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VOL. 38. T. G. NEWMAN, EDITOR. SAN FRANCISCO, CAL., SATURDAY, NOVEMBER 23, 1901. 1429 Market-st. No. 47. Between 10 & 11th Sts.

WHAT MEANS IT?

Moment by moment the hours are numbered,
 And pass in silence away;
 Moment by moment, tho' we have slumbered,
 We hasten from night to day.
 Day, with its hope and promise of gladness,
 Thrilling the soul with life anew;
 Night, with all joy turning to sadness,
 Scarce leaving us strength to be true.
 Past all alike, and what have they left us?
 What is the total of loss and gain?
 Morn may have blest and night have bereft us,
 Still we go on in joy or in pain.
 What means it? we ask as we upward climb,
 And lights and shades above us roll.
 Why all the struggle—the hopes sublime?
 Ages reply: "For the growth of the soul."
 FLORENCE SHAW KELLOGG.

BORDERLAND

Phenomena Extraordinary.

JAMES MARTIN.

Hamlet says: "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy." No one can more fully appreciate the force of this saying than a Spiritualist. Even in our mundane affairs we are, every day, being reminded of the aptitude of the expression, by the development of the forces of nature, as illustrated in wireless telegraphy and such like utilities. But the saying is much more applicable when referred to the faculties of the soul. Seldom a day passes but we hear or read of something in this respect which excites our wonder and gives us food for reflection.

These thoughts were, more immediately, suggested on reading an account by the Rev. W. S. Plummer, of the case of Mary Reynolds. Briefly, it may be said that Mary went into a trance, but, after a time, she recovered. She, however, for 15 years thereafter, presented the phenomena of a duplex consciousness. That is, she was alternately two different persons. In her second person, all the memories of her first and all the knowledge she had acquired in that state, were completely lost to her. She knew nothing of them, neither father nor mother, sister nor brother. Nor had she any knowledge that she had existed in that state.

In her 35th year, the alterations from one state to the other ceased, leaving her entirely in the

second state. In her first state, she was sedate, melancholy, slow of thought and imagination. In the second state she was gay, social, jocular and fond of poetry. Her handwriting was also different. Her body had been, in reality, the house of two souls, occupied alternately. In the second state she lived for 25 years, at the end of which she died.*

Another analogous case is related in *La Revue Scientifique* of May 20, 1876. But a more interesting case than either of them is that of one nearer home and related to Thomas E. O'Shea, real estate dealer, of No. 1 Park Row, New York, the son of Wm. O'Shea, publisher of Catholic books in Barclay St., New York.

Thomas, on going to bed one night, by some inadvertence left a portion of the gas escaping, sufficient to asphyxiate him. On his not coming down stairs in the morning, his parents, on going to his room, found him unconscious. A physician was immediately sent for, and, in the meantime, they did what they could to resuscitate him. After two hours he recovered, but remained in bed all day. On the

following morning, when he arose, his parents noticed that he was a different being to what he had been, and, in a short time, they found that his tastes, inclinations and desires were completely altered and he was, in all mental respects, entirely the opposite of his previous character. He could not remember anything of his past life. All at once he was a *bon vivant*, a smoker and a billiard player; neither of which were formerly common to him. He had no inclination for business and could not be made to attend to it. In the hope of a change he was sent, for some weeks, to a sanitarium. He there would play whist and do wood-carving, in which he was proficient.

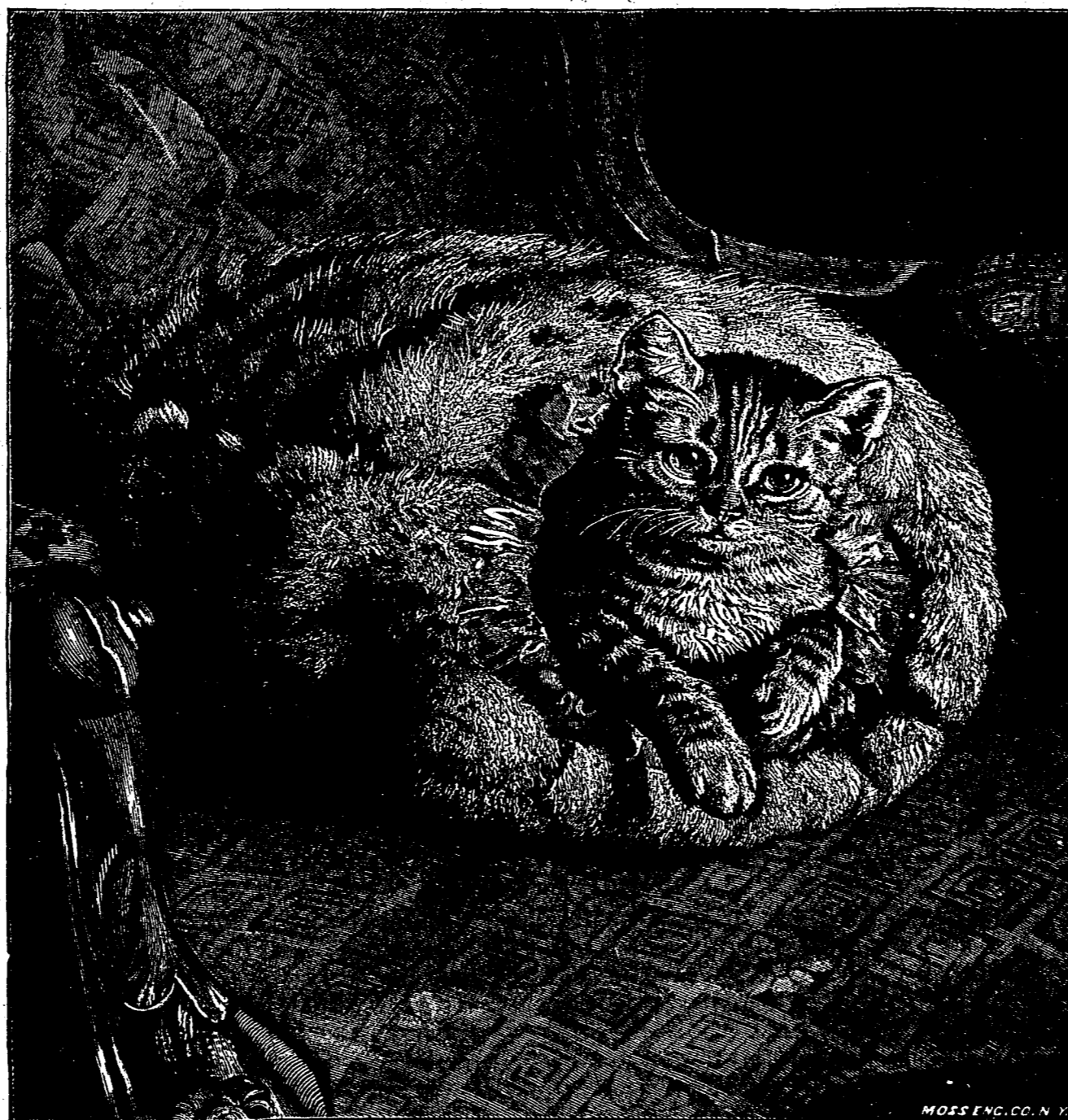
These things he never attempted in his former state. He then returned home, continuing in the same condition. At the end of about three months, when, one morning, he came down to breakfast, he made some remark about business which made his father surmise he was returning to his former self. With the idea of elucidating this conjecture, he was prompted to say: "Tom, do you

