

# THE PHILOSOPHICAL JOURNAL

[ESTABLISHED IN 1865.]

Devoted to Spiritual Philosophy and Phenomena.

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE; SHE ONLY ASKS A HEARING.

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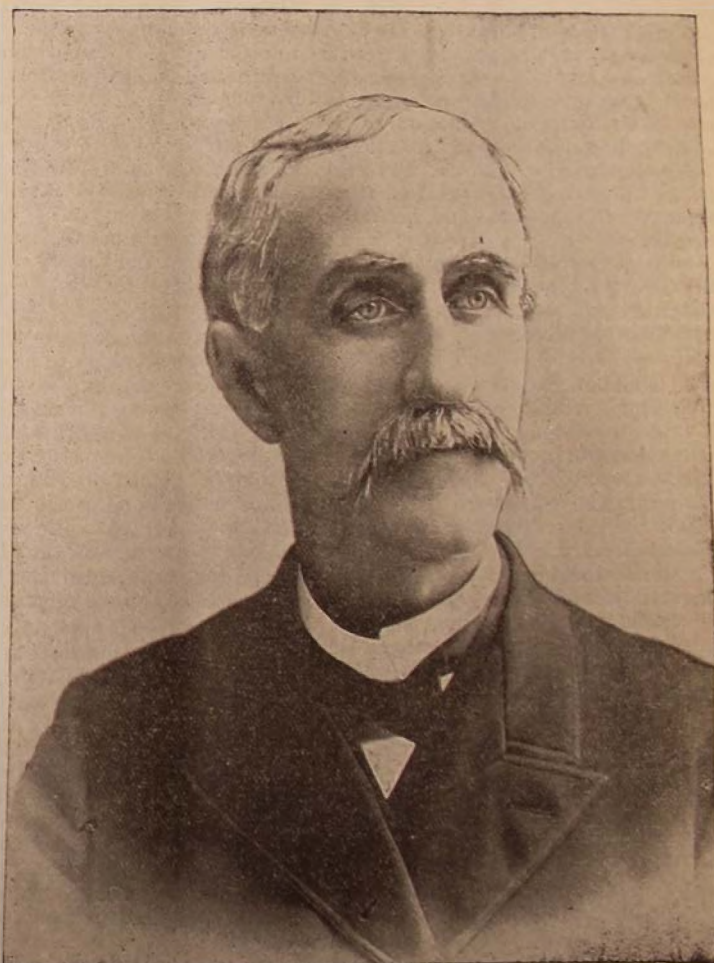
## DR. N. F. RAVLIN.

The subject of this sketch was born in Essex county, New York, June 1, 1831.

Two years of Dr. Ravlin's life were spent in the University of Rochester, N. Y., but owing to ill health he failed to complete the prescribed course. After joining his family in the "Far West," his health improved, and he was ordained a Baptist minister, taking a small country church "far out upon the prairie," from which he rapidly rose to more important posts, his principal pastorates being at Freeport, Ill.; Cedar Rapids, Iowa; Racine, Wis.; Chicago, Ill., and San Jose, Cal., during which time he was called upon to officiate at the dedication of 51 Baptist churches, and he raised that many church debts.

It was while holding his pastorate at San Jose, Cal., that Dr. Ravlin saw the broader light. Months before he resigned his pastorate he publicly rejected the whole bundle of orthodox theology, and delivered a series of discourses on the cardinal doctrines of the creed, which were published in book and in pamphlet form by the Swedenborgian Publication Society of Philadelphia, Pa., under the caption of "Progressive Thought on Great Subjects," and which were mailed by this society to all the orthodox ministers in the United States. As a result, Dr. Ravlin received many letters from Divines (?) of all denominations, denouncing him in the veritable spirit of the old Inquisition for his "Heresy."

To the time Dr. Ravlin left the



church he was a bitter opponent of Modern Spiritualism, but was afterwards convinced of its truths through some remarkable tests given him by Dr. L. Schlesinger, and like Saul of Tarsus, turned

about and vigorously defended those he had formerly opposed.

Dr. Ravlin is an eloquent inspirational speaker and a strong psychic. He has just opened a Psychic School in San Francisco.

