

In order to demonstrate how powerfully the men were under the hypnotic spell, upon his return to the room, Mr. Witten bade them in succession to make

This is only a portion of Dr. Newton's article, and shows how we are progressing when such able thinkers come out and take the stand they do. What

(Continued on page 2)

Criminals are mostly creatures of low surroundings, creatures of existing social conditions; and society owes them a chance to improve. Imprisonment for life, with an opportunity for moral development, may yet fan to life the weak spark of a human soul, slumbering even in the most depraved.

And last, not least, one reason from the standpoint of Spiritualism. Each

(Continued on page 2)

(Continued on page 2.)

seemed to point to but one conclusion. But other experiences, and counter-facts, with my reason compelled me to

(Continued on page 2.)

(Continued on page 2.)

WHAT DOES SPIRITUALISM INCLUDE, AND WHAT ARE THE DUTIES IT IMPOSES?

By Prof. J. S. LOVELAND, Summerland, California.

NUMBER TWO

In answer to the first clause of the above question, I submit the following concrete statement as a comprehensive definition of Modern Spiritualism, viz:

SPIRITUALISM IS THE SCIENCE AND PHILOSOPHY OF LIFE.

With rare, if any exceptions, all intelligent Spiritualists will endorse this proposition. But it is one thing to submit positions and another to demonstrate their correctness. In making this proof, I will pursue the scientific method.

At the outset, Spiritualism meets us with phenomena—with facts, which constitute the bed-rock of science, and that is the basis of all true philosophy.

The spiritistic phenomena are sometimes classified as physical and mental. This is not strictly correct, as both mental and physical elements are embodied in all forms of the manifestations. The primary physical phenomena were the convulsive sounds, termed rappings, the movements of tables, chairs, stoves, elevating things and persons in the air, and many other uses of physical substances. And all these happenings are produced entirely independent of any muscular or mechanical energy. No mallet or hammer makes the raps, and no muscular force lifts the tables or moves other objects. It is an invisible force. The same is true when slates are written on, or pictures painted. And when we advance a step farther, where flowers, hands, and even some sort of a body is created temporarily, we are brought in contact with a force using a higher form of chemical combination than we have heretofore known. And in the various aspects of the so-called mental, embracing psychometry, clairvoyance and telepathy, we have all the weird and wonderful revelations of the trance state.

THE ONE GRAND FACT.

In carefully examining all these strange and varying phenomena, we perceive in the foreground of the numerous forms of manifestation, one ever-present fact—A Medium! Without the medium, none of these manifestations ever do, or can occur. Hence, the first thing which science must accomplish is an analysis of mediumship. Not a step can be taken toward a comprehension of Spiritualism only through the door of mediumship. It is the sphinx to be interpreted. Are we equal to the task? I think we are, so far as the main features of the case are involved. Witnessing the physical phenomena, we are at once struck with the self-evident fact that their production is due to a form of force which we have not heretofore comprehended. Careful observation discloses the additional fact that this force or energy issues from the organism of the medium. We have found its source, and the next step is to ascertain its character. A glance at its workings shows it to be one of the imponderable forces; but it is neither electricity nor magnetism though somewhat analogous to both these agents. It may be a distinctly different agent, or it may be only another instance of the transformation of energy. After protracted experiment scientists have made the following discoveries:

1. The human muscles, in violent use, develop a very slight electrical current.
2. The nervous organization evolves an agent analogous to electricity. It has polarity—attracts and repels.
3. That under certain conditions physical substances are moved by it with great force.
4. This agent is evolved not only by the nervous system but by magnets, crystals, the sun, stars and chemical action.
5. It radiates from the human system something as rays of light from a luminous body, and has been photographed in several instances. Hence it is an atomic or molecular entity and may properly be termed a force-substance.
6. Although primarily automatic in its motions, as much so as electricity or magnetism, its motions can be controlled by thought or will power. I made this discovery nearly fifty years ago. I suspend, with a thread, a gold watch from the end of my index finger. I hold it over the head of a woman. I am physically and mentally quiet. Any disturbance or excitement is fatal to the experiment. In a few moments, the watch begins to swing

to and from me. When the pendulum motion is well established, I mentally command the watch to take up a transverse swing. At first, the watch seems confused, but presently commences the transverse motion. Then, I order it to swing in a circle and it obeys. I am master, to a certain extent, of the automatic energies of my organism.

We discover here a force producing motion of physical substances without muscular or mechanical agencies. History furnishes many instances of this form of motion, but they have always been regarded as manifestations of supernatural power; or the slightest-of-hand performances of the conjurer. We have found them to be neither. The producing energy inheres in the human organism. Its use, or mental control, we are not now discussing. As scientists we are interested in the mode of its evolution in the human system. As one form of its evolution is chemical action, we are led to the conclusion that vital chemistry is the evolving agent. Hence, physiology becomes a most important branch of science in this investigation. As this energy is, in man, a strictly nervous one, the perfection of its action being just in proportion to muscular quiescence, our attention must be directed especially to the nerve systems of man. The vast ramification of nerves pertaining to the special senses, and the sensor and motor functions of muscular action have nothing to do with our search so far as their action is concerned, for our phenomena is dependent upon their partial or total non-action. These nerves get tired and are compelled to rest, requiring from six to eight hours each day.

