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T. G. NEWMAN,
EDITOR.

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THE BORDERLAND.

Dr. Hodgson's Experiments.

Dr. Richard Hodgson is the latest eminent convert to the Spiritistic theory. He is a man of thorough scientific training, and for some years past has been at the head of the American branch of the Society of Psychical Research in Boston, and it is through an American human instrument, Mrs. Piper, of Arlington—a Boston suburb—that Dr. Hodgson has made his experiments.

Everybody interested in psychic matters—and who is not in these days?—has heard something about how Mrs. Piper came under the notice of Professor William James, instructor of psychology at Harvard; and how, later, the Society of Psychical Research in England had her go over there and stay from the fall of 1889 till the spring of the following year, during which time she gave 83 sittings, under the supervision of such men as Professor Lodge, Dr. Walter Leap, F. W. H. Myers, etc. Even the famous Sir William Crookes, inventor of Crookes' tubes and president of the Society of Psychical Research, studied the phenomena.

All these great men gave forth opinion, tentative rather than assertive, the only point of entire agreement being that the woman had "supernormal powers."

Dr. Leap thought this supernormal element consisted in the ability to accept thought-transference from the sitters. Professor Lodge believed that more was involved than this could explain, and found himself forced to believe in telepathy.

But telepathy from many distant persons at one and the same moment he could not make feasible, and telepathy from deceased persons he would not accept but as a last resort. Information extracted from persons present he could not admit as possible under the supervision exercised—where the woman was in absolute ignorance of her sitters, even to their names.

On Mrs. Piper's return to America the society sent Dr. Hodgson to Boston to reside in order to devote himself to experiments begun by Professor James, and which time would not permit that gentleman to continue.

Dr. Hodgson's supervision covers from 1891 up to the present year. The sittings number 500. One hundred and thirty of these were persons introduced to Dr. Hodgson, not by their own names, and whom the medium was entirely ignorant. Furthermore, interested parties had set a watch upon the movements of those who might bring information from unlooked for sources.

As a result of his untiring studies the records kept and recently given by Dr. Hodgson to the Society of Psychical Research "Proceedings" form some of the most curious reading ever penned.

Adopting the inductive method, Dr. Hodgson, in this report to the Society, omits nothing. He gives as much space to the failures as to the successes, and discourses on how the failures prove even more than the successes the presence of spirits trying under difficulties to make themselves known.

But perhaps the most curious point to the general reader is that Dr. Hodgson finds him-

self constrained to believe that those who die of mental disorder, or who suicide, cannot communicate until, possibly, after they are a long time in the other life. From eight cases of suicide, more or less known to him, nothing could be obtained. No one was found able to communicate immediately after passing out. All, however, seem desirous of doing so after they come to a sense of their environment.

At times these efforts remind one of telephoning, with the medium for an instrument, and a scramble to get a hearing before the earthly operator leaves his end of the machine.

When Dr. Hodgson began experiments the spirit boss—so to speak—called himself Phinuit, and claimed to have been a French physician. Much research has failed to find a record of his earthly career.

In 1892 Phinuit found himself obliged to take a side seat while a new and dominant personality came to the front. This personality is designated throughout as George Pelham, or G. P., though that was not his real name, which is well known to many in New York and Boston. He was a young literary man of no little fame, who met his death accidentally and instantane-

presented by the sitter, and all about its different owners, followed by the full name of George Pelham. The sitter produced a pair of studs he had been wearing. G. P. promptly informs him that the studs had been his own; that they had been taken from his dead body.

"Mother gave them to father and father sent them to you. I want you to keep them. I will them to you," said the voice.

Mr. Hart subsequently admitted that they had been sent him by Mr. Pelham in response to his own request for a memento of George.

In the midst of this information the names of James and Mary Howard (Mr. and Mrs.) were called for, also Katherine, adding, "Tell her she'll know. I will solve the problem, Katherine."

This had no significance for anyone present—thus precluding all chance of thought transference.

Not until afterward did Mr. Howard, an intimate friend of G. P., explain that George, when he had last stayed with them, had a long talk with his daughter Katharine, a girl of fifteen, on such such subjects as time, space, God and eternity, and after pointing out how unsatisfac-



Mrs. Piper, the medium, giving a Seance to Dr. Hodgson and Prof. Wm. James, of Harvard.

ously in New York in that same year. Dr. Hodgson knew G. P. well in an intellectual way, and had had long talks with him on philosophy and the chances of a future life, in which G. P. did not believe.

"He could not accept its credibility," Dr. Hodgson writes in his report, "and vowed that if he should die before I did and found himself still existing he would 'make things lively' in the effort to reveal the fact."

He does not appear to have succeeded—though opportunity was given him—for about five weeks, and then it would seem to have been an old "emotional friendship" rather than his vow which called him hither. A certain Mr. John Hart (not the real name) came to Mr. Hodgson for a sitting to Mrs. Piper—all knowledge of him being kept from the medium.

