that the study of the subject has been conducted on purely scientific lines.

But is this true also of the many startling statements made concerning the meaning of the apparently capricious lines of the palm? Can they mean more than mere chance, or the natural folding of the hand in daily use? Nature never asks us to believe. She tends to her business in her own way, and our whole duty is to learn what she intends. Just as the varying outlines of our hands, each tells a different tale, so by the same mode of investigation which has revealed to us those facts, we have learned that a given line according to certain meanings, the complexity and network of apparently conflicting lines form as it were the life map of the subject. That is—and here I draw upon the credulity of the reader—the past, present and future is mirrored in the palm; and can be read by him who has mastered the language of interpretation. It should be sufficient to say that it has been done again and again.

But I will stop a moment to consider the question of "Falsity" which is implied in such hand reading. There is a falsity in human life, and it is occasionally proven in a startling manner. If we can read it at all satisfactorily in the hand, we should be thankful instead of shuddering. To be forewarned is to be forearmed.

Why a line should mean one thing and its conformation should point to an outcome far away in a person's future life, is a mystery. But that does not imply the lack of connection between the cause and the effect. Said of a thoughtful woman—a gifted psychic—"The greatest of all mysteries to me is the power of prediction. Not a vague, undefinable feeling of the coming (though even that sensation might not be unworthy of scientific attention), but a clear vision in which unmistakable details are presented to the inner consciousness. My intelligence rebels at the thought, but facts leave no room for doubt or denial."

The hand is the servant of the mind and the most perfect avenue to the display of consciousness. If it tells so much of the past, as it assuredly does, why may not the shadow of future events be cast there as well? And so they are.

But this is all of general nature but with a purpose in view. Some years ago the meteor-like passage of the celebrated English palmist, Mr. Heron Allen, through this country, first aroused my attention to the subject of palmistry. He disarmed criticism by his wonderfully correct delineation of character. Events and predictions were minutely described. As my wont, I purchased the book and "read up" for enlightenment. I could make little of it from his presentation of the subject. After a lack of method and system, everything but scientific, I abandoned the whole thing.

A long time after, my hand was for the first time read by that excellent palmist, Mme. Tournier, of this city. What was told me could not have been the result of mere guesswork, or by inference from physiognomic examination, and all psychic power was disarmed. My desire for knowledge was again awakened. This time I transcribed the book-store for the entire literature of the subject. For a while I browsed inquiringly in the various books. The status of the science had undoubtedly risen, since my first effort at knowing. But the same discouragement seized me at viewing the many unrelated facts and frequent unreliability of statement. Gradually I found myself drawn to the goodly fat volume of Mr. Benham, and with this absorption in its contents I ceased turning over the other pages. The sought for Bible had arrived.

It is one of my habits, that when I find anything good, I try to make the

A View of Spurious Manifestations.

To the Editor:—I am prompted to say something that I have long deferred in regard to spurious manifestations. From an article published on the subject by Spiritualists themselves, it would seem that many of them have not yet learned some of the most important facts connected with phenomena and mediumship. They demand unqualified salutation in a medium, and unhesitatingly move to suppress any one chargeable with an irregularity.

In every case of psychic experiment there are three factors involved: The decarinated operator, the medium, and the interrogator. Any two of these may neutralize the third. What I wish to emphasize now is that a genuine medium can be employed to produce spurious results. It is the manifestation that must be considered and not the medium. A communication or work is wholly separated from the moral character of the medium, for mediumship is a physical qualification and in no wise depends on ethics.

One writer says: "Character is the truest scale a medium can be weighed by." This is the error that so many make in judging phenomena. They set up a moral standard in their own minds, that all manifestations must comply with. It is time to recognize that the manifestations are to be judged by themselves irrespective of the character of the medium through whom they are produced. I have found that fact that were caught by a drunker anger would try to be ready and taste as sweet as if they were caught by a member of the prohibition party. Similarly if a rose be beautiful and fragrant it delights the senses irrespective of the kind of soil it grew in. We do not consider that; we enjoy the result of its production and the fact that it exists as a genuine blossom to be admired and approved.