But there is another immense system of nerves, usually called the great sympathetic system, but I prefer the term organic, because its functions pertain specially to the organic life of the human system both physical and mental. These nerves never rest—never cease their action till death terminates physical life. They are distributed to every minute portion of the body. Wherever there is an artery an organic nerve is its inseparable attendant.

The efferent nerves of the other system are termed motor, as they induce motion of the muscles at command of the will. But the nerves of organic life produce continuous motion. The heart, liver, stomach, lungs, kidneys, etc., never rest. Cessation of their motion is death. The intellect and will have nothing to do directly with these motions. But the organic nerves have everything to do with it. The vaso-motor, a branch of the organic nerves, keeps all those vital organs in motion. The heart is the most powerful muscle in the body, but all the willing and thinking in the universe could not produce a single pulsation. But the vaso-motor keeps up its tireless beating. The action of the heart and arteries, controlled by this nerve, keeps up the blood circulation.

There are two main forms of chemical action in the human system. The first commences in the mouth when the saliva is mixed with the food. Then the gastric, bile and pancreatic secretions complete the process of digestion, and the finer portions are absorbed and emptied into the blood. The next process is completed in the lungs when the dark venous blood yields up a portion of its carbon, producing carbon dioxide, which is expelled by respiration, and absorbing oxygen (and perhaps something else from the atmosphere, inducing a chemical change, which makes the blood a bright, cherry red color, which is sent bounding through the arteries to every part of the body. But when it has reached the extremities another change has occurred. It has lost something. It has been robbed in two ways. It has left material for repairing the waste in the tissues, and it has had abstracted the substance which constitutes the nerve energy. This energy is as real a circulation through the nerves as is that of the blood through the arteries and veins. The nerve energy of heart and arteries is from the vaso motor nerves and they abstract that energy from the arterial blood, and carry it back to the solar plexus, and other centres of the organic nerves. They are the storehouses of the energy. They supply the entire nerve systems of the body. The chemical action of the digestive, and the circulatory systems evolves it, and it supplies the power for its own evolution as well as for all the mental and muscular work of man.

But the important fact found in this search is, that the evolution of nerve energy is one of, indeed we may say, is the most occult of all the processes of life. It is life sub-

stance and energy itself. And the energy evolved by this process is the acting power by which all the mysterious functions of our physical life are carried on. And that same energy, which causes the heart to beat, the blood to circulate, and liver, stomach and other organs to perform their various functions, is what produces raps, tilts the tables and performs all the other motions which make up the physical manifestations. It may be objected that all the action in the human organism is purely automatic, while in the spirit phenomena it is demonstrably controlled by will. This is conceded, but I have shown, in my experiments, that it is controllable by will. The contention between the Spiritist and the non-Spiritist is simply this: Is the directing mind, which controls the motions in or out of a physical body? The determination of this point settles the question. But it is not necessary to my argument to settle it now.

MENTAL MEDIUMSHIP.

Passing from the physical to the mental manifestations, the question is, are they connected with this nerve substance as palpably as in the material phases? The answer is emphatically in the affirmative, and the proof is, if possible, more demonstrative than in the materialistic phase. It is conceded without dispute that the mediumistic trance and the mesmeric are identical, so far as the physiological condition is concerned. Hypnotism is the term now commonly used instead of mesmerism, and some think there is a wide difference between them. The difference is this; the mesmeric trance is sleep plus rapport or sympathy with the mesmerizer; the mediumistic trance is sleep plus rapport or sympathy with a decarnate spirit; while the hypnotic trance is the mesmeric condition plus the will power of the operator to control the physical and mental functions of the subject.

Pure mesmerism is always automatic. Wherever will is exercised there is hypnotism, and real or attempted control of one by another. It is subjugation. Both are legitimate and right when knowledge and moral uprightness are possessed by the operator, and both are wrong when used by the bad and ignorant.

But what is sleep? What causes it? I answer, a changed nerve circulation. During the day, the special senses and their organs absorb and use, in connection with mental and muscular action, the larger share of the nerve energy. During this period of wakefulness and mental and physical effort, there is a constant waste of energy, and wearing out of the living tissue of the body. Hence when night comes on the outer senses, muscles and mental brain are tired. They gradually cease to attract the nerve energy which retires into the organic nerves and the person is asleep. Repairing the wastes of the day is now the natural work of the automatic force of the nerves.

In all conditions of sleep, the nerve energy is mostly transferred to the ganglionic plexi; and the nerves of special sense and of sensation and motion are in a state of partial insensibility. In the most profound mesmeric sleep they are entirely so. Teeth can be extracted, limbs amputated with no sensation of pain. Dreaming is one of the conditions of sleep. And, in many instances, there is a peculiar kind of dreaming. Some persons dream of what has happened, or is about to happen of which they have no knowledge whatever. They see the persons involved in the events and their relation thereto. These dreamers are the prophets of their neighborhoods.