remember the real estate deal on the Amsterdam property, six months ago?" "Yes," was the reply. "I was lucky; I got out of it without loss." Upon this reply the parent could no longer contain himself, but seized his son's arms and started to do a waltz on the floor. The son, on his part, thought his parent had taken leave of his senses. But he put a stop to further parley by calling for his overcoat, to go down to his office: for, at the beginning of his derangement, snow was deep on the ground. His surprise was great on going to the window to see the Spring flowers in bloom. In short, he had returned to his former self.

On the same day he met a friend, whom he had defeated the previous day in a game of billiards. His friend pressed for a return game, but Tom found he could not properly handle a cue. His three months aberration of mind was a complete blank to him.

What can be conjectured? At the time of his asphyxiation, had his soul thought the body dead, and so had left it, to be taken possession of by another soul, which could not, for some time, be dispossessed of its wrong abode? It will be noticed that this case is different to that of Mary Reynolds. The original—or the soul she was born with—was, at last, completely dispossessed of her person and she died with the second soul in possession.

The most wonderful and interesting of all similar cases is that of Mollie Fancher of Brooklyn, New York. There is nothing in the whole history of Psychology that is, in many respects, so extraordinary. To epitomize even the leading incidents in her life would take up much space. Very briefly, it may be said that, when a young woman, she had, in 1865, a street-car accident which injured her severely, breaking two of her ribs. In her illness she experienced intermittent trances and other phenomena. Eventually she went into a nine-years' continuous trance, during which time she took no sustenance. While in this trance she wrote thousands of letters, worked many pounds of Berlin wool into patterns, and did several models in wax of fruits and flowers. When, at last, she awoke to consciousness, she thought she had only been asleep for one night and knew not that she had done the works she did. She had lost all her senses. Touch, speech and hearing, by one ear, at intervals of time between, returned to her. The senses of sight and smell were completely lost. In occasional trances she visits the home of her mother in spirit and is sustained and comforted by her cheering



Little Kitty Finds a Cozy Place.

council. She is told to be brave in her affliction.

In 1866 she got the power of seeing things without ordinary vision. This clairvoyant faculty is developed to the highest degree. If she desires to know of the welfare of her friends, be they near or far, she knows at once, as if she were bodily in their presence. Nothing whatever can be concealed from her. She reads sealed letters in the same way. As an example, Prof. Henry M. Parkhurst, the astronomer, of Brooklyn, being in a merchant office, in New York, took from his waste-basket an unimportant business letter, which he did not read. He tore it into strips and then into squares and shook them together and put all the parts in an envelope and sealed it. This envelope he subsequently gave, as a test, to Miss Fancher, who passed her hand over it. She then, with paper and pencil, wrote the contents of the letter *verbatim*. Mr. Parkhurst pasted the pieces of the letter together and compared the two. Miss Fancher had made a literal copy of the original. She told the time by simply passing her hand over the watch's face.

Other faculties she also possesses and can tell the approach of a thunder-storm, and will also tell the fire bells will ring some five minutes before they do so.

In time she became, alternately, five different female persons. Occasionally, after a short trance, she would awake as one of them. They have each a name—Rosebud, Pearl, Ruby and Idol. She is known to each of them as Sunbeam. One acts like a little girl and sings such songs as a child would sing: "There was a frog lived in a mill; kino, keso, kino."

As may be supposed, Miss Fancher is visited by the most eminent physicians, and is also intimate with many notable persons, scientists and others. She sees them as plainly as if she had eyesight, whether the room be light or dark—Long accounts of her doings have been published in newspapers.

Some three years ago there was an entertainment, for her benefit, in the Plymouth Church, Brooklyn. Telephone wires were led to her bedroom, so that she and her aunt might hear the speeches and other performances. There is an account of it in the *New York Herald* of March 28, 1898, and shortly thereafter another account in *Leslie's Weekly*, which is illustrated.

Although she is confined to her bed, and, as has been said, takes no nourishment, and is, indeed, unable to do so from a defect in the throat, the picture—which is a reproduction from a photograph—shows that her face and arms, at least, have the appearance of a well-nourished person. She is a complete enigma to all who have visited her and nothing but conjecture is hazarded. She contravenes, almost, every physical law; is neither susceptible to heat or cold—a thin covering is all she has in Winter or Summer. She has more of the attributes of a spirit than a mortal. She is now upwards of 50 years of age, and the events of the past 30 years have been so extraordinary that if she should live to a thousand years they could not be more so.