If a manifestation gives prima facie evidence of being genuine, its merit must rest on that. Be it good or bad, it is a fact. It is not for us to arraign or find fault with Spiritualism because a medium is not a perfect or irreproachable character. One of the best and most intelligent tests I ever had of the power of spirits to intelligently manipulate matter was given several years ago by a woman who is now in the Florida Penitentiary. The fact that she is there has nothing whatever to do with the validity of the test. It is simply a correlative matter.

In truth there is not, nor has been, scarcely a strong physical medium in the United States that has not, been morally weak in some degree. In years ago there went west one of the most notorious dark circle mediums of the country; a woman that has converted thousands of people to Spiritualism and convinced them of the immortality of the soul. A well-to-do and most prominent citizen was pleased to invite her to his house and extend to her the most liberal hospitality. A week's experience proved that she was ungrateful and in her conduct wholly irresponsible. She would make engagements to meet people at a certain hour and would not hesitate or excuse herself to give the matter any further attention. She would put on her wraps and without a word to the family as to where she was going, would absent herself from the house for hours and make no apology when she returned. With all this she has been a great and genuine medium and has done an immense deal of good.

There are mediums who have been denounced by our Spiritualist papers; and have been banished from camps, and have been exposed as impostors. They are wholly impostors and should be prosecuted without mercy. But what should be done with those who are at times genuine mediums, but occasionally exhibit the most lamentable conduct and can be charged at times as being connected with spurious work? In each case their work must be judged of by the recipient on the spot. The discernment of the patient must never be neglected. He should neither grow suspicious nor credulous nor be over-suspicious. An extreme tension of the mind in either direction is disastrous.

Let no one infer that this is written with a view to defend or excuse crooked work. I regret as much as any one the irregularities and weaknesses that are coupled with mediumship. I feel assured that all the causes for them are not to be fully understood. But we must not let our fear as to the possibility of being deceived, lead us to the conclusion that we should have no sympathy with the impetuous madness with which some people rush at those against whom can be proven some violation of good conduct. Elkhart, Ind. C. H. M.

The only truly fraudulent person is the person that assumes to be a medium and has no mediumistic power whatever. They are wholly impostors and should be prosecuted without mercy. But what should be done with those who are at times genuine mediums, but occasionally exhibit the most lamentable conduct and can be charged at times as being connected with spurious work? In each case their work must be judged of by the recipient on the spot. The discernment of the patient must never be neglected. He should neither grow suspicious nor credulous nor be over-suspicious. An extreme tension of the mind in either direction is disastrous.

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To the Spiritualists of Nebraska, Sisters and Brothers:—We, the state officers, appeal to you individually and collectively in regard to our condition as an association, wishing to ascertain as near as possible the general opinion of those who profess Spiritualism in Nebraska, whether they be for or against the association, knowing well that many are so situated that it is a serious matter for consideration whether to support the Association or not. To our friends and brothers who have stood the strain and drain of keeping the association intact, we have to give due thanks and praise for their noble and timely aid; yet we do not think it is a very sound system, as will help may get tired out in time. We would rather that the burden be divided and placed on more shoulders.

Last year's camp was so harmonious at Crete that it was decided to hold a camp this year again and it was to be held at Lincoln, Park. As suitable arrangements could not be made at Lincoln, we concluded to hold it at Crete, from Sept. 14 to 30. In order to make a success, it is necessary to have means to carry out a program that will draw the public to our camp. We have engaged the best talent for the occasion. To our friends and brothers, we have to give due thanks and praise for their noble and timely aid; yet we do not think it is a very sound system, as will help may get tired out in time. We would rather that the burden be divided and placed on more shoulders.

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THE TWO WORLDS, MAN-CHIEFER, ENG.

STRANGE MYSTICAL EXPERIENCES.

Many psychic stories have, from time to time, been told to the present writer by persons whose truthfulness he could not question. The present article will deal with three decidedly mysterious experiences, two of which were told the writer by a well-known New Zealand newspaper inspector, who lately died. The third was narrated by Mr. J. W. Crookes, a civil engineer, who resides in the vicinity of Auckland.