But there is another sleep condition more wonderful than that of prophetic dreaming. It is where the person apparently is both asleep and awake at the same time. We term it somnambulism. Persons perform the most wonderful feats when in this state, with no subsequent memory whatever. The most intricate and delicate work is done in complete darkness, and the most dangerous places are traversed in perfect safety. There is sight but not that of the eyes. This phase of sleep approximates very nearly that of the trance. But this sleep, as well as the clairvoyant and prophetic dream sleep, has never been explained by any of the old philosophies. Nor are the dreams of the entranced medium explicable by those methods. Science must furnish a new method, the result of new discoveries. The old philosophy taught us truly that there can be no perception, no knowledge without a prior sensation. But in the trance sleep the five senses are completely dormant, and yet the sleeper perceives, acquires and communicates knowledge, of which there was total ignorance prior to the trance. Nothing can be more perfectly demonstrated than that the trance sleeper does not use the five physical senses. What then? Simply this: We have more than five senses. Part of them are in the germ state with most of us, but are partially at least developed in the trance and other conditions of sleep, and we then have seeing without the use of eyes, hearing without ears, and various forms of feeling when all ordinary sensation is quiescent. The inner senses do the

work of the outer ones. It is found that the thought of the operator is read by the entranced just as readily as the spoken word. But the exercise of the inner senses in the trance usually so develops them that eventually the sleep is not necessary for their use. A. J. Davis, in giving "Nature's Divine Revelations," was mesmerized by Dr. Lyon, but the Great Harmonia and other books were written by himself in what he termed the "Superior Condition." That is, the condition where the inner senses are awake without the outer ones being entirely asleep. Hence, we may expect to find persons, like Balaam of old, falling into a trance with their eyes open. And the number is constantly increasing.

Our analyses have developed the following propositions:

1. There is an energy evolved in the human organism capable, under certain conditions, of producing motion in physical substances.
2. This motion can be controlled by thought or will.
3. It also controls the functions and organs of organic life.
4. The mediumistic and mesmeric trance is the result of the secession of this nerve energy from the motor and sensor nerves, and its accumulation in the plexi and ganglions of the great sympathetic system.
5. That this reversal of the day system of nerve action to that of night or sleep condition evolves an interior form of sensation by which knowledge can be gained independent of the common method.
6. The thoughts and feelings of one person can be recognized by another without any outer sign.
7. The nerve system radiates an atmosphere of nerve aura, which is sensitive and has been photographed showing an atomic or molecular constitution.

We have, in these demonstrated propositions, the basis for psychometry, clairvoyance and telepathy. The latter, to be sure necessitates the assumption of the great fact and law of vibration. But this is so generally admitted and understood that I need not repeat the demonstration here, but simply present the respective positions of the Spiritist and non-Spiritist in the light of the foregoing exposition. In the vast mass of phenomena, who or what controls the motion of this imponderable energy which is liberated in the organism of the medium? A simple illustration will place the matter in the clearest possible light. The medium is a telegraphic machine. Who fingers the keys at the other end of the line? That is the question to be settled. We can't see the operator of the medium battery any more than we can the telegraphic one at New York or Boston. We are compelled to reach our conclusion from the nature of the message and the conditions of its delivery so far as we can understand them. Our total ignorance of the power and possible uses of electricity would be no evidence pro or con. Nor does ignorance of the potencies and laws of the trance prove that a message does or does not come from the spirit world through the trance. But if, in the case of the telegraph, persons and things are described in New York, which we know, or ascertain to be correct, and of which we know the telegraphic operator here to be entirely ignorant; or if things, of which all present are ignorant, but which are verified afterward, are communicated, we are compelled to admit that there is a way of communicating with distant places very different from the old-fashioned mail coach.

The Spiritist submits his case thusly: In mediumship, we have a telegraphic apparatus, through which we receive communications, of which, at the time of giving, no one had the slightest knowledge. In some cases no living persons had any knowledge. For instance, here is a message signed by a person who died before the medium was born. It states that the proof of its statements can be found in some public records over fifty years old. A search among old documents, which had not been disturbed for years, brings the proof to light. Who sent that message and signed the name thereto, if not the one who later by letter spelled out name and message through the rappings? Who controlled and directed the nerve energy of the medium, if not the man—the spirit who possessed all the facts? Who manipulated the keys? The non-Spiritist, so far has been unable to answer the question. The argument is in favor of the Spiritist's contention. He admits that there are many psychometric and telepathic manifestations which may or may not have personal spirit action behind them, but there are so many clear-cut manifestations like the one here given that no room is left for reasonable doubt in the case.

(To be continued.)

Man hath his daily work of body or mind appointed, which declares his dignity and the regard of heaven on all his ways.—Milton.

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COMING OUR WAY.