*[The full account of this narrative is given in a pamphlet entitled "Watska Wonder," which also contains other instances of startling phenomena. It can be obtained at this office at 15c.—ED.]

That Halo.

THOMAS H. B. COTTON.

On Wednesday night, Aug. 1, 1900, I sat down to rest after a walk somewhat longer than usual. During the day I had written a letter to a young married couple who were living in the far East. A portion of that letter was undoubtedly inspired by the guides of those two young people. I distinctly remember one sentence of it which I venture to quote as follows: "Know once for all that happiness is not a phantom to be chased as the truant pursues the butterfly. The essence of happiness is ever the sweet, sunny temper within, that smiles in blissful serenity above the tempest and the billowy clouds below, however dark and huge their lowering forms may at times appear."

I had thrown my very soul into that letter. I wrote every word of it in solemn earnest. In the course of that evening walk I experienced something that occurs only at intervals of many years with me, namely: a decided throbbing and feeling of fullness of the head, especially in the region of the temples. I suspected that it was mainly due to spirit influence, and perhaps the first time in all my life that the concentration of spirit power ever produced such an effect upon me as to occasion this throbbing. A few magnetic passes, however, soon calmed the throbbing into quietness, and I finished my journey with my powers, both mental and physical, in a state of tranquil equilibrium.

As I then sat at rest, I extinguished the light and began singing a stanza of an old hymn which I had paraphrased some months ago. I had not more than finished one verse, when a moving flame of light fairly filled the space in front of me. It gradually rose while concentrating into a focus with numerous bright glittering points like diamonds. These, as I peered upward, keeping my eyes fastened on the spot, became the center of the most perfect ring, or halo, above my brow that it has yet been my privilege to see. It lasted something less than a minute and was gone; but, oh, how full of meaning it was to me!

These lights, with varying form, hue and intensity, never fail to come to me in the sweetly solemn hour of evening. I have learned to classify them, and largely to interpret the particular angel presences indicated by each, together with the character of their silent messages, almost as plainly as if stated in words.

On the very next evening I indulged in singing much longer than usual. (I find it best to sing in a subdued voice at such times). When I turned off the light, numerous spirit lights appeared, one of which was specially noticeable, being conspicuous by its larger size and deep, intense, yet vivid purple color, with a golden fringe or border. This light moved about slowly, as did also the others in such a way as to indicate unmistakably that the motion was voluntary.

Of course, I do not accept the theory of brother Colville and others, that these phenomena indicate merely the physical condition of the sitter, having no certain reference to spirit presences in the room. Besides my intuition, which is a fairly safe guide in such matters, I have the direct revelation given in circles to the effect that

my impressions were correct, and that my spirit-wife is the one to whose presence the nightly appearing of the lily-white flame of light is attributable.

The first intimation of such a thing as a ring, or halo, in connection with my experience, was some four years ago, while at Santa Barbara. I was sitting one Sunday evening in a circle with the family of Dr. Abner Rush, whose wife, Mrs. Emma Rush, possesses several phases of mediumship, clairvoyance being one of them. On the occasion referred to she plainly saw a coffin placed on my lap with a "ring" completely encircling the coffin.

She had no interpretation of the vision. Neither had I, at the time. I distinctly remember philosophizing on that occasion in these words: "I have been informed years ago that the experience called dying is exquisitely pleasant, blissful, sweet, beyond all comparison or computation; so that if this vision means a harbinging of death, I certainly have nothing to dread in the case."

I also had an impression in reserve to the effect that it might mean that although death comes stalking threateningly near to me at certain times, yet what is called *destiny* (but which is no other than the vigilance of spirit friends) is pledged to ward off the "grim monster" and keep him at bay; the ring around the coffin being the emblem of the fender, to prevent his reaching me. In the light of recent experiences with "destiny" in other lines, too plain and pointed to be classed as mere coincidences, I am now convinced that this impression is correct.

Letter from G. H. Brooks.

TO THE EDITOR:

I usually spend a part of my time in the Summer at my home in Wheaton, Ill. When it is possible for her to do so, my wife goes out with me. She was at Lily Dale this Summer four weeks, and enjoyed herself, as all do who go to that most delightful place.

I attended the N. S. A. convention in Washington last month, and enjoyed the sessions very much. There was a large delegation and a good amount of work done. I had not been in Washington before in a number of years, and met a great many of my old friends, not only in Washington, but among the delegates.

A beautiful new Temple was dedicated in Newport, Ky., on Sept. 22. Mr. Edwin Crawley Sr. of Newport, Ky., one of the oldest and most respected citizens desiring to do something practical, purchased a lot on one of the fine residence streets, and gave \$2,000 besides, then loaned the society the balance of the money to build the Temple. It cost \$8,000 and is a fine building. The Ladies' Aid furnished the dining-room and kitchen, and everything is complete. Sunday, Sept. 22, was set for the dedication, this being Mr. Crawley's 75th birthday. I have attended many dedications, but I never attended one where there was greater harmony and enthusiasm than this. Speakers for the occasion were J. Clegg Wright, Dr. Hillagoss and your humble servant, and was enjoyed by the Society for October and November, and the work is going on nicely.

The Ladies' Aid give a fair and supper at the Temple on Nov. 18, 19 and 20. The Society, at its

regular business session on Nov. 4, extended me a call for two months more—December and January—and I am to remain with them for four months in all.

I intend to do some missionary work, if possible, during the week in Kentucky, Ohio and Indiana, and hope to be kept busy, and am entertained at the beautiful home of Mr. Crawley, where all mail should be sent.

I trust the example set by brother Crawley will be followed by others.

I send to my friends in California and the West my kindest regards, and I hope they will keep on working for the Cause, until they conquer all hearts with its mighty truth. G. H. BROOKS.