An intimate acquaintance of many years with both gentlemen, enables the writer to vouch for their integrity. Here is the first gentleman's statement, as nearly as possible in his own words: "While stationed in a northern city I one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself where I was, but I could not realize where I was. I felt a strange sound reached me. It was somewhat like the roll of the ocean, but not so deep, but a much more musical sound. It was a musical that I remember saying to myself, 'This is no earthly sound; I must be in the spirit world.' I felt that I was a tremendous height from the world. This thought filled me with fear, and I returned to my body with indescribable speed."

"My experience was told the writer some years since, but the facts are easily remembered. I was a young man, and was engaged to be married. I was in the bush a good way north of Auckland. We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than the ghosts of spectres, but as I was lying down, I felt a strange feeling of the tent, the covering of which was folded back, because of the night being so fine, I suddenly became aware of the presence of a young lady, dressed in white like a bride, standing in the doorway, and looking at me intently. "I saw her features distinctly, as the moon shone upon her face. She looked so natural that I had no fear, but I did not speak, as I was wondering where she came from. She came from at that hour of the night, and I was alone. She seemed to have been looking at me for about two minutes when she slowly withdrew. As soon as she disappeared the thought flashed upon me that it might be someone who had lost their way in the bush. I jumped up, hurriedly dressed myself, and followed her, but could see nothing of her. This I thought very strange, as for some distance around our tents the glow was fairly clear. I followed her for a short distance, and then she disappeared. In the morning, I told my assistants that I had played a trick upon them, and knew nothing whatever of the visit of the mysterious lady."

"Some weeks after my strange experience I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends who were going to the house of the first lady I was introduced to, to my intense astonishment, the young lady I had seen at the doorway of my tent. There was no mistaking the same calm features I had seen in the bright moonlight. We became very fond of each other, and married. We were a long time man and wife before I ventured to mention my experience to her. She could in no way explain it, but said that when I was introduced to her, she experienced a strange shock, for which she could not account."

To those versed in occultism the writer will leave the task of throwing light upon the above very remarkable experiences.

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OUR FOREIGN EXCHANGES

able chance of success. In accepting this offer, Mr. Maskelyne will be rendering to the public and myself a very great service, and I trust that nothing may occur to prevent this final settlement of the knotty point as to whether the phenomena of spiritism are genuine or not.

It is a mistake to suppose that this subject has never been scientifically treated. In the early decades of last century Sir William Crookes, F. R. S., carried on a series of researches, which he details in his enthralling work, "Researches in the Phenomena of Spiritualism." The present writer has seen a note from Sir William, in which he states by the conclusion he then formed; while a couple of years ago the illustrious chemist publicly declared he had nothing to withdraw nor further tests to suggest. A brief account of his investigations will, accordingly, prove at least interesting to those who are often accused of self-delusion.

G. H. Lewes advised the Dialectical Society in their dealings with spiritualism to distinguish between fact and inference from fact. Sir Wm. Crookes—his sagacious forethought could inspire to make certain of the evidence of his senses. He devised a flash-light, with which he photographed, he used a balance with which he registered weights. He took precautions to prevent jugglery. His "medium" was a Miss Cook, a lady still alive. On one occasion, in presence of four friends, by means of his flash-light, he took forty-five photographs of the "materialized spirit"; in several cases the medium appeared on the same plate. The "spirit," a beautiful young man, who said he lived some time in the early seventeenth century, called herself "Katie Kling." Once, for two hours, she walked about and chatted with the company. Frequently, when on the move, she took Sir William's arm. Sir William used his library as a cabinet, and of one experience in it he tells this: "Katie once said she thought she would be able to show herself and Miss Cook together. I went cautiously with a phosphorus lamp into the room, and felt about for Miss Cook. I found her crouching on the floor, knees drawn up, as if she had been in the early part of the evening. She did not move when I took her hand and held the light close to her face. Raising the lamp, I looked round, and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her during the seance. Holding one of Miss Cook's hands in mine, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself that I was really looking at the veritable Katie and not the phantom of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times I carefully examined Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times I turn the lamp to Katie, and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality."