Phinuit first announced himself as intermediary for G. P., and gave some incorrect accounts concerning the recent death of a relative of the sitter.

Soon the G. P. personality got the better of what had been known as the Phinuit voice, called a name like "Howard" and also gave his own in full.

Then followed a correct account of a locket

tory, was the commonly accepted solution, added that he would solve the problems and let her know.

This and much more at the first coming of G. P. purported to be through the intermediary, Phinuit, as if G. P. himself had not got used to the machinery of communication. Much other information unconnected with the sitter, but which others subsequently proved correct, was also shouted forth before the close of the sitting, as if the intelligence, whatever it was, desired to give whatever came to mind.

Dr. Hodgson makes this comment: "The most personal and convincing references made at these sittings cannot be quoted because of their extremely private nature. They were regarded by J. H. as profoundly characteristic of Pelham, and in minor matters especially, where my notes were inadequate, such as in words of greeting and occasional remarks, the matter of reference to his mother, with him in spirit; to his father and stepmother, living, etc., the sitter was strongly impressed with the *vraisemblance* of the personality of Pelham."

Before passing on to Dr. Hodgson's own opinions of the difficulties in the way of communications between this world and the region of

the disincarnate, it may interest the reader to have a sample of how G. P. met the Howards. After a few words at the beginning, we are told Phinuit gave way altogether, and the personality of G. P. controlled voice and hand.

"The statements made were intimately personal and characteristic. Common friends were referred to by name, inquiries were made about private matters, and the Howards, who were not predisposed to take any interest in psychical research, but who had been induced by the account of Mr. Hart to have a sitting with Mrs. Piper, were profoundly impressed with the feeling that they were in truth holding a conversation with the friend whom they had known so many years. All the references to persons and individuals are correct."

The report goes on:

"'Jim (Jim is Mr. Howard) is that you? Speak to me, quick. I am not dead. Don't think me dead. Can't you see me? Don't you hear me? Give my love to my father and tell him I want to see him. I am happy here, and more so since I find I can communicate with you. I pity those people here who can't speak. * * * I want you to know I think of you still. I spoke to John about some letters.'

"'What do you do, George, where you are?'

"'I am scarcely able to do anything yet. I am just awakening to the reality of life after death. It was like darkness; I could not distinguish anything at first—darkest hour's just before day, you know that, Jim. I was puzzled, confused. I shall have an occupation soon. Now I can see you, my friends. Your voice, Jim, I can distinguish, with your accent and articulation, but it sounds like a big bass drum. Mine would sound to you like the faintest whisper.'

"'Our conversation then is something like telephoning—by long-distance telephone.'

"'G. P. laughs.

"'Were you not surprised to find yourself living?'

"'Perfectly so, greatly surprised. I did not believe in a future life. It was beyond my reasoning powers. Now it is as clear as daylight. We have an astral fac-simile of the material body. * * * Jim, what are you writing now?'

"'[G. P., when living, would probably have jeered at the association with the word 'astral.'—Dr. H.]

"'Nothing of importance.'

"'Why don't you write about this?'

"'I should like to, but the expression of my opinion would be nothing; I must have facts.'

"'These I will give you, and to Hodgson, too.'

"'Will people know about this possibility of communication?'

"'They are sure to in the end. It is only a question of time.'

"'What is Rogers writing?'

"'A novel.'

"'No, not that. Is he not writing something about me?'

"'Yes, he is preparing a memorial of you.'

"'That's nice. It is pleasant to be remembered. He was always kind to me. Martha Rogers (deceased daughter) is here. I have talked with her several times.'

Here follows an account of the girl's peculiarities, also many inquiries and remarks about friends still in existence, and regrets that it would be so hard to make his father believe—with his mother it would be easier.

"All references in the conversation," adds Dr. Hodgson, "proved absolutely correct."

We are also told that trying to look into this world is much like looking through a keyhole to learn what people are doing within a room.

Although great numbers of people had sittings, and G. P. never failed to recognize everybody whom he had ever seen before and seemed never weary of assisting strangers, no one had more personal intimacy imparted than the Howards. Here is a description of a rather dramatic scene for a "spirit" to play:

Mrs. Howard (says Dr. Hodgson) was supporting Mrs. Piper's head, I was following the writing and Mr. Howard was sitting some distance away smoking a long pipe, when the following conversation ensued:

"'G. P.—Now, what will I do for you? Dr. H. asks for any special message he may think desirable; anything about philosophy, etc.'

"'Mr. Howard—Well, George, before you go to philosophy—you know my opinion of philosophy—

"'G. P.—It is rather crude, to be sure.

"'Mr. H.—Tell me something. You must be

able to recall certain things that you and I know. I ask you because several things I have asked, you have failed to get hold of.

"'G. P.—Why did you not ask me this before? Do you doubt me, dear old fellow?'

"'Mr. H.—I simply want something—you have failed to answer certain questions that I have asked—now I want you to give me the equivalent to those answers in your own terms * * * What does Jim mean?'