120 East Third St., Newport, Ky.

Suppression of Vice.

VICTOR ILLUMINER.

Is it possible to suppress vice by force? By the term "vice" is meant the manifestation of all the lower and cruder attributes of man's soul.

It is claimed by some persons that evil has no tangible and lasting existence, but a prolonged investigation of men and life in general has proven to me conclusively that the evil, or, in more proper terms, the undeveloped good which lies in every life is just as real and tangible upon its plane of expression as is the good.

Life, so far as man can trace it, is an evolutionary process, continually evolving from old and recognized forms into new and higher ones, many of these steps being so gradual that no one can determine the limit of the influence of the old and the actual commencement of the new regime. It is by the system of direct comparison that man learns and judges, and without the instructor (Experience) which has educated his spirit thus far, he could never have been enabled to generate the desires for a better and higher course of ambition.

Now, what is the true definition of vice? It is the visible manifestation or showing forth of the selfish propensities or attributes of man's and woman's soul—in contradistinction to virtues, being the visible expression of the highest aspirations of the same. I believe no better explanation of vice can be offered than selfish ignorance—the ignorance of the knowledge and wisdom of the laws of Infinite Life, which exact a just and exact recompense for every thought generated and every act perpetrated.

Thoughts are tangible things, therefore it is vice to hold those that are selfish and crude, even though they shall never be made manifest in open and accrued deeds.

It requires a soul, pure, clean and loving as Jesus, to say as he did: "He that is without sin among you, let him first cast a stone at her." Only an absolutely pure spirit could find it in his spirit to love such mis-doers, and because of that love become their champion when all others were arrayed against them.

A few words of generous love and encouragement might change the whole current of their lives, and urge them to merit the love thus extended toward them by cleaner and better living. They could not at once outgrow all their propensities, but by continued encouragement they would ad-

vance step by step until old temptations failed to allure them, and they grow to love better thoughts and nobler aspirations.

Love for that which is clean and pure can never be kindled in any person by any system of force. It must be the spontaneous outpouring of a blighted soul for some one who has come from a high estate down into the darkness of his present unclean living, and because of the interest, love, sympathy and attention of that superior one desires to show forth his appreciative gratitude by his earnest endeavors to be a little more worthy of the condescension and notice. Such a motive will elevate the grossest soul, and no other sentiment can do more than produce a transient result.

A man totally free from selfish instincts can never by any possible allurements of the arts of vice be led into the perpetration of its manifold types of expression.

Between ignorance and positive virtue there are many planes of expression. Positive virtue is possessed only by those souls who have been subjected to temptation in its subtlest forms, and rose superior to the influence, because they loved clean living, not because they feared by disobeying man's moral law to reap social ostracism or future punishment.

Selfishness, and selfishness only, is the motive power of vice and crime, and when man finds that habits of selfishness and vice shut him off from the social relations he loves; that no amount of prayers offered to Jesus, or bountiful financial gifts, will not balance the infinite scales of justice one degree in his favor; that until he thinks such thoughts, performs such deeds as harmonize with the ideas Jesus taught; when he realizes that he must depend entirely upon his own responsibility; that every thought will bring him a return similar to its nature, he will exercise care to generate only such as he will want to meet.

It is a periculous doctrine that man's soul is prone to evil. It being the product of an Infinite Creator, must necessarily partake of the essential attributes of its parent; therefore, unless you are willing to admit that the Infinite Creator is evil, do not say that man is, for he is prone to exhibit the qualities of his Maker. If the Infinite Creator is good, then there must be resident, though for the time dormant, good in all life. Before that good can shine forth in its brightest luster, it may be necessary to pass through the evolutionary process which teaches a selfish soul, because of keen and intense suffering that only love and pure thoughts, with correspondingly clean deeds, can impart happiness permanent and satisfying.

DEAD—AND NOT DEAD.

The flowers she loved were blossoming yet,
Her heliotrope and her mignonette;
On her dewy cheek the golden hair
Was brushed aside from its beauty rare.
In casket bed like a flower she lay,
That droops its head at close of day,
And the shading lids on the young blue eyes
Would raise no more to the roofing skies.
With her tender mouth slept its kisses sweet—
The folded hands—and the tired feet
Had strayed to rest, through the pearly gate—
And the waiting three were desolate.
The sad mother gazed on the far-distant town—
On the landscape low with its autumn brown—

On the orchard near with its burden of fruit—
On the dear old home like a tuneless lute.
For the gloomy house with its silence dread
Had outstretched its arms o'er the early dead,
And no echo woke of the silvery voice
That had made the family all rejoice.
Then it wondering said: "Whose dear feet shall press
This my threshold lone; and whose presence bless?
Will the empty years e'er be filled again,
With its meed of joy and its cross of pain?"

But a tiny voice from the dim beyond
To the mother's heart did soon respond,
And her whispered name came on the air;
Then the mother knew her child was there.

And the weeping three at the lonely hearth
Felt a presence dear of priceless worth;
For they knew the loved one had come once more,
That she walked the house as she did of yore.

While the mourning garb had lost its spell,
For the darling girl had found words to tell:
And her unseen hands from the unknown near
Came softly and touched her mother dear.

With the sister, too, she came once more,
And a message sweet of love she bore,
And a burden fell from the waiting three,
For death had unveiled his mystery.

MARY KELSEY BOOZER.

Who are the Sensual?

ARTHUR F. MILTON.

It has been asserted that there is no sensuality, *per se*, but that what seems so is only natural—due to greater physical activity and consequently larger needs of the material.

This is perhaps true under circumstances, but many corporeal individuals deny this by their habits, which are more temperate than persons half their capacity.

It is also asserted that sensuality is confined to eating and drinking only—that sensuality does not reach beyond the stomach—all other cravings being non-restrictive privileges, because they exist, and in that are inheritances from nature.

Some assert that all indulgences not intellectual are sensual—sensuality and intellectuality being antipodal to each other.