Sir William by his balances found that a "spirit" when it "materialized" had weight. He also found that the medium decreased in weight during the "materialization."

The day came when the lovely Katie announced it would be no longer possible for her to manifest. Sir William still retains a lock of hair cut from her tresses.

Such a narrative has the look of a fairy tale! Nevertheless, this great scientist pledges his honor and his reputation for its truth. Whatever happens in Mr. Maskelyne's case, therefore, the testimony of Sir William Crookes has to be counterbalanced or "materialized" are pronounced unreal. This, of course, is putting the thing at its very lowest, because there are other scientific witnesses, British, Continental, and American, that could supplement what Sir William has described. In the opinion of the present writer, indeed, we stand on the eve of a remarkable change of public opinion in reference to the phenomena of the occult.

THE TWO WORLDS, MAN-CHIEFER, ENG.

STRANGE MYSTICAL EXPERIENCES.

Many psychic stories have, from time to time, been told to the present writer by persons whose truthfulness he could not question. The present article will deal with three decidedly mysterious experiences, two of which were told the writer by a well-known New Zealand newspaper inspector, who lately died. The third was narrated by Mr. J. W. Crookes, a civil engineer, who resides in the vicinity of Auckland.

An intimate acquaintance of many years with both gentlemen, enables the writer to vouch for their integrity. Here is the first gentleman's statement, as nearly as possible in his own words: "While stationed in a northern city I one morning found myself standing in the center of my bedroom, looking at my own body lying upon the bed. I was fully conscious of where I was, and could see my body distinctly. A desire came to me to re-enter it, which I immediately did, but I cannot describe to you the sensation of returning. On another occasion I again found myself where I was, but I could not realize where I was. I felt a strange sound reached me. It was somewhat like the roll of the ocean, but not so deep, but a much more musical sound. It was a musical that I remember saying to myself, 'This is no earthly sound; I must be in the spirit world.' I felt that I was a tremendous height from the world. This thought filled me with fear, and I returned to my body with indescribable speed."

"My experience was told the writer some years since, but the facts are easily remembered. I was a young man, and was engaged to be married. I was in the bush a good way north of Auckland. We had two tents, one occupied by my assistants, the other by myself. They were pitched close together. One bright moonlight night I was lying wide awake, thinking of the morning's work. It was somewhere between one and two o'clock, and nothing was further from my thoughts than the ghosts of spectres, but as I was lying down, I felt a strange feeling of the tent, the covering of which was folded back, because of the night being so fine, I suddenly became aware of the presence of a young lady, dressed in white like a bride, standing in the doorway, and looking at me intently. "I saw her features distinctly, as the moon shone upon her face. She looked so natural that I had no fear, but I did not speak, as I was wondering where she came from. She came from at that hour of the night, and I was alone. She seemed to have been looking at me for about two minutes when she slowly withdrew. As soon as she disappeared the thought flashed upon me that it might be someone who had lost their way in the bush. I jumped up, hurriedly dressed myself, and followed her, but could see nothing of her. This I thought very strange, as for some distance around our tents the glow was fairly clear. I followed her for a short distance, and then she disappeared. In the morning, I told my assistants that I had played a trick upon them, and knew nothing whatever of the visit of the mysterious lady."

"Some weeks after my strange experience I returned to Auckland, and was told by my sisters that they had an invitation for me to spend the evening with some of their friends who were going to the house of the first lady I was introduced to, to my intense astonishment, the young lady I had seen at the doorway of my tent. There was no mistaking the same calm features I had seen in the bright moonlight. We became very fond of each other, and married. We were a long time man and wife before I ventured to mention my experience to her. She could in no way explain it, but said that when I was introduced to her, she experienced a strange shock, for which she could not account."

To those versed in occultism the writer will leave the task of throwing light upon the above very remarkable experiences.

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From the Home Office of the N.S.A.