(Continued from page 1.)

seems strange to me, why don't such men as Dr. Newton and Dr. Hillis, of Plymouth Church, Brooklyn, step down and out from their evangelical pulpits and form liberal churches of their own. There would not be one single doubt but they would have enormous following. There is one class of gentlemen that I am sorry for at the present day, and they are the orthodox clergymen in our little towns and even cities through the country that really in their own soul and heart believe just as Dr. Savage and Dr. Newton, but they do not dare express their views because the bread and butter of their wives and children stand in the way. They have my pity. Spiritualists ought to feel very glad to see how things are coming our way very fast.

J. OSBORNE LUNT.

CAPITAL PUNISHMENT.

(Continued from page 1.)

criminal we hurl into eternity is free to come back to earth and impress his unimagined brutal death upon morality, his defenseless mortal mind. What a harvest of crime may follow in the wake of just one execution! We speak of "epidemics of crime;" how do we account for them? Where are the bacilli? En avant, Spiritualists! Let us be foremost in the battle! Let us demonstrate to the world our advanced principles not in speech alone, but in deed.

HENRIETTA STRAUB.

Zealand, N. Y.

ROMANISM.

(Continued from page 1.)

fierced others into a blind submission. Dan. 7, 8, 20-25; and 11, 38-39; 2 Thes. 2, 3-12; 1 Tim. 4, 1-3; 2 Tim. 3, 1-7; 13, 1-4, 8, 14; Rev. 9, 1-11; 11, 2; 13, 17, 1-14, 17, 18; and 18, 12, 13." The clergyman who drew up this indictment against the church, doubtless knew what he was writing about, and the scriptural references are intended, I suppose, to substantiate his assertions. Little wonder that Martin Luther started the world with the Reformation. Is there not room for another step forward at the beginning of the 20th century now so near at hand? May it not usher in a new spiritual era; and is not the great American continent, with its expanded territorial acquisitions, fit soil in which to nurture the tree of Civil and Religious Liberty "for the healing of the nations." While the allied armies of Christian soldiers were battering down the walls of the sacred city of Peking, methinks I hear the venerable Li Hung Chang, deifying the iconoclasts in another rage.

"Look on you gloomy towers!"

"Resistance now will but open new fountains of blood, to gush in foaming torrents on our heads!"

"Look on you towers! What can men do who groan beneath the lash of tyranny, and feel the strength of madness?"

"Have we not swords? Are there not myriads of high-hearted Mongolians who only need a leader to be free?"

"Even now we stand within the shadow of the Inquisition and tremble for the future of our race!"

Is not history repeating itself in China, in South Africa, and in the Philippines to-day? Yes. "Like children in the dark we dare not face the shades that gather round us in the future." In conclusion: If the Christian world, so-called, can gather any satisfaction from the situation, as it appears to-day, after all their "Christian Endeavors" in the last 1900 years, I do not envy them. Let them enjoy it to their heart's content. I cannot, however, submit without protesting against such gross injustice on the part of the "Christian world." C. H. MATHEWS.

New Philadelphia, Ohio.

MEDIUM VS. PSYCHIC.

(Continued from page 1.)

discount the first conclusion. I have never yet heard or read a single evidence of reincarnation, that seemed to me adequate to justify a conclusion. I know of no reason for thinking the dogma of reincarnation true. But I know very little of all that is, and I may yet find evidence to reverse my present belief. When I do I do I shall accept the truth, whether agreeable to my predilections or not. But I hope this fearful prophecy of mediums will not fulfill. LYMAN C. HOWE.

CONSCIOUSNESS.

(Continued from page 1.)

"worm" of scripture, because never taught that such a course was evil or offensive to God. In a thousand matters their conditions differ, but we will consider the simple act of dancing. Both have been dancers. One never thought it wrong and in the subjective state derives pleasure from the memory of it. Another danced while convinced it was very wicked. In the subjective state he suffers the "pangs of hell" until he either develops out of that hells or sinks again into coma. Rising out of that subjective state, that is developing an intelligent consciousness of the objective spirit world, they learn that in all the universe the infinite hath made the good thing pleasant and the way to avoid suffering in that state, if you must go into it, is to

cease here polluting with an evil imagination the natural expression of human nature. You will surely find that it is "evil to him who evil thinks." The fall of man is from the sweet and pure innocence of childhood to the perverted religious condition of "imagining" everything natural to be iniquitous.

But "we shall not all sleep." There are some developed sufficiently to pass immediately at death to the celestial state, and I want to impress the fact that intercourse with those from the celestial world is a very different thing from those in the subjective or intermediary world.

A world-famous seer tells of witnessing at a deathbed the bright and joyous spiritual body of a young girl emerge from the withered and decrepit physical form of an aged woman. I can easily believe this possible in a particular case. Even these coarse and unwieldy physical bodies respond to the will in some degree under very unfavorable conditions, and reflect the cherished ideal of healthy manhood and womanhood. Much more will the plastic spiritual body or instrument respond. As two twigs bent and released will spring back to the original form with varying promptness so will two spiritual bodies emancipated from physical restraints respond with varying alacrity to the common ideal of fresh and vigorous youth according as it has been cherished in this life.