## CYCLES. CLIMBING HIGHER.

In cycles there is ever present a retarding force that acting as an offset to too much of elevation, gives evidence of the existence of combinations in chemicalization that have a depressing effect upon the moral and spiritual natures of those dwelling on a planet. Spirituality is low; morals are low; physical prowess is in the ascendant; war and private quarrels prevail and are settled by physical strength. Might is right and every man's hand is against his brother's.

In sub-cycles the light ascends and that remnant which has been in seclusion comes forth to breathe the air of liberty. Then those who've been in darkness begin to relent and seeing rays of light do change the law of force and might until it is the tune of "Right is Might." Each soul is free to go his way, which soon is seen to be quite different in each case, and that which seems in the early years of the dawning light, to be quite wrong for all is known to be the right for some; the wrong for others. This soon is seen to be a new and real liberty for each and every soul that leaves one free to hear and heed the voice Divine.

And so the cycle laps within another and sub-cycles, like wheels within others circling round beside them, are ever seen to move according to a law that seems as infinite as all its changes are.

The mind not ready for the grasping of these higher things is prone to say "it's too deep for me," or to think they are but nonsense hardly worth a thought. But those who've been made conscious of these grander things are ready now to climb the ladder higher and view the landscape o'er.

In spirit worlds 'tis just the same. Some think there is no higher plane than that in which they move, and not until the light is stronger and they see its brighter day, will they believe that there are better things more suited to their minds' development.

That which is to-day is suited to the day's requirement. That which comes to-morrow should open out the mind until we drop the last year's bird's nest to the ground and build in better style a grander, more comfortable home.

Thus we drop the word that suits the day's condition and show to you that in this earthly home there are greater things in store for you that far outrank the present and the past.

The present work is to make you passive to the higher power that comes to earth, to tell to mortals how to live beyond their present light.

ORLANDO F. RYERSON.

## MIDWINTER-FAIR VISION.

This is what I saw and heard at the opening of the Midwinter Fair in Golden Gate Park, Jan. 27, 1894. I received a thrill of harmonious approbation upon beholding that which lay before me, where every heart seemed beating with throbs of liberty. The vision I saw, reminded me of the active interference of the unseen world in the affairs of this earth as related in the first Book of Kings. John Adams in 1796 said with prophetic voice, "I always considered the settlement of America with reverence and wonder as the opening of a grand scene and design of Providence for the illumination of the ignorant and the emancipation of the enslaved part of mankind all over the earth."

The Fair the grandest event of Californian history, and Nature was there shaking hands with Art. To one who can take in the horoscope, it would seem that the ladders were let down from the celestial spheres on which angels were descending.

"God will search Jerusalem with a lighted candle," said a Hebrew prophet, and here I will say, that the Midwinter Fair is the lighted candle referred to. For behold, we rise into the light of spirit condition on beholding it, and its spirit condition will thoroughly clear the floor of all chaff. To touch the heart is to touch every organ and tissue; and to deal with spirit, is to deal with eternal life, whose judgment-day comes with every increase of light; and we should all remember as we journey up to new possibilities that with every increase of intelligence comes increase of responsibilities. It seems to me good that mankind is not compelled to remain in the bondage of the form, but can rise into the light and liberty of the spirit, which compel a new valuation of all things.

At first I thought it was judgment-day and all things were open to the naked eye, undergoing a searching inquiry almost too marvelous to be conducted by human faculty. It seemed to me nothing less than of divine origin when human affairs were being put on trial. How well did I realize the hand of divine co-operation in that higher standard of truth, for promoting the welfare of humanity. I thought that a new-born age had opened, an age of astonishment to a great nation, and a hope to the world. And the whole world was bowing in silence while genius was erecting palaces for science to live in, and that I stood at the gate of eternity, where Justice poised in her hand the sacred balance wherein to weigh the actions of men.

I tried to keep my eyes fixed upon cause and effect. I saw no mad animals that devour one another. I saw no ravages of war, no torrent of flames, no thrones destroyed. I saw the flag of our country waving over the grandest nation in the world, surrounded by an immense throng of people from all over the earth exclaiming, "God of mercy, thou hast given to this people dominion over nations and stamped upon their banner many triumphs." God has surely rendered unto them victories for ascribing merit to practice: "For judgment came I into the world," said Jesus, and the light that came with him reveals the incompleteness of the old order, and makes the possibilities of a still better one still easier to comprehend as we rise into the height of the spirit light.