Perhaps the latter are right in a measure, but as the intellectual man also has sensual appetites which he indulges, he must be both, though a cultured man dislikes to be called sensual. He applies this to the uncultured man, who is not his equal in mental force, yet may be a very temperate man in many respects—aye, more so than the cultured man.

It is true that mental activity reduces the animal to a large extent, and thus the refinement that mental culture produces. But this does not prove entire freedom from sensuality as a passion. Many a cultured man carries an unconquered passion to his grave—one hidden from mortal eye because only secretly indulged. Effects sometimes come to the surface that generate suspicion of a hidden vice, but do not always unfold its nature. It requires more than the eye to analyze it. It needs the senses themselves to find the evils evolved out of their exercise or use—or, rather, misuse.

It is probably known that locking up a mentally active man in a prison cell with an ignorant one, makes the former feel dull and reticent, and the latter talkative—though annoying and tedious to

the first-named and interesting to the last-named.

This is due to their respective sense vibrations. Those of the ignorant man increases the sensual or animal activity of the cultured man and decrease his intellectual forces in some measure, making him dull or reticent, because out of order with his natural thought-action. But those of the intellectual man increases the vibratory action of the ignorant one's mental forces, and he is for the time inspired beyond his normal capacity to talk—a sort of spiritual intoxication—though not beyond his acquired knowledge.

If the cultured man be sensitive, he would not have to be convinced of his companion's ignorance by what he says, but by the vibration that touches him—the influence affecting him for dullness or reticence; and if he should feel drowsy besides feeling dull, it would indicate more than ignorance—namely, that the other has a higher love for the sensual, or animal, than the intellectual—drowsiness being the first manifestation of actual sensualism, or what may be known as such.

Now, drowsiness might be sensed among the intellectual if there be a hidden passion. The vibration which this induces betrays what the eye does not see, and according to the nature of the vibration, not only the sensual passions can be detected, but all others as well.

Drowsiness is the natural state of the animal after a sensual craving has been appeased. The man who indulges his senses constantly, or at every call, generates a like influence in his magnetic vibration, and sensitive persons feel this—though not necessarily themselves above it. In fact, it rather betrays a like vibration existing, and only needs arousing to be thus affected. But it may be due to an inherited force not yet neutralized by its antipodal vibration—intellectuality. In such instances it is not sensuality *per se*, but an inborn proclivity that needs watching and held in abeyance should it manifest a desire for indulgence, and which such forces sometimes do by an unaccountable longing for something—a taste or craving not defined. In many it generates discontent, and we wonder why. It is an unstilled want—a passion starving for gratification. But such starving is a natural self-denial—a conditional abnegation, that is subduing it—neutralizing it by force of circumstances.

If people were to combat their known weaknesses by conscious self-denial—willful abnegation or a disciplined starvation process, they could overcome all sensual habits or passions, and would need no pledges to help them along. Self-determination is not only more effectual, but it generates a positive will besides and frees the experimenter from the unpleasant influences of his contemporaries yet in the throes of their uncurbed habits or passions.

Sensualism is, therefore, not the stilling of natural desires or appetites, but continued indulgence after the same, either by stimulating the appetites or inventing ways and means to please the senses beyond their normal calling, and through which the so-called passions or habits are developed and then credited to nature or inheritance.

Of course, the latter is much to blame, but this does not absolve us from their bad effects. We suffer, not our antecedents; and if we

desire to get rid of the lethargy, indolence, mental inactivity, drowsiness, etc., which these forces generate, we must overcome their wants or cravings.

Their antithetical states are physical energy, mental activity, feeling bright, animated and joyous, and vibrate for like influences on our neighbors or companions. To sense these vibrations, therefore, in place of feeling dull or drowsy in their presence, we can judge them accordingly and make no mistakes.

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Communications not accepted will be returned if stamps for that purpose accompany them. They will not be preserved more than 30 days, after being received at this office.

Newspapers sent to this office having matter for inspection, should be marked by a line drawn around the article.

This JOURNAL will be sent to subscribers until ordered to be discontinued, and all the arrearages are paid.

SAN FRANCISCO, NOVEMBER 28, 1901

Dr. H. W. Thomas has resigned the pastorate of the Free Church in Chicago, after having served it for 21 years, giving as his reason that the growth of independent religious thought is so great that his services should be extended to other cities and towns.

The Doctor is a progressive man and has done a great work in Chicago in liberalizing the views of his people. He has for years been a reader of the PHILOSOPHICAL JOURNAL.

Dis de Barr, the notorious Theosophist, bogus medium, etc., it is said by the New York Sun, has had an escapade in Florida, New Orleans and other places, and after being ordered to leave, under penalty of rough treatment, has gone to South Africa, and under an assumed name, will try to carry on her nefarious games.

Mrs. L. E. Piper, it is reported, has re-entered the employment of the Psychical Research Society—having reconsidered her recently-published so-called "confession," which was evidently a newspaper "sensational fake."

That Symposium mentioned some weeks ago in the JOURNAL, to be published in the *Spiritual Review* of London, England, began in the November number of that excellent monthly, published by Bro. J. J. Morse, who is well known in America as well as Europe as an inspired lecturer and able editor and publisher.

His friends in America will be pleased to learn that on Sunday, Nov. 3, his daughter Florence made her first appearance as an inspirational speaker on the platform of one of the Metropolitan societies, meeting with a fine reception, and did exceedingly well.

Prof. Lockwood is holding meetings in Ontario, Canada.

Spiritualism and Science.

Because decarnate spirits are not generally visible to spirits incarnate (that is, men in the flesh) many people erroneously conclude that either they do not exist in tangible form, or, at least, that they do not or cannot send communications from one state of being to the other.

Now, science and discovery have come to the rescue, proving that communications can pass between spirits in the flesh many miles apart, even beyond the ken of one another. The Marconi system of wireless telegraphy has lately given a demonstration of this very power.