Continual intercourse with subjected spirits tends to establish an idea of the unreality of the things of the spirit world and make of it little else than a boundless lunatic asylum where each hugs delusions and yet knows the delusions of every other to be what they are. You ask an authority are their houses real—are the animals, the trees, the flowers, the music real? He tells you no, they seem to be the spirit real but are only mental pictures that they create with intense desire and so imagine to have substantiality. This would be pure lunacy. On this road we return to the conception of spirits as intelligent nothings floating in a vacuum, talking without mouths, walking without feet, playing on golden harps without gold or any other substance out of which to construct a harp or fingers to manipulate them; thinking without brains, hearing without ears, etc., until the spiritual realm dissolves "and like the baseless fabric of a vision leave not a rack behind."

J. T. MACDONALD.

Vancouver, B. C.

"Social Upbuilding, Including Co-operative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL. D., M. D. This comprises the last part of Human Culture and Dure. Paper cover, 15 cents. For sale at this office.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

Wisconsin Missionary Work.

At a meeting of the Executive Board of the Wisconsin State Spiritualist Association held in Stevens Point, August 30, Mrs. Clara L. Stewart, president of the Association, was engaged at a salary and expenses by the association to prosecute the missionary work for the fall and winter months. She will solicit individual membership and local societies for charter, etc., and all moneys paid her are turned into the association treasury.

She will begin work about the 15th of the month, going from Stevens Point to Milwaukee, Madison, to La Crosse, to Eau Claire. Localities desiring her services will please correspond at once with the secretary of the association, A. A. McIntyre, Junction, Wis., for assignment of dates, etc. This route will occupy about one month and localities that can be reached easily from any point along the route will be assured of assignments if they get their correspondence in early.

Mediums within the state who have open dates will confer a favor by filing same with the secretary as soon as possible. And societies or localities desiring mediumship can find engagements also in this way.

It is hoped that in this way the state association will become an aid to the workers as well as to the laymen. It can only be done by thorough and systematic effort on the part of local friends and mediums as well. Let us hear from you quickly, that engagements may be arranged at least expense for railway fare and traveling expenses. FRANKLIN J. JUNCTION, WIS. A. A. MCINTYRE. Sec'y. Wis. State Spr. Assn.

CAN MORTAL MAN HELP GOD?

If you behold a sinner sad and lone, Assist him, not for God's sake, but his own. God does not need your help however wise.

And worthy you appear in your own eyes, The thought of help denotes some sort of need; Can mortal man help Deity, indeed? Is He dependent on poor, puny man? For carrying out creation's primal plan? If so, I'll have to forfeit Faith's reward. He's not the Deity I've long adored; My God needs not a parasite's support To help him make or ornament His court.

He asks no help of heaven, earth or hell, He's all in all, and doeth all things well—Go help some sad-eyed seraph in disguise, You cannot help the Sovereign of the skies. H. A. SMITH, M. D. Seattle, Wash.

PACIFIC COAST.

Notes from Los Angeles, Cal.

Los Angeles is destined to be the Hub of Spiritualistic influence of the Pacific coast in the not far distant future. No less than eight Spiritualist meetings were held in this city Sunday, August 20. It was a big day with the Harmonical Association, the largest and strongest society in Southern California, if not in the State. It was the last Sunday of Mrs. Anna L. Gillespie's engagement with the Harmonials, and the occasion of the return of Mrs. Maude L. von Freitag to her charge after a vacation of nearly four months. The Harmonial hall was packed to overflowing. The following testimonial was unanimously adopted, which sufficiently but accurately describes the work of Mrs. Gillespie while among us:

"At the close of an engagement of fifteen weeks, with the Harmonical Association, by Sister Anna L. Robinson-Gillespie, it is heartily as well as a pleasure for the members of this Association, and congregation, to give expression of their appreciation of the valuable services rendered by her, as acting pastor of this society. Her services have been very acceptable, because they have been earnest, efficient and meritorious, in every department of the work. In the Children's Progressive Lyceum, Mrs. Gillespie has proven herself to be an able and capable teacher. Her voice is pleasing and instructive. Her tests and spirit messages are convincing, and of a sympathetic and spiritual trend, instantly subduing the spirit of frivolity and cavil. Socially she has been uniformly affable, cheerful, circumspect and confessional, and we would emphasize the fact, that at the close of her ministrations, this society is in a very harmonious social condition, and when Mrs. Gillespie leaves Los Angeles, which will not take place until after her camp-meeting engagement is over, she can feel assured that our united good wishes will follow her as a benediction, and she will ever find a gracious welcome by the Harmonials, and all others who have met her, whenever she comes this way again."

The presence of Mrs. Gillespie and Mrs. Freitag, co-operating for the success of the meeting, and both at their best, made the meeting one to be long remembered.