"God is light," said an apostle; "God is a Sun," sang a Hebrew poet; "Walk in the light and ye shall not stumble," said Jesus. No matter how or from whence the light comes, it is Truth's revelation. No matter whether it comes from Mount Shasta, the '49 mining camp, the statue of Thomas Starr King, or that of Bruno in the Eternal City beside the Tiber, or the Midwinter Fair—this new light is making place

for a broader brotherhood in which may be seen a New Jerusalem, a new heaven, a new increase of spiritual light from which all life emanates. What useful lessons may be learned, what profound reflections induced by the grand scenery. But it is not for me, neither does it belong to me to describe its magnificence. Everywhere my eyes beheld a flame of brotherly affection. Here I beheld genius arise from the mansions of meditation. I beheld that grand old landmark, Mount Shasta, whose summit seemed at home above the clouds,

"Where no sweet flowers  
The dreary landscape cheers,  
Where no sweet harvest  
Crowned the passing years."

I also saw a more majestic figure; it was the statue of Thomas Starr King, viewing the artistic fruits of man's industry spread out before him; from which there came a whisper of love echoing the voice of the living, saying, "I cherish in remembrance a love for liberty and I still employ myself on the means of doing good for man, on which I build my own happiness. How I succeeded in performing this service in earth-life, history alone must bear witness.

"Do you believe that your improved condition is the outgrowth of inspiration over that of your predecessors? I will not shock the prejudice of anyone when I say that I am pleased with all the work you have done, knowing that it is the work of inspiration, and prejudice, (which has blocked the wheels of progress and breathed out its imbecile fury upon the heads of millions of the human race, making justice, love, mercy, and heaven a failure) should no longer blind the eyes of Reason.

"How short was my earthly vision regarding celestial things. I took my text from the book of nature (Mount Shasta) and compared it with the Mount of Olives where Jesus was said to have travelled. How little did I think that I was then laying the corner-stone in the Temple of Liberty, around which the nations of the earth would be invited."

Here we may well ask, What will the ultimate be? Is life less than eternal? If so, science would seem sadly at fault. The forces seem constant and forever the same. Was it not a life-force echoing the thoughts of that good man the world calls dead, that I heard?

It surely must be the soul of progress, and with such energy, failure would seem impossible. I can never be divorced from that camp (Mount Shasta) and the statue of Thomas Starr King, say nothing of the multitude of ingenious, artistic structures that cover the ground. They are the emblems of love, order and humanity. Their inviting features commend the respect of the world. Here my mental vision forces me back to an every-day realization of those municipal disciples for whom there seems no hour of idle life while keeping their vigilant watch, not alone over the Midwinter Fair, but the multitude of people, that no mishap may befall them, making the disorderly, whose wayward natures may lead them astray, to love order, under the inspiration of justice, though it be repugnant to their habits.

The Midwinter Fair, like a mighty bell on the dome of the sky, will strike a new hour for the world; and there should be a sympathetic response from every human soul that will send a thrill of gladness round the world, to light up the dark places, if they would escape from degeneracy and decay; for ignorance is the prime evil of the world, and knowledge is the true savior that deals with their entire life. Whether we will or not, the judgment-seat of truth is the bar of God. The freedom of speech and the press were dearly bought, and should not be lost sight of. Without them the world would be black with darkness.

JOHN BROWN, SR.

### UNCERTAIN RICHES.

Poor Hetty Green—said to be the richest woman in America! A Chicago paper states that she has considerable property in that city, and visits Chicago about twice a year to look after it. On a recent occasion she wanted to turn a poor family out of an attic to occupy it herself, and save hotel fare!

I could not help wishing that Hetty Green, and every other millionaire in the land could read and digest the following vision by Emma Hardinge Britten. I think they would then feel the force of the words, "How hardly shall they that have riches enter into the kingdom of heaven."

My thoughts were fixed on one whom for years I had not seen or scarcely thought of. A peer of the British realm; the elder brother of a wealthy, noble, and far descended house, and a marked actor in that peculiar drama which is only played among the members of the British aristocracy.