"'G. P.—Do you mean our conversation on different things, or do you mean something else?'

"'Mr. H.—I mean anything. Now, George, listen for a moment—listen—listen—

"'G. P.—I know.

"'Mr. H.—I mean that we have spent many summers and winters together and talked on a great many things, and had a great many views in common—went through a great many experiences together. Now—(G. P. commencing to write)—Hold on a minute.

"'G. P.—You used to talk to me about—'

Dr. Hodgson goes on to explain:

The transcription here of the words written by G. P. conveys, of course, no proper impression of the actual circumstances. The inert mass of Mrs. Piper's body turned away from the right arm and sagged down, as it were, limp and lifeless over Mrs. Howard's shoulder, but the right arm, and especially hand, mobile, intelligent, deprecatory, then impatient and fierce in the persistence of the writing that followed, which contained too much of the personal element in G. P.'s life to be reproduced here.

"Several statements were read by me and assented to by Mr. Howard, and then was written 'private, and the hand gently pushed me away. I retired to the other side of the room and Mr. Howard took my place close to the hand, where he could read the writing. He did not, of course, read it aloud, and it was too private for my perusal. The hand as it reached the end of each sheet tore it off from the block book and thrust it wildly at Mr. Howard and then continued writing.

"The circumstances narrated, Mr. Howard informed me, contained precisely the kind of test for which he had asked, and he said he was 'perfectly satisfied, perfectly.'

The number of things said and done is indeed bewildering. Dr. Hodgson complains, naturally, that the most convincing parts of his investigations he is debarred from giving, owing to their extreme personality, and he intimates a promise that some of this restriction will be lifted and in the near future he will be permitted to give out his more convincing facts.

He makes his plea for the spirit hypothesis only after testing all others and finding they do not fit in with the facts, and he makes no dogmatic claim that his spirit theory is yet conclusive, his claim rather being that it is the only scientifically reasonable one in face of indisputable phenomena.

The failures and confusions by being due to natural causes he finds the strongest proof of the spirit hypothesis. He pictures several persons trying to hold a conversation with one who is forced to spell out his words instead of speaking them in the natural way.

"Let the reader imagine himself interrupted at every two or three words by interlocutors who tell him they did not catch his last word and ask for it to be repeated several times. Further, suppose that it is so difficult for him to hear that he hears only part of what is said. Having made this experiment, let the reader then suppose that instead of using his own voice to spell his words with, he is placed on one side of a machine (the medium) so constructed that the thoughts running in his mind have a tendency to be registered in writing on the other side of the machine, not so fast as he thinks them, but at the rate of writing, and that it is only by reading this writing that his interlocutors know what he has to tell them.

Let him further suppose that one or more persons are standing near him, on the other side of the machine, and talking to him or to one another within his hearing, so that the words which they say tend to be registered in the writing; and let him further suppose that he is unfamiliar with the machine and that the writing produced has a tendency to vary somewhat from the words actually thought by him, owing to imperfections in the machine.

Let him further suppose that the part of the machine in which he is placed is filled with a more or less suffocating gas, which produces a partial loss of consciousness; that sometimes this gas is much more poisonous than usual

(weakness or ill health of medium), and that its effects are usually cumulative while he remains in the machine.

"The important failures of G. P. were due primarily, I believe, to the ignorance of sitters that he was communicating under such conditions as these. And I cannot too strongly emphasize my conviction that unless the presence of such conditions is constantly recognized by the investigator his further researches in this field will be futile."

He also shows that it is as illogical for people to look for entirely successful communications when they approach in a spirit of hostile doubt as it would be to look for satisfactory intercourse with human beings whom they approached in similar manner. Nor does he see any reason why spirits should be expected to possess equal talents as communicators.—*Each,*

Letter from John Brown, Sr.

Spiritualism has no sting in it, except where it becomes diluted with sectarianism, when it may call its neighbors bad names, which, as a rule, is most disagreeable, and fails to do the world good service. The different sects from the beginning have been an exhibition of ill-temper one toward another. It is hard to imagine a greater evil to humanity than what the churches have been. Far be it from me to cast a slur; history alone can be relied upon. Spiritualism is the key to knowledge; but variations take place when it becomes polluted in the pool of superstition, which hardly knows that ten pounds outweigh five pounds. They have no truthful standard to go by, and human promises are so often broken that the whole machinery of salvation through faith and belief in the churches, seems to be entirely worthless. But while human promises are so often broken, either through willfulness or weakness, it is a glorious thought to know that we have the comforter that brings real happiness to all who have an inspiration for a nobler and better life, and will listen to that celestial voice: "If any man thirst let him come to me and drink."

I am to-day nothing but a tottering monument of a life of toil. I have passed through all the vicissitudes to which human life is subject; I will soon be ushered into a new state of being, and I hope that I will not be cast into the sea and become a rock, for I calculate to live and cultivate knowledge and a candid allowance for the faults of others.