The Harmonicals and the Truth Seekers' Society hold no meetings during September.

The Southern California camp-meeting season begins September 2, at Sycamore Grove, Los Angeles. Several prominent workers are now here, ready for the camp work, namely, Allen F. Brown, of San Antonio, Texas; Mrs. Edith E. R. Nichols, lately from San Diego; and Mrs. O. R. Arnold, of Chicago, and the Brockway family, of

course Mrs. von Freitag and Mrs. Gillespie will be much in evidence at the camp, as a glance at the programme shows, and many other prominent speakers and mediums have signified their determination to be here during some portion of the camp season.

The Spiritualists of Southern California experience one great drawback to the more rapid growth of our cause—the want of a local Spiritualist paper, edited by some one who knows something about Spiritualism and less about the materialistic theories of the ancients and the agnostic tyrannical speculations of modern times. Oh! the trash that is palmed off now-a-days as spiritual philosophy! J. D. GRIFFITH.

Los Angeles, Cal.

MYSTIC CURTAIN.

(Air: "Rock of Ages.")

Mystic curtain, raise for me, Lift it high so I can see, Shining spirit give me light; Mingle with me here to night; Help my efforts, be my guide; Teach me of the other side. While in bondage here I dwell, Held for time in mortal hell; Give me hope, remove all fear, Make the future to me clear; Such is now my daily prayer, To my loved ones over there.

When my spirit takes its flight, From the darkness to the light, Come and meet me at the brink, Help me weld the



SPIRITS GUIDE A TUG CAPTAIN.

Louis Groh Says They Help Him Navigate the Tug O. B. Green.

In the pilot house of the last brown-coated Dunham tug that piles up and down the Chicago River after dark, as set forth in the Chicago Tribune, rides a man who carries with him as passengers the spirits of his dead friends, and other departed mariners whose mortal bodies he never knew. The tug is the O. B. Green, the man her captain, Louis Groh. As he stands during the long hours with one hand on the straight steel lever that guides tug and the other on the wheel, he is surrounded by new friends as freely as with the members of the crew, and from them he obtains both information and advice about the river and the lake. For more than a quarter of a century he has been a master of tug boats on the river, and during that time has acted often on the advice of his spirit friends—advice so good that there are few men on this river or about the lakes with clearer records as careful navigators.

He is a short, thick set man, with steel-gray eyes and a pleasant face, browned and weathered by many years of exposure. Standing at the lever in the pilot-house of his tug recently he told of many strange experiences with the spirits.

"To begin with I am a Spiritualist from the ground up," he said. "And why wouldn't I be? I have seen many spirits as plain as I now see you, and so have my wife and my boy. Why, right here in this pilot-house I have seen them. One night some one woke me up, telling me the tug was wanted. I saw a shadowy form in the door and ran to see who it was and there was no one to be seen. A few minutes later a call came from the office that I was to go out after a tow. A little later, while I was at home, my uncle appeared to me and told me it was he who called me. He has often done it since, coming in a few minutes before the tug is to be needed.

EXPECTS TO FIND CHICORA.

"Maybe you'll believe all this when I locate the Chicora for you. Yes, you, now you look startled, and well you may. But I'll find it yet. I was visited one day by John Ericson. Didn't know him at first, for I hadn't seen him since he was killed in 1890. Knew him in a minute, though.

"I'm a-goin' to find the Chicora for you," he said.

"How'd I know?" I asked.

"Well, I'm coming back to see you again and locate it on paper. But if you pass over the spot before that I'll strike you with a chill and throw you to the floor of the pilot-house so you'll know it's the place."

"We talked a bit longer and then he said Captain Johnny Ferguson wanted to talk to me, so he went away. That was at a trumpet seance, and I expect to go to another soon and hear from him again."

As all river men know, John Ericson was drowned in the tug "T. R. Morford" when the boiler of that vessel exploded in 1890. At that time the captain of the tug was blown clear over a bridge and dropped, still living, in the river. The engineer, Charles Dick, was blown to the deck of the steamer Ionia and killed; the fireman, Ericson, was killed and blown into the river, and John Ferguson, standing as Captain Groh stood at the steering gear of the O. B. Green, was killed by a fragment of the burst boiler which fell on the tug's pilot-house.

The steamer Chicora left Milwaukee in January, 1895, for St. Joseph, since when nothing has been heard or seen of it, save battered fragments of its upper works. Ed Stines was in command of it and had about twenty-four men under him.

"That isn't the first we have seen of Ericson since he died," said Capt. Groh. "That's the first time I've seen my niece that saw him, and not I. We couldn't find his body, until he came to her and told her he was in air-line slip and would come to the top if a steamer's wheel churned up the water. I backed the Chicora into the slip and sure enough its wheel brought Ericson's body to the top.