This man had lived for self, and used time, talents, wealth and station for no other purpose than the gratification of self and selfish passions. In Great Britain our courts of honor, chastity, and equity exist only in public opinion; this pronounces verdict against the poor, never the rich. Otherwise this great Earl would scarcely have escaped a felon's fate.

In my youth I had often read Shakespeare to this man, sang and played for him. My full understanding of his character was the revelation of after years. Since coming to America the journals have brought the intelligence of his transit into "the land of rest."

I had become a Spiritualist, and often wondered why that spirit never sought communication with the girl who remembered him kindly, and with whom the dark shadows of wrong had never been associated. Sometimes I wondered whether "the great gulf" of scripture was not a truth, and the rich, bad man could not cross it.

This night my mind was full of him, and the spirit Earl was the last normal thought, ere I entered that strange, dreamlike state, which we so vaguely call the "trance."

I passed through what seemed many spheres of mist and gloom, darkness visible, night incarnate. "Oh, that I could see one of the inhabitants of this doleful region," I thought, and with the wish came its instant gratification. Raising my eyes, I beheld the form of a living being approaching me. The figure was that of a very old man. His height could not have exceeded that of

## MESSAGES FROM THE OTHER SHORE.

BY AMERICAN PATRIOTS.

a child of four years, and the garments that hung in threadbare folds around his shrunken form were too wide for the poor anatomy they covered, yet I knew this pitiful little figure bore the evidence of decrease rather than natural deformity.

Yes, I knew this, not only from the revelation of his past, which each spirit bears about, engraved on the unmasked soul, but because I could trace in those withered features and diminished shape, the wreck of the once proud, stately Earl, who in former years I had looked upon as the *beau ideal* of aristocratic manhood.

How terrible it was to behold him thus! Slowly and feebly he passed on without recognizing me. Then I heard my invisible angels' voice: "Yes, Emma, it is even he, Lord ———. You wonder at the strange transfiguration which death has wrought on the splendid peer. But ask yourself the size of his soul when its earthly mask was torn off and his spirit appeared with its one grain of ideality, and that, all self. Yon pigmy has grown by suffering since his entrance here, from an almost invisible monad to the size you just behold. Self was all that existed in the great man's soul, and self is but one spark in the divine unity of illimitable fires that must all burn in perfection and harmony, ere the central sun of soul is fully unfolded. Until then, true life does not even begin. Judge then of the size of yon embryonic spirit when first it shook off the clods of earth to stand revealed, just for its worth, no more."

Often, in the race for lucre,  
Rushing toward the gilded goal,  
Man will, for a mess of pottage,  
Sell the birthright of his soul;  
And to serve the money moloch  
Low as Judas he'll descend,  
And the golden calf to worship,  
He'll betray his nearest friend.

San Diego, Cal.

S.

## Papa's Prayer and Its Answer.

At his family altar, one morning, a man prayed that God would help a poor neighbor who lived just across the street. The neighbor was in a great deal of distress that money could relieve. In his prayer the well-to-do-brother told the Lord all about how badly off his poor brother was, and asked him to do everything for him that was needed. As he arose from his knees and wiped his moist eyes, feeling pretty well satisfied with himself, his little boy went up to him, and said: "Give me your pocketbook, papa, and I'll go over to Mr. Smith's and answer your prayer myself."—*Bel-just Witness.*

I shall never forget that day and the state of my feelings when I beheld Washington, Paine, and those fifty-six farmers and mechanics who signed the parchment that struck at the shackles of the world on that memorable Fourth of July, 1776, assembled on the grand stand in Golden Gate Park, San Francisco, Cal.

I feel it incumbent upon me to say that those men are not dead, and I would not be faithful to my trust to let this truth pass unmentioned, when I myself once passed the portals of death, and my mortal body was about to be interred while I stood in the midst of all and heard the doctors pronounce me dead. I knew all that was said and done; I knew that what they missed from the body I once occupied was my immortal self—the spirit which the body did not evolve and death cannot destroy.