I have no apology to make respecting my letter. It is the result of long and patient observation. But if a person is foolish or dishonest no one can teach him, for he will seek refuge in one lie after another, and turn his back on the messroom while he is starving, and is always endeavoring to reach an explosive magazine with a lighted torch, knowing no safe way to reach it. In the name of all that is hopeful, welcome and cheerful, tell me, if you have a voice and breath to spare, whence does any one derive the knowledge of a Deity, without the intervention of some tangible evidence from his realm? None of our friends who appear to us from their spirit-home have ever brought back to earth an echo of the existence of a sectarian God. The preponderance of evidence goes to prove that Nature wields the scepter and is commander-in-chief of all things.

Such has been a scene of patriotic devotion to study with me all along the rugged path of earth-life, and shall I falter now? I am often asked what I know regarding rewards and punishments in the hereafter. On that subject I am destitute of positive knowledge. I have been told, however, by those who live there, that crime does not go unpunished in the spirit-world. As for myself, I do not like the terms, rewards and punishments; and in the words of Moses Hull, will answer: "There are consequences, here and hereafter, of every act of life. You put your hand in the fire and it is burned; not as a punishment, but as a result. So, if you go out improperly clad, when the mercury is below zero, you are frozen; not as a punishment, but as a result of your indiscretion. If you neglect education, you remain ignorant, as a result and not as a punishment. So, your education is the result of your studious habits and industry." I know nothing of a God who goes out of his way to mete out rewards and punishments. Every act we do here, will bring forth its fruit for us in the hereafter, and every man will find that he must reap on the other side what he has sown here.

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No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, then as a guaranty of good faith.

Rejected Communications will be returned only when 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 mailed to subscribers until ordered to be discontinued, and all arrearages are paid.

SAN FRANCISCO, CAL., NOVEMBER 24, 1898.

To-day (Thursday) is Thanksgiving Day. While some may have a few things to be thankful for, almost every family can find but little in that line in these days of calamity, depression and shrinkage of values.

Bro. J. J. Morse, well known in California, as well as among Spiritualists in Europe and America generally, has our thanks for "kind words" in an editorial in the November number of *The Lyceum Banner*, an excellent monthly published in London, England. *The Lyceum Banner* for November is an interesting issue, and contains four illustrations. We wish it the greatest possible success.

The JOURNAL believes in harmony and unity, but when mediums are assailed and physical mediumship is denied an existence, it will defend the phenomena as well as the philosophy of Spiritualism. It has no excuse for fraud or fake. It believes only in true mediumship and for that it will fight vigorously, against foes without or foes within the spiritual ranks. Honesty, justice, and truth being our motto, we are not afraid of what fakers, ex-fakers, frauds and professedly converted imposters may say in denying the existence of spirit phenomena.

When Napoleon raided the monasteries and convents of Spain, he found the cellars filled with bones. Many of the living inmates, who had been outraged, were found naked and almost starved. When the prison doors had been opened by the Emperor, men who had been accustomed to witness the most revolting scenes, were moved to pity, and took off part of their clothes to cover the abused inmates of these convents. Spain's greatest curse, and cause of present downfall is its priestcraft. Millions in the spirit world, are planning for the destruction of its power, as a retribution for its despotism and cruelty. No power on earth can prevent its ruin and lovers of freedom everywhere will rejoice thereat.

Now that elections are over let us hope that conditions will improve, says *Dawning Light*. Reform papers and reform movements are the last to feel the effect of improved conditions. In this age people appear to be too intent on money getting to care for the morrow. They struggle and strain every nerve to hoard that which they cannot take away with them. Suddenly, without warning the summons comes and they leave all to be squandered by other hands. All gone and they are poor indeed in that world of spirit.

What She wants to Know.

One of our subscribers states that she has received a copy of the *Liberator* and wants to know about its statements. A copy of our mail list has been stolen from this office (or otherwise dishonestly obtained) which may have been used to send copies of that disreputable sheet to Spiritualists all over the country. Another subscriber asks for information, as follows:

"I wish to ask you if the assertion is true which is made by the *Liberator*, that Maude L. Freitag, of Los Angeles, practices fraud in her platform ballot tests. If the *Liberator's* statement is true please corroborate it in the JOURNAL, so that my mind may be put to rest. I heard the above mentioned lady, this Fall, lecture and give her ballot tests, and thought the latter were something wonderful."

The fact that any statement is made in that paper is *prima facie* evidence that it is not true, for it abounds in false assertions, misrepresentations, garbled quotations and distorted facts. Mrs. Freitag is regarded by prominent Spiritualists as a medium of wonderful ability, and hence, we could not corroborate the statement you refer to, which charges her with practicing fraud. We have no proof of it.

The person given as proof for the *Liberator's* charges, told us last week that that published statement was a misrepresentation. That is the condition of much of their so-called "testimony" on which the ex-fakers charge fraud against mediums.