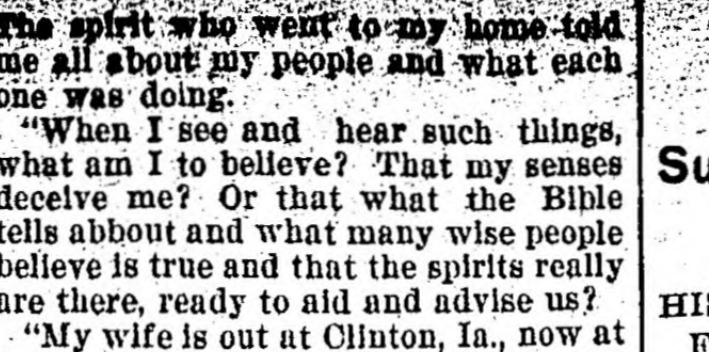
"From John Ferguson I have heard little, though he often calls upon me to pass a greeting. How do all these men appear? Why, just as they did in life. Often I'd scarcely know they were spirits if I did not know they had died. Just the other day I was coming up the river, and as I passed the Goodrich wharf there was old Captain Gilman standing there as natural as life, directing affairs. Dave Beckman was there, too. Now Gilman has been dead since last winter and Dave has been superintendant in his place, yet there was the old man, as real as ever. When I see a man with my eyes and hear him with my ears, why should I doubt he is there? I stood here in the pilot-house door and watched Gilman until we were through Rush street bridge.

TABLE RAISES IN AIR.

"It isn't only here on the tug I see these things, but at home as well. My wife, my niece, my boy, and I all see them and hear them. Sometimes when we are sitting at table or near it we will suddenly lift two or three feet in the air and move around. Often this happens during a conversation, and then we know the spirits want to say something. We ask them what it is and they write it in letters of fire in the air so that we all, even the boy, can read it. Last winter my aunt died near Detroit. One night as we were talking about it a spirit called our attention and told us that my aunt had left us some money sewed in the bottom of an old rocking chair. I went to Detroit and found the chair, but some one else had cut it open and got the bag of gold.

"These spirits at home are our guiding spirits. Every one has one if he will recognize it. They call upon us daily and are always willing to do anything for us. Why, my wife puts them to frequent use. When she mislays anything and cannot find it she asks the spirits. They write in words of fire just where it is, and sure enough there we find it. We put them to daily use thus in countless ways.

"Often my wife feels worried about me and wants to know just where I am and what I am doing. She calls upon her guiding spirit and asks the question. The spirit goes out and sees me and comes back and tells her, all in the twinkling of an eye. Sometimes even she wants to send a message to me and has no way to do so. She merely calls a spirit, asks him to come and knows it is done. The spirit appears to me here and writes the message for me. Sometimes I can see just the hand,



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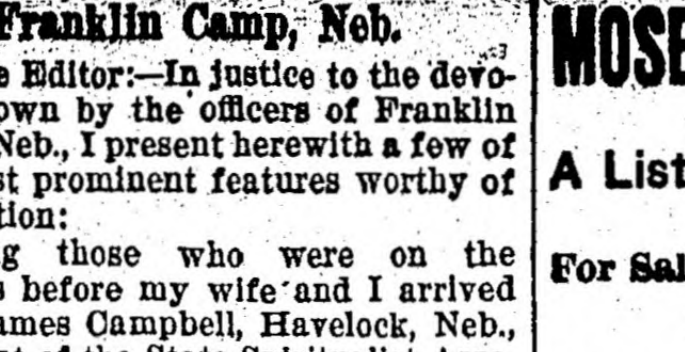
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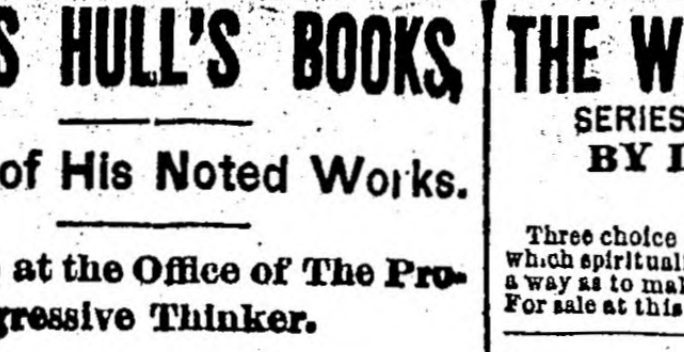
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"Well, when the Maine was blown up it was said by New England fishermen that the specter of the destroyed vessel was manned by a spirit crew was often seen cruising up and down the coast from Quoddy Head to Boone Island light. It used to come along in a fog, and when it was abreast of a vessel the breeze would die out. A chill would come over the water and the vessel passed would seem to shiver as its sails hung idle. The specter crew stood at the guns and fired when the vessel came near. From the mainmast flew the signal, 'We cannot rest until avenged.' The schooner Ethel Merriam came into Booth Bay harbor white all over, though it had gone out black, and Captain John Newman could not be induced to take it out for weeks because he said he had seen the ghost of the Maine.

SPIRITS OF SHIPS.