I saw the spirits walk the viewless air around the grand stand where sat law-administering men, and I heard the spirits say to them that unselfish labor for human upbuilding is a positive duty binding upon every person. I beheld the signers of the Declaration of Independence and many others formed in a half circle above the speakers' stand, and I should feel pleased if some artist could draw a picture of that celestial band of ministering angels. In the centre of the circle stood George Washington, Abraham Lincoln and James A. Garfield. "Behold the two martyrs," echoed a voice. Above Washington I saw Thomas Paine; over his head I saw the words: "This man laid the foundation for the liberty and the government of the race." In his right hand he held a flaming torch, not brilliant enough to dazzle the eye, but soft and white. In his left hand he held a newly-formed declaration ready for the coming crisis of a newly-formed commonwealth; "they no longer tolerate stealing the poor man's dinner and eating all but the meat." "Throw that away, because it is wicked to eat meat on Friday," echoed a voice above the roar of cannon.

Then Washington said to the multitude: "We come to you without glittering bayonets or clanking steel, or breathing an angry tide of scorn, but to bring you whispers from immortal life and say that, again old Liberty Bell is chiming out its notes of warning." Referring to Paine, Washington said: "That man's war on bigotry was the morning gun for liberty, the reveille that sent conviction to the souls of men which released them from the sin of ignorance." The multitude shouted applause.

Then I saw standing behind Paine the Goddess of Liberty holding the scale of justice in one hand, in the other a wreath of flowers, and with the voice of angels said: "Sons of America, look and learn." She then placed that wreath on the head of Thomas Paine, amid the shouts of millions of voices, with the words, "Amen and Amen." She then said, "Those flowers you see were gathered from the seed he sowed in earth-life, when he brought the nations out of the dungeons of superstition and proved the law of nature to be primitive, governing, and anterior to every other law."

How men can orate for hours without mentioning his name has become noticeable as cowardly. For superior goodness he has no equal. Bible worshippers may amuse themselves by belieing his goodness, but it has no effect with lovers of justice.

Spirit Abraham Lincoln then said: "We join with you, my countryman, in thanks for the advance of free-thought all over the world, and can you not let exist in future but one law, that of nature—but one code, that of justice, but one altar, that of union? The churches have from the

beginning exercised violence, and it always was and is to-day the habit of their priests to captivate the weaker-minded through the process of fear, fraud and delusion, to hold them as servants under the pretense of having a permit from God to do so. Once convince a man that he can by a death-bed repentance cheat justice and you have manufactured men for all manner of crime of which Giteau, Booth and Pendegrast are true samples. They were taught that when they find themselves besmeared with crime, to fall upon their knees, receive the holy unction and ascend to heaven white as snow. I have more charity for Booth, who caused my sudden change, than I have for those who teach such doctrines, or those who attack your public school system. Was Liberty born from the bosom of tyrants and despots, and shall justice be rendered by the hand of piracy and avarice? Violence is the argument of falsehood, and to impose a creed by authority is the act of a tyrant."

"Are we still Americans?" asked Garfield. "If so, it is time your statesmen were made to know that it is not necessary to steal in order to be great; they should let reason and common sense guide them and no longer remain hireling slaves of those who fear the probe of truth. The time has come when Liberty asks a hearing. Liberty floats the flag of peace but not the rag of treason. Yet another day, a little more reflection and a new-born age of astonishment to the minds of tyrants and a hope to humanity will be formed.

"Reason asks for no privilege that it is not willing to extend to others. Reason never glories in the downfall of any human being, but offers hope to all. No trail of blood or wail of woe is seen in the wake of her gallant ship. She asks that her progeny be spared the dungeon, the rack and those terrible tortures suffered by her predecessors. She presents the record of the past and unfolds the flag of liberty for the future. Reason demands education, free public schools and a correct literature, with unlimited freedom to enquire into the sciences and become acquainted with nature's law. Nature has never drawn a sword, fashioned a rack or promulgated a creed. She lays all crimes at the door of him or her who is the guilty party, charges them with the account and refuses to allow the dumping of any one's criminality upon the back of another. She teaches that every person must answer for self. The inquiring mind must be free, that assassins may no longer be propagated by ecclesiasticism, who imitated their former acts against Socrates and Jesus by depriving the American people of their presidents by the hands of their pupils.