That fraud is practiced, is proven by the fact that Bishop Garrison, Dr. Coonley, and other fakers, now confess that they deliberately swindled the people. They also say they do not believe in Spiritualism, spirit return or anything of the kind, and positively state that all physical phenomena are fraudulent.

It is not true that all or any large proportion of mediums practice fraud. The great majority of Spiritualist mediums are both genuine and reliable. (We do not include all clairvoyants, card readers, palmists, etc., in this statement).

When proof sufficient to convict any medium of fraudulent practices, is furnished, the JOURNAL, the State Association and all lovers of truth will aid in bringing such persons to trial; and if proven guilty, will promptly repudiate all of such. But our sense of justice requires that we consider mediums and other persons innocent until proven guilty; for gossip and jealousy in some persons charge nearly every medium with fraud, no matter how honest or genuine such may be.

The wholesale denunciation of the spiritual phenomena by the confessed frauds and fakers is absurd, unreasonable and unjust.

Gossip is no Evidence.

No one has the right to assail the character of another without the most positive evidence of wrong doing. On the next page is an article by Mr. William Emmette Coleman "alluding" to charges of fraudulent practices by Mr. J. T. Lillie, which were based only upon gossip, without the least positive proof. He says:

"I had been told by two persons of certain alleged actions of Mr. Lillie. To my knowledge, a number of other persons, prominent Spiritualists of this city, had been also told the same, and the matter had been discussed among them. Naturally these persons would tell others, and these in turn would tell others, and thus the matter was caused to become a subject of considerable talk and discussion; it was a quasi-public or semi-public matter at the time when I alluded to it in my article. This being so, I thought that if I made public mention of the allegations against Mr. Lillie, he would thereby have an opportunity to reply."

With all due respect to Mr. Coleman's erudition, critical analysis and mature judgment on many things, we must say that he has acted very unwisely in thus injuring characters without reproach upon "hearsay" evidence. It was very magnanimous in him to make the charges

for the purpose of allowing Mr. Lillie an opportunity to refute them! At all events we are pleased to have him remark as follows: "I have no desire to do an injustice to any one. If I have done Mr. Lillie an injustice, I am very, very sorry for it. Such was not my intention." We feel sure that Mr. Coleman has had the best of intentions, but he has been deceived by designing persons, and it is no wonder that he should add: "I am sick and disgusted with the whole miserable business."

We have no relish nor room in the JOURNAL for the discussion of personalities. Both sides now having been heard, the JOURNAL will contain no further controversy on the subject.

An Amusing Onslaught.

The *Liberator* of last week contains affidavits which were submitted to the Board of Directors of the State Association at the November meeting, and which it now has under consideration. It also devotes several pages to abuse the JOURNAL and its editor, and gives distorted matter about our spirit niece, which it is useless to reiterate, as we fully explained the whole thing last week.

The editor alludes to us in such kind (?) words as falsifier, hypocrite, malicious, deception, lying farce, horrible fraud, and "as big a fraud as the humbugs he endorses," etc. The latter is amusing in the light of the fact that the JOURNAL has "endorsed" no mediums, awaiting the result of the effort of the *Liberator* to prove them unworthy! Its assertion that "the JOURNAL is run in the interest of the fraud ring" is truly laughable, for every body knows that it denounces "the whole gang of frauds" in the most emphatic manner! It, however, caps the climax in this statement:

If the sainted John C. Bunday, the former editor of the JOURNAL, returns to earth and sees the depths of deception into which Thomas G. Newman has dragged that once fearless and radical paper, and how he has used its columns to laud and uphold fraud—if Bunday sees all this, perhaps his vials of wrath and indignation are finding feeble expression through the columns of the *Liberator*.

We fancy that Bro. Bundy would be tickled at the ignorance exhibited in spelling his name and the presumption of assuming that he does not know that the JOURNAL is as firm as it ever was in denouncing frauds, and professedly converted fakers, like the publisher of the *Liberator*! The *Liberator* needs "liberating" from its immaculate (?) sponsors, before it can be endorsed by spirit John C. Bundy.

Last Spring Mrs. Schlesinger boasted that any test she desired she could have given out on the public platforms of this city by several mediums, as the mediums all used one another's tests. She repeatedly asked us to give her some names to prove her assertion. As she urged this request, we finally consented to test her ability in that line, and gave her some names, dates and circumstances about our spirit relatives, interblending them, so that if used their identity would be apparent. As these were never given from any platform, the matter was considered a failure. Now she calls us a "fraud-hunter," and blames us for the failure of her own attempt to prove mediums untrue! Her trap did not work! A copy of the letter is on file at this office.

Mr. Lillie wishes to say that the reason he did not send his article lately published in the JOURNAL to the same periodical which published the attack, was because he would have nothing to do with such a disreputable periodical, which lives only on filth and thrives on mud-raking.



The Editor is not responsible for the opinions of correspondents.

Answer to Mr. Lillie.