Dear Editor and Friends:—Fraternal greetings to you all from the N. S. A. Our loyal thought is with you in all good works, and we trust that the season will bring each one an abundant harvest of good and perfect fruit. At this point the work has been carried on as the Executive Committee has thought for the best interests of the cause and for our societies, and we are indeed glad to report that the missionary labors of Mr. and Mrs. E. W. Sprague have accomplished a great deal for Spiritualism, for mediumship, and for humanity on both sides of life. President Barrett, too, has been making his power felt at camps and elsewhere, and his report to us shows that the cause is alive with active workers and earnest hearts. At headquarters, we have received visitors from far and near who report new efforts being made for the greater usefulness of societies and public workers in the ranks, and all together we trust the coming fall and winter may prove a season of rare value to our cause.

In this city a case has been before the Police Court, in which the question of Spiritualism being a religion was raised, and in which the N. S. A. Declaration of Principles was introduced in evidence. The case was that of a trumpet medium who was held for giving a seance without a license. The N. S. A. secretary went upon the stand in evidence of the work of her association, and to answer questions concerning Spiritualism and mediumship. The Judge said he conceded Spiritualism to be a religion, but he doubted if it, and the accused had all the rights of the members of any denomination. The question was not of religion, but of transgressing the District laws; that a member of any church who held an entertainment or meeting, at which an admission fee was charged for his own benefit, would have to be licensed to do so, and that no spirit of persecution was involved in the case.

It is important for Spiritualists everywhere to see the necessity of defending mediumship, and of recognizing the same as the foundation of the backbone of Spiritualism, and this we must not be afraid to affirm in private or public, and with no uncertain sound.

Preparations for the annual convention of the N. S. A. to be held in this city, opening October 15 and holding four days, are going steadily on. We shall announce further in this connection a little later on. Important questions will be discussed, changes in the constitution and by-laws made, and much for the good of the cause will be effected. We have no doubt. We hope for a large attendance of earnest souls who stand for true Spiritualism and mediumship. Those who attend from any State are requested to ask at their railroad offices for certificate tickets to the convention, and to notify their railroad agents that they wish them, a few days in advance. Credentials and reports in blank have been sent to all chartered societies, and we request that these be properly filled and forwarded to the office. If any society entitled to the same have not received them, they will be sent on application to this office. We are not always informed of change of officers or of residence of members of societies, hence it may happen that the documents we furnish may not reach the parties they are intended for. The following proposed amendment was referred to the next convention, by that of last year: "We recommend amendment to constitution changing order of election of trustees, to select three members each for a term of one, two, and three years thereafter for a term of three years each, continuing six old members in their positions and electing two new ones at each convention."

MARY T. LONGLEY, Washington, D. C. Sec'y N. S. A.

Grand Lodge Camp, Mich. To the Editor:—Sunday was the banquet day of four years of the past, and our attendance being the largest in that time, Mr. and Mrs. Kates were the speakers and mediums of the day, and to say their work was appreciated was to be denied by the enthusiastic audience. They have added many laurels to their diadem, and have gained many friends for their honesty and integrity of purpose.

E. E. Carpenter, chairman of the Grand Rapids camp, is spending a few days on our grounds. A pleasant surprise of the evening of the evening was given the waiting audience Sunday just before the afternoon service began. To the strain of the wedding March a bridal party took its place on the platform and were married according to the beautiful and impressive Spiritualistic marriage service. The contracting parties were John S. Lett and Mrs. Jennie Gould, the latter a camper. The wedding was to have been private, but owing to the solicitation of many friends who desired to witness it, a public service was consented to. Mrs. Able E. Sheets officiated. Mrs. Zaida Kates assisting. The attendants were Mrs. Adell Teeter, sister of the bride, and Miss Laura Matlock, secretary of the association.

Monday night the little Hazlett sisters gave an entertainment, the attendance being the largest in the history of the camp.

Tuesday a general exodus to the Michigan S. S. A. Convention at Lansing took place. Five delegates represented the camp association. The new board of the State Association met here this afternoon. Its officers are E. E. Carpenter, president; B. O'Dell, vice-president; Laura Matlock, secretary; Mrs. Adell Nesbit, treasurer. Chas. T. Harris, Dr. O. W. Knowles, W. R. Alger, trustees.

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This pamphlet is a re-print of the essays in "The Arena" on Spiritualism, in which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and allied to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is ab-

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