"Let me tell you that we have passed through the long years of darkness and gloom to the brighter era, when that same Thomas Paine who, with his "Crisis" and "The Rights of Man," fired the hearts and stirred the blood of America's sons and daughters to fight for freedom, is here to-day, but not alone. The immortal ones who furnished the stimulus to that good man to sustain the heroes of that trying time that made every man and woman a hero and a willing sacrifice to be offered upon the altar of American liberty, are also here with him, with a new declaration to bequeath the humanity's coming commonwealth, in whose temple will ever be green the memory of Thomas Paine, the man who brought solace to the aching heart of Washington and the bruised feet of his noble followers, whose decree has gone forth to the world that sour grapes and bitter bread commingle with the worm, the canker, and the grief of sorrowing mothers and fathers shall have an end."

JOHN BROWN, SR.

## HEALTH AND HAPPINESS.

These two attributes are very near and dear to the human family, and if you are the fortunate possessor of them what more could you desire? If we would only better understand the laws that govern nature, the laws that govern our higher being we would have more of health and happiness than we do now. But the little knowledge that we do possess if rightly applied would be instrumental in bringing a better condition.

We do not take proper care of our physical bodies. They are subjected to all kinds of abuse. Nature sends out a warning cry but we do not heed it. In trying to keep pace with the mad rush that seems to have overtaken the people of the 19th century, our poor bodies are overtaxed, our nerves are strained to the highest tension—they suddenly give way and we are left in a weak nervous and altogether undesirable condition which perhaps need not have been, had we taken the rest nature demanded.

Another abuse is in cultivating and indulging perverted appetites. This is one great cause of ill health from which so many people suffer. There is as much intemperance to-day in the matter of eating improper and too much food as there is from using intoxicating liquors.

It may not cause as much vice and crime, but the intemperance itself is there and produces diseases of different kinds. The time is not far distant when people will be ashamed to acknowledge they have had a billious attack for they will realize that this is only another name for pigishness or overfeeding. There is a class of people, however, who never hurry, never overtax themselves, eat just the right quantity and quality of food and yet are never well. They have an unhealthy morally diseased mind, and that leaves its impress upon the body every time. Bad vicious thoughts will vitiate and poison the blood and entire system. It has been proved that ugly revengeful thoughts will create disease. Therefore, if you would be well physically do not allow a dyspeptic mind to dwell in the body, for it is worse than a dyspeptic stomach.

Keep the thoughts pure and clean, free from malice and envy and you will have taken a step towards good health.

Happiness is something that each one is striving to gain. Some succeed, but not all, as it is very elusive. We search here and there, reaching out with eager hands only to find that it evades our grasp. In order to realize what happiness means, it is necessary to be in harmony. No matter how pleasant the surroundings or congenial the associ-

ates, if one is out of harmony with one's self, that one will be like a musical instrument out of tune that can only give forth discordant sounds. One of the hardest things to do is to gain such control over self that we can maintain a perfect mental equilibrium. This is a difficult lesson to learn, but once learned, we can become a very mountain of strength, and the trials that once so cruelly bruised us will no longer have power to annoy. I am aware that people have it in their power to both create and destroy happiness for others. But when once we can learn to regulate our nature—to gain the mastery over self—to control and guide the mind at will, this unkindness that is thrown out by others will be powerless to affect us. We will know that happiness comes from within and will not be dependent upon our surroundings or environments for it; but can create it for ourselves. This is the keynote to real heartfelt happiness.

MRS. IRENE GAY.

#### MADE SPLENDID PROGRESS.

During the past three months the correspondence at the National Spiritualists' Association headquarters was considerably more than twice the number of letters received and answered during the whole of the first year of the Association's existence.

Fifteen applications for charters have been received during that time. At the present ratio nearly every society in the country will be united with the N. S. A. before the Fiftieth Anniversary arrives.

The N. S. A. to become a strong and permanent institution must be backed by strong, healthy progressive State Associations. What has been accomplished in Massachusetts, New York, California and Ohio can be accomplished in other States, if Spiritualists will awake and aid the N. S. A. representatives.

Pittsburg, Pa. and Detroit, Mich., made application for a mass meeting; a special invitation being extended from Detroit business men represented by their Convention League.