"Then here on our own coast the lost Chicora has often been described on a storm wind driving down the sea, with white ice all about it even in midsummer, and with the leaded form of Captain Stines upon the bridge. Years ago the Thomas James sailed out of port one evening and never returned. A vestige of it has been found. Annually, however, on the date of its disappearance a specter schooner glides from under the lee of the northeast breakwater and moves off down the lake, regardless of wind. Once a tug captain followed it to find where it was going, but when it was off Grosse Point and about ten miles from shore suddenly the masts and sails tumbled and fell and the hull lurched and the ship disappeared beneath a glassy sea, while a terrible wall from the crew came across the water. Do you believe that these are really the ghosts of the ships, captain?"

Captain Groh looked with dreamy eyes out through the window of the pilot-house. He seemed hardly to see the bridge through which he was skillfully guiding his craft. He shifted the steering bar almost mechanically, now to port, now to starboard, and not to steady. He seemed to be in communion with his "guiding spirit" at the moment. His visitor looked expectantly at the open air, thinking to see an answer there in "letters of fire" written by a spirit hand. If such there was none but the captain saw it. He spoke at last, without shifting his gaze.

"I should say rather spirit ships than spirit men. There's a vast difference. A vessel is not like a person. You think of it as alive, and yet it is not. When it perishes it perishes entirely. But if the spirits of mariners desired to do so, I see no reason why they should build or call into being a spirit ship exactly like it. It would be as real to them as the original was to us. On such a ship they could sail as will. I cannot believe the Maine's crew would be unable to rest until avenged, but I think it probable that they might have taken that means of urging the people on to war against the Spaniards who had destroyed them. So with Stines. He may be showing how he and his crew went to their death. I have often heard of these ships, and yet, strange as it may seem, I have never seen them myself.

TAKES SPIRIT PHOTOGRAPHS.

"A thing I have seen, though, and which proves that there really are spirits all about us, is spirit photographs. Some time ago when my wife was out in Iowa she took a number of photographs. When she came home and developed and printed these we found the spirits. In one picture she thought she saw a smiling face. She examined it closely and found not only that face but no less than thirty others, none of which had been apparent to her when she made the picture. Almost in the center was her sister smiling at her—her sister who had been dead for years. Since then she has made many others, and on nearly every one of them a spirit is apparent, and some are full of them.

"Sometimes I attend 'trumpet' seances. At such a meeting there is a big trumpet which floats about unsupported through the air and is used by the spirits to make their voices loud enough to be heard. Many spirits await their turn to direct the trumpet toward their friends and speak through it. It was at such a meeting that John Ericson told me about the Chicora.

"MAKE QUICK JOURNEYS.

"At another seance we called upon a spirit to go to my home near Detroit and learn certain things. He went and was back with the information in no time. Another spirit was sent to Sweden on a similar errand, and in twenty-three minutes brought the answer back. And that spirit, speaking through Max Hoffman, a man who had never been in Sweden, told all about Swedish customs and described in detail certain villages from which there were people present.



W. L. BROWN

Summarily Ordered to Leave Camp.

HIS SLEIGHT-OF-HAND METHODS FOUND NOT FAVOR AMONG THE PROMINENT SPIRITUALISTS AT CHESTERFIELD CAMP.

Anderson, Ind., August 27.—The convention of the Indiana State Spiritualist Association ended this evening, after the most successful meeting in its history. The association is about \$4,000 in debt and the directors of this association decided to make some extensive improvements for next year, and several cottages will be erected for rental purposes.

Prof. W. L. Brown, of Cleveland, was summarily ordered to leave the camp yesterday by the officers of the association. Brown and his wife were engaged to be present and give a series of seances. Brown responded, but was not accompanied by his wife. He soon appeared with a woman from Marion, Ind., but the board would not tolerate him upon the grounds. This is the only unpleasant feature that has marred the state meeting.—Indianapolis Journal, Aug. 28, 1900.

A Remarkable Manifestation.

When Queen Ulrike, of Sweden, was on her deathbed, her last moments were enlivened by regret at the absence of her favorite, the Countess Steenbock, formerly a mark of respect to the queen, the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment lay dangerously ill, at Stockholm, and at too great a distance from the dying queen to be carried to her presence. After Ulrike had breathed her last, the court corps, as is customary in that country, placed in an open coffin, upon an elevated frame, in an apartment of the palace brilliantly illuminated with wax candles. A detachment of Royal Life Guards was stationed in the chamber as a funeral watch. During the afternoon, the outside door of the ante-chamber opened and the Countess Steenbock appeared in deep grief. The soldiers of the guard immediately formed into two lines and presented arms, a mark of respect to the queen, the most tender and affectionate attachment. Unfortunately, and by a most singular coincidence, the Countess Steenbock, at the same moment lay dangerously ill, at Stockholm, and at too great a distance from the dying queen to be carried to her presence.

"George Washington was a Spiritualist. His writings show it. So was Abraham Lincoln and so have been every other great man. The Bible is full of stories of Spiritualists. So it is strange to me that I am able to see these things."

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