We find that two ships of the Cunard line of steamers crossing the Atlantic Ocean 36 miles apart, and when at no time they were visible to one another, the steamships *Lucania* and *Campania* (sister ships of that line) had a correspondence which lasted about two hours, while the ships were at full speed, going in opposite directions. The correspondence, as reported in the daily papers, read as follows:

12:48 a.m. Received first signals from *Campania*. Ask: "Are you there?" Replied: "Yes, here, *Lucania*."

Campania: "Have you got anything for us?"

"Yes; *Lucania* sends best wishes for pleasant voyage. All well."

Campania replied: "All right; thanks. Message for Captain McKay: 'Captain Walker sends his respects to Captain McKay. We have experienced very bad weather since leaving Liverpool. All well.'"

Lucania: "Message received all right. Thanks."

Campania: "Have you seen any ice, or have you experienced any fog?"

Lucania: "No; have seen no ice nor experienced any fog. Have had fine, clear weather up to the present. Our position—lat. 48.15, long. 38.39."

Campania: "Thanks. Our position is lat. 48.50, long. 38.29."

After having been in communication about one hour, *Lucania* at 2:45 a.m. said: "Good-bye; pleasant passage."

Campania at 2:50 a.m. returned compliments. Communications lasted two hours. The ships were 36 miles from each other when the above conversation took place, and were not visible to each other at any time.

This proves what Spiritualists have been claiming for half a century, that communications between persons (spirits) are possible, even when long distances apart, without any wires or connective apparatus, and when such persons are not visible to one another.

In the above case the spirit of Capt. McKay of the *Lucania* carried on a correspondence with Captain Walker of the *Campania* without any visible means of doing so, except the instruments for the system of wireless telegraphy which were located on both steamships.

Will any sane man, after this, claim that communications between spirits in the flesh and those out of the flesh can not carry on communications as well as two who are both in the physical form do when miles apart in the dark, and having no connecting wire? This steamship incident is a demonstration beyond the possibility of a doubt, and places the matter before

the world in such a plain way that it must be accepted as an evident truth.

In it science comes with positive demonstration of the spiritualistic philosophy and phenomena, and wipes away, as with a wand, all the opposing philosophies and doubts—all the sophistry and denunciation which have been used against the theory, showing it as an orb of light—a bright star of hope for all the human race.

But wireless telegraphy is as yet only in its infancy. Far greater achievements are in store for the world in that line. As an indication of what may be expected, we will copy from *Ettka* for October the following important announcement and remarks:

Prof. Reginald A. Fessenden, attached to the National Weather Bureau at Washington, who has independently paralleled and in a number of details outstripped Marconi's experiments and discoveries in wireless telegraphy, has recently published a paper outlining two especially notable advances he has made.

He has greatly simplified the mechanism for sending messages, at the same time increasing its efficiency. Dispensing with induction coils and cylinders, he has produced a radiation 16 times as great as that from a Marconi instrument having a one-inch spark gap. He claims a method of securing absolute secrecy, but does not describe it. He shows, however, how communication by Marconi's system can be broken up.

We confidently expect that the telephone and wireless telegraphy will in the near future become so wonderfully developed that every human being will be able to converse at will, without the aid of a medium, or any special device, not only with those at a distance, in the flesh—but with decarnated spirits, who have gone a step further and entered a higher plane of existence. These achievements are but a few steps in advance.

A Church Union has been formed in Columbus, O., as we notice by our esteemed contemporary, the *Light of Truth*. It seems that considerable trouble has already resulted because the liberal churches have been denied admission to the Union. A settlement was finally made by an agreement to let each church decide as to what is meant by the word "evangelical" which occurred in the Constitution defining who might become members of it. This shows weakness, and a marked revolution, after the haughty position maintained for years by the orthodox churches. One by one doctrines and dogmas of the church have to be abandoned under the refulgent light of the 20th century intelligence and advancement. The changes in the church's doctrine and discipline during the past half century have been wonderful, but those which will be made during the next 50 years will be astounding.

Not Telepathy.

The Psychical Research Society has published a volume of 649 pages, which contains a Report by Prof. James Herve Hyslop on the phenomena which came through Mrs. Leonora E. Piper. It is, in fact, but a continuation of Dr. Richard Hodgson's report on the same subject, and with the same result. These scientists, after having carefully investigated the phenomena coming through Mrs. Piper, have reached the conclusion that neither telepathy nor hypnotism could account for the demonstrations, of which, she being entranced, was in ignorance.

That she does not believe that the communications are from spirits is flattering testimony in favor of the report of the scientists who witnessed the phenomena and were fully competent to judge concerning that which they saw and heard. Mrs. Piper being in a trance condition, knew nothing about the demonstrations and could form no opinion of value concerning their source or import.

Dr. Richard Hodgson, in the Proceedings of the Psychical Research Society, on page 396, writes the following significant sentence: "I must again state my conclusion as a result of practical experience. . . . And having tried the hypothesis of telepathy from the living for several years, and the spirit hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not."

Vaccination has received another severe blow. In Camden, N. J., the newspapers report that five children have fallen victims to lockjaw, following vaccination, and two more are in such serious condition that little hope is entertained for them, while thousands of parents, whose little ones have recently been inoculated with the same virus used on the children who died, are in a condition of mental anxiety that is pitiable. In addition to the deaths in Camden from lockjaw, there has been a death in Philadelphia, in Atlantic City and Bristol following vaccination.

Is it not time to stop all this nefarious business?

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

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WEE WISDOM LIBRARY—Metaphysical Series. Published by the Unity Tract Society, Kansas City, Mo. Price, 25 cents. It is nicely illustrated and delicately printed.