The celebration of the Fiftieth Anniversary of Modern Spiritualism, under the auspices of the N. S. A. will be the grandest Spiritualist demonstration ever held in America. Frank Walker, Esq., manager of this department of work of the N. S. A., makes very encouraging reports of progress. All communications concerning this meeting should be addressed to him.

No mass meeting held under the auspices of the N. S. A. has been a failure and most of them have been a pronounced success. Arrangements are

being perfected for a grand mass meeting in the fall of 1897, at Nashville, Tenn. Able talent will represent Spiritualism there. The outlook in the South is very encouraging.

It is essential that all societies chartered by the N. S. A. endeavor to pay their annual dues before adjourning for the Summer. Each society should be represented at the Convention in October by a delegate. To raise funds to pay expenses of these delegates, is all that most societies can do in the Fall before Convention—liquidate your financial obligations to the N. S. A. at once.

Every little while reports are filed at this office in regard to Evangelists and others who claim to represent the N. S. A. Missionary Certificates expire each year at Convention time. Persons claiming now to be missionaries, must show papers signed by the President and Secretary, dated 1897.

This is the 50th year of Spiritualism—organization can be made in a short time a success if all rally round the N. S. A.

The Secretary desires to return thanks for sympathy and love extended to him by friends from Maine to California on account of his recent bereavement.

F. B. WOODBURY.

#### EDUCATE THE CHILDREN ARIGHT.

In view of the responsibility resting upon mothers, I would say that the God of this free land is not endowed with a misuse of power, going about reeking vengeance on those who know him not; from such charges let love release him. The God of humanity comes to you with language unmistakable saying, Christen your children with the liberal spirit that animated our forefathers; bedeck them with the declaration that spoke freedom to the world; instill into their minds a love of country that surpasses theology as well as self; teach them to love their country with that zeal and courage that inspired our forefathers. Fill their souls with hopefulness, for the human race, and California will not be in danger of concussion of the brain or fracture of the skull. Its spiritual unfoldment is closing all such avenues and filling it with a life element of eternal existence, and when California, with all her lovely hills and valleys, has swept on through endless ages of eternity, you and I will still be living somewhere—the ages of the past have spoken it; the inspiration that Heaven gave us, long ago, has spoken it.

To you, veteran fathers and mothers, belongs the right to clothe your children as with the white leaves of the Lotus of Egypt, that their influence may bless the Nation and the State which we honor; and when you cast your eyes upon Mt. Shasta (which can only be seen from the '49 Mining Camp) the echo will return to you—you have not celebrated in vain; California stands at the head of the class, giving us character abroad, and we feel proud that it is in the province of her sons and daughters to "proclaim freedom and liberty for her, now and forever."

I hope we will some time in eternity expand our beings so that we may all know how small and brief is that earthly passion men call *love*. It is appointed for all, once to die, and who can say, "I have warmed the cold, fed the hungry and clothed the naked? I have staid the lash of the oppressor and bound up the wounds of the oppressed. When others hoarded and hid away their gold I gave freely of my stores to all who suffered, and they have wept in gratitude to have their needs relieved! What men call death cannot be staid, and the only comfort for the departing soul is peace of conscience, and such is mine." Who can say this of a truth? That which is fame on earth, is but the faintest shadow of the lasting reward in that boundless realm of space where the watchers have fled. For them death has no sting and the grave is but the cradle of their victory.—*Sel.*

# PHILOSOPHICAL JOURNAL

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

The Editor is not responsible for any opinions expressed in the communications of correspondents.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

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.

SAN FRANCISCO, MAY 20, 1897.

## Heresy Stirs Them Up.

Last week the Presbyterian, Methodist, Baptist and Lutheran clergy united to try and secure a trial of Bishop Davis Sessums of the Protestant Episcopal church for heterodoxy. Trials for heterodoxy have been frequent of late, but this is the first time it has been proposed that several Protestant sects should unite to try a minister of another sect, and a Bishop, too, and the affair promises to precipitate strife between the several Protestant denominations.

The trouble has been brewing since April 21, when Bishop Sessums, in a Lenten sermon, ignored the doctrines of the Bible, and substituted a broad humanitarianism, recognizing the Universe as God and the final pardon of all sinners.