TO THE EDITOR:

In the JOURNAL of Nov. 10, Mr. John T. Lillie, after stating that Mrs. Lillie has always positively opposed fraud, and in consequence "we" (Mrs. and Mr. Lillie) have had to bear the animosities of that class in the East, goes on to state that they (Mr. and Mrs. Lillie) have been "classed with the frauds" by me in San Francisco: I have never in my life said a word in any manner reflecting upon Mrs. Lillie as a woman and a public worker,—I have never in the remotest degree accused her of aiding any fraud. I have ever said exactly the opposite of this. For many years Mrs. Lillie has been an active opponent of fraud, and she has publicly denounced it and exposed it in the East, and thereby she has suffered both in popularity and finances. I have rejoiced to see the good work done in this direction by her, and I have honored her for her devotion to truth and right, irrespective of the consequences to herself for so doing. Up to the present writing I have always said that I was sure that Mrs. Lillie never had assisted fraud at any time, nor do I believe that she would ever be guilty of such a thing. So far from accusing her of fraud, I distinctly stated in my article to which Mr. Lillie takes exception that "I was confident" that "she has not" had "any connection with any of the things mentioned" by me about Mr. Lillie. I expressly state my entire confidence in her innocence of any connection with fraud. Yet I am berated by Mr. Lillie for classing her with the frauds. I have not classed, and do not class, her with the frauds. On the contrary, I have ever classed her with the strongest opponents of fraud. Mr. Lillie has here accused me very unjustly. In Mrs. Lillie's present attitude towards the movement against fraud in this city, I have no doubt of her honesty. I am sure she is honestly mistaken; and in time she will find out that I am right and she will then be only too glad to do me justice, like the good, pure woman that I think she is.

Neither have I classed Mr. Lillie with the frauds. At the head of the article in which I refer to Mr. Lillie, there is a list of names of persons whom I accuse of fraud; but Mr. Lillie's name is not included. I refer to Mr. Lillie incidentally when narrating what took place at a seance in which two fraudulent mediums figured, I and Mr. Lillie being present thereat. Everything I said about Mr. Lillie was true. I described what I saw with my own eyes; and then I said I had been told certain things about Mr. Lillie. This was strictly true. I had been so told. But I did not vouch for the truth of what I was told, and I did not even say I believed what I had been told, nor did I make any charge of fraud against Mr. Lillie on my own account, in connection with what I had been told.

I had been told by two persons of certain alleged actions of Mr. Lillie. To my knowledge, a number of other persons, prominent Spiritualists of this city, had been also told the same, and the matter had been discussed among them. Naturally these persons would tell others, and these in turn would tell others, and thus the matter was caused to become a subject of considerable talk and discussion; it was a quasi-public or semi-public matter at the time when I alluded to it in my article. This being so, I thought that if I made public mention of the allegations against Mr. Lillie, he would thereby have an opportunity to reply. As these things about him were being circulated, I thought it well that he be given a chance to tell his side of the story. I looked for a reply from him in the next following numbers of the paper in which my article appeared, but none was seen. My article was published September 8, but instead of making immediate reply Mr. Lillie has waited two months, and now replies in another journal, many of the readers of which have probably never seen my article. I am sure Mr. Lillie's reply would have been willingly inserted in the *Liberator*. I myself would have insisted on its publication, as I strongly believe in free discussion, fair play, and exact justice to all. I think that it would have been better for him had Mr. Lillie made his reply in the *Liberator*, as thereby it would have reached readers of my

article in that paper who may not now see his reply in the JOURNAL.

As for the "dummy" deception at Mr. Miller's seance, I did not know whether Mr. Lillie consciously or unconsciously kept it up, nor did I say that he did it knowingly. I did know that while I was sure that Mr. Miller was outside the cabinet impersonating a spirit, Mr. Lillie remained at the cabinet with the dummy as if talking, until Mr. Miller went back in the cabinet, came behind the dummy, and spoke to Mr. Lillie as from the spirit. Then Mr. L. returned to his seat. Mr. Lillie says he does not know that the form was a dummy. He refers to my defective vision; but had I been called up to the cabinet, as was Mr. Lillie, I could have seen at once whether it was a dummy or not. The reason I kept silent as to my knowledge of the fraud that evening was because I was waiting for just such an opportunity as Mr. Lillie was given that night. I was waiting for either myself or some friend cognizant of the deception to be called up to the cabinet. I would, while Mr. Miller was outside of the cabinet, have examined the figure, and, finding it a dummy, I would have thrown it out in the room where all could see what it really was. But I never had a chance to do this. At all the seances of Miller's that I attended, I was never called to the cabinet to talk to the spirit. Mr. Miller was too wary for that. He knew that I would at once discover the deception. Whenever a form was presented to me, it at once sank to the floor, and was gone before I could get to the cabinet. None but the faithful are called to the cabinet to talk to a spirit while Mr. Miller is outside impersonating a second spirit. Naturally I was much surprised, then, to see Mr. Lillie called up, stay there while Miller was outside the cabinet, and return to his seat when Miller went back in the cabinet and dismissed him from the dummy, I was amazed, and did not know what to think. When I was told afterwards that Mr. Lillie had on a previous occasion been "hand and glove" with Miller, and had aided Mrs. Whitney in the matter of tests and questions, these statements, taken in connection with what I had seen at the Miller seance, necessarily led to some suspicion in the case of Mr. Lillie. Of course I did not want to believe that the husband of Mrs. Lillie would lend himself to such practices. I was shocked when the idea was first presented to me. I wanted more light, more evidence. It was but right that Mr. Lillie should know of these things and have a chance publicly to reply thereto. So, when the opportunity came to me, I stated the plain facts publicly, and awaited his reply. In the Miller matter it may be well to state that Mrs. E. L. Kenyon, who lived in the same house with Mr. Miller, and is a staunch believer in his genuineness as a medium, in a letter to me defending Miller and Mr. Lillie, says that Mr. Miller and Mr. Lillie are "friendly, nothing more. I never knew Mr. L. to call on or visit Mr. M. more than two or three times during my stay there."