The *Spiritual Review* for November contains the beginning of a symposium on "Where is the Spirit-World?" Able articles from seven of the best thinkers in the Spiritualists' ranks are there given, to be followed by others in forthcoming numbers. Then there are articles entitled *Studies in Psychic Science, Speculations in Mental Evolution, and other topics.* Published by J. J. Morse, 26 Osnaburgh St., Euston Road, N. W., London. Price, 10c.

Lichtstrahlen, published at West Point, Neb., contains in its latest issue six spirit photograph engravings with a descriptive article. It is printed in German.

The *Occult and Biological Journal* for November contains among other articles of interest the following: *The Most Desirable Knowledge, New Practical Methods, Peace, Visions, and Delineations of Character.* Published at Applegate, Cal. Price, 15c.

"How Shall I Become a Medium?" This question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." For sale at this office. Price, 35 cents. By mail postpaid for 40 cents.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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Filled with shrines the heart hath
Home!—go watch the faithful dove,
Sailing 'neath the heaven above us—
Home is where there's one to love;
Home is where there's one to love us.



The Editor is not responsible for the opinions of correspondents.

Letter from Santa Barbara.

TO THE EDITOR:

I was at the Los Angeles camp-meeting in September and enjoyed it very much. I developed my leading phases (Psychometry and Clairvoyance) wonderfully while at the camp. I expect to go East in the Spring.

I was very much interested in Mme. Montague's item which was published in the JOURNAL, as her work is so much like mine. I feel there is something grand coming to me, as I already have the gift of reading sealed letters. My guides have ordered me to go to Los Angeles for further development, which I shall do in the near future.

Dr. Geo. W. Carey is with us and is giving some good thoughts which are interesting all.

MRS. E. A. RUNDELL.

Letter from Los Angeles.

TO THE EDITOR:

I shall be pleased to recount an interesting phenomenon which occurred at this place in the studio of the well-known spirit artist, Edward Wyllie.

Dr. Cook, an Episcopal minister, sat for a photograph of himself, while holding a slate in front of him, hoping to get a photographed message upon it. While waiting for Mr. Wyllie to put plates into the frames in the dark room, the landlady, a fine clairvoyant, stepped into the room, and glancing at the slate held by Dr. Cook, exclaimed: "Oh, Mr. Wyllie, hurry up; there is writing upon the slate. Hurry before it fades away."

Dr. Cook leaned forward and looked over the top of the slate, but could see nothing. Mr. Wyllie then came to place the plates into the camera, saying: "Why, I can't see anything on the slate." "But there is," declared the lady, "and there are two names signed to the message."

The plates were then exposed and quickly developed and brought to the window, where all three examined them and found them exactly as the clairvoyant had seen them. The writing extended over the fingers of Dr. Cook's hand. The two names signed were Philip Brooks and Joseph B. Rodes.

An article in the *Progressive Thinker* lately, explaining the different ways in which spirit photography was produced, makes one wish to know how the above was done.

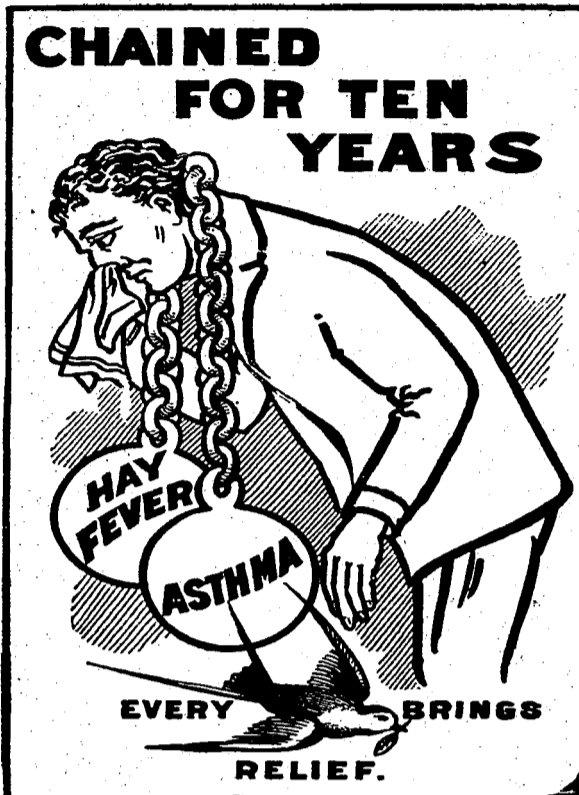
Was the writing placed in the air, since it extended across the fingers holding the slate? Yet no marks were afterward seen upon either slate or hand. Can the camera photograph that which only a clairvoyant can see?

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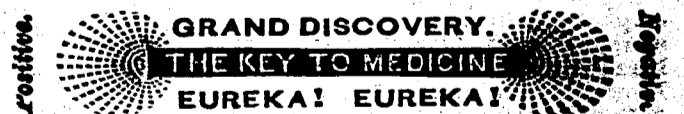
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. C. H. WADSWORTH.

Mission Lyceum meets every Sunday afternoon at 2 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mission Lyceum.—Do not forget that you can have an enjoyable evening at the Domino Party on Saturday evening, Nov. 23. Dancing at 8:30. Admission, 10c.

A Regular Meeting of California Sunflower League will be held on Thursday evening, Nov. 21. All members and friends of the League are earnestly requested to be present. W. T. JONES, Sec. pro. tem.

The Entertainment which is in preparation by the Sunflower Minstrel Club for the benefit of the State Association to be given at Occidental Hall Dec. 6, promises to be one of merit and should be greeted with a full house.

At the Regular monthly meeting of the Board of Directors of the Society of Progressive Spiritualists, of San Francisco, Cal., on Nov. 14, Mr. F. T. Lillich was unanimously elected Vice-President and Mrs. E. Ford unanimously elected a Director, to fill vacancies caused by the transition of Mr. Geo. H. Hawes. JOHN KOEHL, Sec.

"Church Unions and their Significance" was the subject of an inspired lecture by Mrs. R. S. Lillie on the platform of the Society of Progressive Spiritualists at Occidental Hall, 305 Larkin St., San Francisco, Cal., last Sunday evening. She showed in an eloquent and forcible way that the churches found it necessary, on account of the advancing intelligence and broad-mindedness of the people in this progressive era, to also broaden out and to arrest the decay which has evidently set in among them all.

She said that since the advent of Modern Spiritualism, with its broadening of thought and expression, the churches have found it necessary to abandon their exclusiveness as well as their claim to unalterable truth and the foundation doctrines of their respective organizations, and that now in different parts of the country they were making a united effort to prevent dissolution and decay, and in order to do this they were obliged to depart from many of their pre-conceived notions, and even to amend their doctrines and creeds. She concluded with an improvised poem of great merit.

The introductory address of Mrs. Anna L. Gillespie was quite interesting and pathetic. The quartet gave two excellent selections, which were highly appreciated by the audience.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening. Mrs. Rebecca Stewart opened the services by an invocation; Mrs. Palinbaum read the poem sent by Mrs. Baum (formerly of Oakland), now of Los Angeles, entitled "A Bright World," and was much appreciated. Dr. Palinbaum was entranced and gave spirit messages, and those who received them were highly pleased. Mrs. Kotter of San Francisco gave independent and psychometric readings. Mr. Preston closed the meeting. A. L. ASTOR, Sec.

The Sunflower League was the first society invited to Mr. and Mrs. Whitney's reception of which they are members. By an oversight, the League was omitted in the report given last week. The Sunflower League is an important society, and should receive the cordial support of every Spiritualist. We are glad to announce that it is prospering and increasing in membership at every meeting.

"Words that Burn," a psychic novel by Lida B. Browne (price, \$1.25) is for sale at this office.

The Piano Recital by Mme. Jeannette W. Crawford of Boston, at Occidental Hall, 305 Larkin St., San Francisco, Thursday evening, Nov. 14, was a brilliant effort. The threatening weather kept many away, but they lost a rich treat.

Oakland Union Spiritual Society met in Fraternal Hall on Sunday, Nov. 17, at 3 p.m. Swami Abhayananda lectured on "Search after Truth" to a large audience, and in the evening Mrs. G. W. Shriner gave messages. Sunday, Nov. 24, Swami Abhayananda will lecture; subject: "Jesus and the Rich Young Man," and in the evening Mrs. G. W. Shriner will give spirit messages. MRS. C. E. PAUL, Sec.

Mrs. Maxwell-Colby has resumed her Tuesday evening circles at 1041 1/2 Valencia St., San Francisco.

Dr. L. Schlesinger of San Francisco has been holding seances in Arkansas City, Kansas, and was arrested under a city ordinance, a license fee being demanded for giving a "show." The Judge decided that the Doctor was an ordained minister, and only held a religious service. That settled the matter.

Mrs. Scott-Briggs, who has for years conducted Spiritualist meetings in San Francisco, has gone to Los Angeles to remain during the coming winter. She is a duly accredited agent for the PHILOSOPHICAL JOURNAL, and we hope she may take many subscriptions in and around Los Angeles.

Mrs. Briggs is an excellent organizer and worker, and a good developer and healer, as many can testify in San Francisco and vicinity. She will be quite a help to the Cause in Los Angeles.

Mr. H. C. McClure has gone to Redding, Cal., to look after his mining interests there, but expects to return to San Francisco in a few weeks. He is an enthusiastic Spiritualist, and a good friend of humanity generally.

"Now" lectures are given every Sunday evening at Remembrance Hall, cor. Seventh and Market Sts., San Francisco, by Henry Harrison Brown to increasing audiences. Mr. Brown is a fine speaker and a profound thinker.

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Dr. N. F. Ravlin gave an inspired lecture on "Spiritual Evolution" last Sunday afternoon at A. O. U. W. Hall, 1169 Broadway, Oakland, Cal. The Doctor will give a lecture next Sunday at 2:30 p.m. in the same hall on "Spiritualism and its Relation to Sociology." At 7:30 p.m. Mrs. Anna L. Gillespie will occupy the platform.

On Dec. 1, admission will be free both in the afternoon and evening, hoping thereby to increase the interest. Mr. Jas. R. Little will give messages after the lectures. C. F. VAN LUYEN, Sec.

Demonstration of spirit return was made last Sunday evening at 619 McAllister St., San Francisco, by Mme. Young in spirit messages to a large audience. Mrs. Sarah Seal delivered a fine address, and Professors Young and Bothwell-Brown furnished the music.

Psychometric Readings and spirit messages were given last Sunday evening by Mrs. Eberhardt, at 3250 22nd St., San Francisco.

Mrs. C. J. Meyer read flowers and gave messages from the spirit-world at 335 McAllister St., San Francisco, last Sunday evening.

Don't Forget that the bazaar will open on Thursday eve., Nov. 28 (Thanksgiving) and hold for three days, at Occidental Hall, 305 Larkin St., San Francisco.

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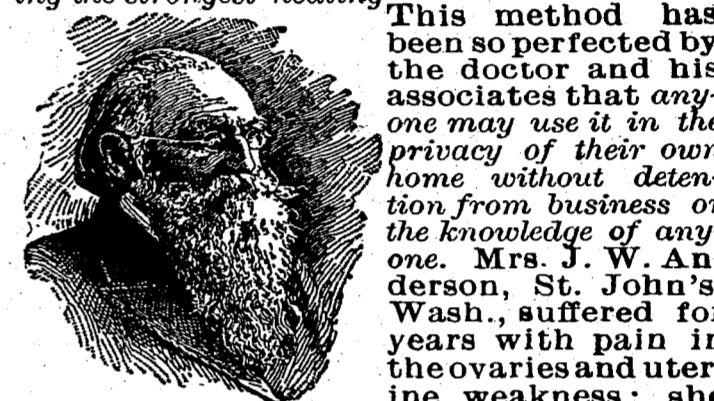
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