It is not from defective vision that I have not recognized Mr. Lillie on the streets. I have not seen him because of preoccupation of mind. I go along the street thinking much but seeing nothing. I often do not see my friends on the street when following out a train of thought. When I make up my mind to observe, I see everything in detail, as at seances.

I have no desire to do an injustice to any one. If I have done Mr. Lillie an injustice, I am very sorry for it. Such was not my intention. But he has done me a great injustice all through his article in the JOURNAL, particularly in accusing me of classing Mrs. Lillie with the frauds.

In the action taken by me of late in regard to frauds in this city, I have been performing a very disagreeable duty. I have done it simply as an act of conscience, of duty. I have been forced to do this by my sense of right. I dislike the work exceedingly, and were it not that conscience and duty impel me to the repugnant task, I would gladly wash my hands of the whole unsavory mess. By my efforts to purify our Cause, I subject myself to the abuse and slander of the frauds and their assistants, and I am misjudged, misunderstood, and misrepresented by those honestly believing in the frauds. Absolutely knowing that I am right, I am able to bear up under the load thus cast upon me. Time will bring my complete vindication. I bide my time. But I am sick and disgusted with the whole miserable business, and I sincerely hope that some good will accrue therefrom to genuine Spiritualism—to that true Spiritualism to which I have devoted forty years of my life, that Spiritualism which, in its highest and best expression, is the Savior of the world, and the destined religion of humanity.

WM. EMMETTE COLEMAN.

A Warm Friend of the Journal.

TO THE EDITOR:

I write to thank you in behalf of our Society for your great kindness in presenting our Cause to New York people. Your uniform courtesy to us, and to me personally, will never be forgotten, and you have some very warm friends among us. We all will do and are doing all we can to get subscribers for your paper, as we admire your principles and the tone generally of the reading matter. We wish you every good thing that can befall a first-class journal, such as yours.

I would not be without the JOURNAL for a good deal more than its cost. I am always sorry when I finish reading it, and wish it was twice as large. Sincerely yours,

MRS. J. H. TUTTLE.
NEW YORK, N. Y.

Jealousy of Mediums.

TO THE EDITOR:

Having read of the so-called fraudulent mediums in your Society, it appears to me that these mediums are under the ban of jealous and envious co-workers, and if the true light penetrates the accusation, they will be found "not guilty." To my heart's sorrow I must confess that in the spiritual field there are many envious mediums. May the time be not so far distant when all malice, evil, and fraud will be eradicated from our spiritual dictionary for ever and ever.

MRS. T. CROFTS.

Evansville, Indiana.

Letter from Dr. Schlesinger.

TO THE EDITOR:

After having read a copy of the *Liberator*, I am irresistibly impressed to ask you to insert the following about it: The publisher of the *Liberator* boastfully acknowledges that he has been a public cheat ever since he became familiar with the sacred truth of Spiritualism; borrowing the livery of heaven to serve the devil in. Now when he finds himself confronted with the fact that his fraudulent practices have run to the end of their dishonest journey, he quits—not however from choice, but necessity. The reason is that the people have progressed, and by the bitter experience of the frauds, have learned to discriminate the false from the true and the chaff from the wheat. Now he advertises another dishonorable scheme—advertising for a consideration of coin to teach how he managed for so many years to blind the confiding by the confidence game—palming on to them a spurious article; and as a reparation, informs them the proceeds of the sale of this valuable information will go to sustain the *Liberator*. "An eye opener." To teach the investigator how he made his living all these years. If he is now sincere in his repenting and has become honestly disposed, perhaps he will favor the readers of that periodical with the names of at least a few hundred of those he so shamefully deceived, and the amount he has returned placed opposite their names. When he does this the Spiritualists, I am sure, will discover some small proof of sincerity. Until then, they cannot be blamed for thinking he is trying to play on their credulity.

DR. L. SCHLESINGER.

St. Louis, Mo.

The Reviewer.

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A blending of faded gold and green,
With a russet tint here and there;
A soft mellow glow as the sun sinks low,
And a landscape sombre and bare.

A silence: calm, unbroken and sad,
And an absence of birds of song
In the brown woods near, now scentless and
sere,
Where music reigned all the day long.

A million trophies of summer days,
And a hush when the night-dews fall,
Where the moon shines fair through the
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A stream which is seen only in dream,
Tho' it comes from another source.

It has never been seen by human eye,
Nor heard by mortal ear;
Still to erring man it can supply
What he needs on this mundane sphere.

I sometimes think that it heds me not,
Nor cares whether pleasure or pain
From the arrow of fate at me is shot,
As I spend my strength in vain.

But another stream that's red and hot,
Wrms through my physical frame—
Some day in my veins I know it will clot,
And extinguish life's flickering flame.

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Where the stream with its silvery spray
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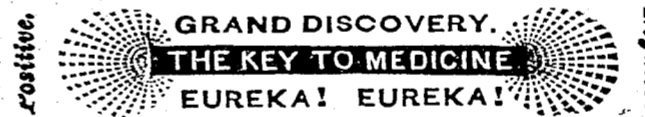
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Local News Summary.

Edited by M. S. NORTON.

Mrs. Lillie's Lecture.—As a prelude to the lecture on the "New Age and the New Gospel," Mr. J. T. Lillie led in singing the new "Speed Away," and "Year of Jubilee"—then Mrs. Lillie spoke for more than an hour. She began with praise for the great teacher of Nazareth who was a true reformer, and a Socialist in the true sense. The first part of the lecture was devoted to the cause of woman, then machinery and the modern inventors came in for their share of attention. Theosophy and all the modern "isms" were dealt with in a masterly manner. The speaker declared that the message of the new age, was "freedom, liberty and equality," and that Spiritualism was the leaven which would eventually permeate every avenue of life, and be an important factor in the solution of the great problem of life. These lectures are given every Sunday evening at Occidental Hall, 305 Larkin street, for the Society of Progressive Spiritualists.

Ladies' Spiritual Aid Society.—Grand supper and dance at Occidental Hall, 305 Larkin St., Friday evening, November 25, 1898, at 8 o'clock. The supper will be served from 6:30 until 9 o'clock. The charge for supper, including the entertainment and dance, 25 cts. Tickets for sale at this office.

An extraordinary business meeting on Wednesday, Nov. 23, at 2 p. m. All members are requested to be present.

The Mission Lyceum sends greeting to the JOURNAL and through its columns to all friends of children. No greater happiness can come to any man or woman who is thoroughly awakened to the true idea of the proper education of the young than to spend an hour and take an active part in the exercises of the Lyceum, and witness the bright and happy faces of all, the young and old, as was the privilege of those who attended our session on last Sunday. Are you anxious to do good? Come and join our happy band and attend our entertainment on Wednesday evening, the 23rd of November, at Excelsior Hall, Mission St., between 19th and 20th Sts. Admission 10 cents. W. T. JONES, Conductor.
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Our Eastern friends who are looking for a quiet home in California, should read the advertisement of Mrs. Thorn-dyke in another column. It is just the place to rest tired nature.

Mr. and Mrs. S. D. Dye called at this office last week on their way from Honolulu to their home in Los Angeles. They were well and had enjoyed the trip very much.

Universal Spiritual Association.—The subject for discussion last Sunday, was "Law." Mrs. Usher scored the success of the day when she declared that if the people of this world are ruled by law, they ought to be ashamed of themselves, for the mission of humanity is to overcome law, and not to be ruled by it; man should rule himself. He can rise superior to law, and standing amid the "Crush of matter and the crash of worlds," exclaim with Paul, "none of these things move me."

Mrs. Drew's Meeting.—Every Sunday evening at 997 Market St., this excellent medium holds public meetings. Last Sunday evening she was assisted by Dr. Roscoe Coon, of Los Angeles. Mrs. Drew has an established reputation as a test medium and healer. She is also president of the Castle Dancing Club, formerly known as the "Young People's Society." They will give a masquerade ball on Saturday, Dec. 3rd, at 909 Market St., for members only. Those who take delight in this form of amusement should lose no time in becoming members.

Circle of Harmony.—As we predicted last week, the attendance was not large, for the spiritually minded are in the minority in San Francisco: but those who were present enjoyed the music, the speaking and the harmony. Mr. and Mrs. Thos. R. Simpson, Mrs. Logan, Mr. Morse, Mr. Gough, and many others, participated. Next Sunday at 1 p. m., there will be a meeting at the same place—305 Larkin St., and the spiritually minded are invited to be present. There will be a spiritual meeting and we hope to see you there.

That well known psychic physician, Dr. C. E. Watkins, has opened an office at 406 Massachusetts Avenue, Boston, Mass., and may be found there on Mondays and Tuesdays of each week. On all other days he is at his home in Ayer, Mass. He makes no charge for consultation.

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