As the churches named have no ecclesiastical jurisdiction over the Bishop it is difficult to see how they can go any further. Their aim seems to be to force the Episcopal church to take some action, but that is a broad church and does not partake of the narrow-mindedness of the Protestant sects. The creeds of the churches are doomed. Spiritualism has accom-

plished so much by liberalizing the pews, that the pulpits may follow their lead. Nay, they *must* do so, or their occupation will be gone.

## Life in Crystals.

Professor Von Schroen, of Naples, Italy, has discovered organic life in crystals and pebbles. Some 25 years ago one of our Seers prophesied that before the close of this century there would be scientific revelations that would compel a complete rearranging of fixed notions concerning things. That prophecy is being fulfilled in many ways—the Roentgen X-ray being only an example. And it is more than likely that organic life may be found to exist in crystals, though, of course, of the very lowest order. In his "Genesis of Worlds," Professor Crookes describes how our earth may have at one time occupied space between its present orbit and the sun; condensing, there came into existence millions of little worlds that must have danced hither and thither as they were attracted and repelled, until they must have looked much as though they were warring with one another; condensation continuing, they absorbed each other until at last the earth stands as it is, ready to take to itself vast solid bodies that may chance in its way. This pressure that is constantly affecting changes that are marvelous and are matters of course according as we are or are not familiar with them, may account for these changes in the crystal or the pebble referred to by Prof. Von Schroen.

The Ohio Convention was a grand success throughout. The State Association was formed with the greatest harmony, and we hope will be the means of effecting much good in that great State. The Columbus *Dispatch* is elated over the selection of that city as the headquarters of the Association, and speaks thus of the tests given by Mrs. Maggie Waite of California:

It was interesting to watch the faces of people at the Board of Trade Auditorium during the tests given by the medium. The Spiritualists were delighted with the success that attended her efforts, and it could be seen in their faces; curiosity wrote its lines on the countenances of some, while indifference, if not scoffing, marked others. But even the doubters were forced to concede that it was wonderful.

Half-Price Book List on page 319.

## Great Force of the Future.—

The great force of the future is said to be liquefied air. This is another grand achievement of the century. It is a new discovery, generating vast power, and promises wonderful results. Liquefied air is as 700 cubic feet of atmosphere condensed into one cubic foot, in a storage reservoir and can be used as power to propel machinery. This invention may be to mankind but little less in usefulness than the inventions of steam and electricity.

We Obtain more new subscribers through the kind efforts of our readers than from any other source. The reason is because they know the value of the JOURNAL and its aid in unfolding the truths of Spiritualism, and in preparing the mind to receive them. We therefore request those who do not keep a file of the JOURNAL, to mark articles which seem to be appropriate, and then mail them to friends, to do missionary work.

A thought wave is desired to be sent to all patriots on May 27, from noon to 1 p. m., and on the 27th of every succeeding month—that wars may cease and freedom prevail everywhere; that suffering millions may be employed and suffering and want known no more.

Secretaries of societies are requested to order copies of the JOURNAL to place on sale at their meetings, with other Spiritualist papers, and are authorized to receive subscriptions for the JOURNAL. Brief reports of anything of interest are solicited in every locality.

The California Union Spiritualist Camp-meeting will open at Trestle Glen, Oakland, on June 6, and close June 27. Programmes will be furnished free by applying to the secretary, R. A. Bernier, 1065 Washington street, Oakland, Cal.

State the address from which it is desired to change, as well as the one to which the JOURNAL is in future to be sent. We can find it in no other way, as there are often several persons on our list of the same name. It is a good plan to enclose the old wrapper label, to make sure of correctness.

When you cannot speak well of a brother or sister, say nothing at all.

### Texas State Convention.

A Texas State Association has been formed and we are glad to say that it was harmonious throughout. It was a grand success, and all the delegates went home pleased. *Dawning Light* was made its official organ and gives a very good report of the proceedings from which we condense the following:

The proceedings opened with an address of welcome by Charles S. Newnam followed with an address by Dr. A. F. Brown. Miss Lydia W. Allen responded on behalf of the delegates.

The committee on permanent organization reported as follows: President, Allen Franklin Brown, San Antonio; Vice-President, Lock McDaniels, Houston; Secretary, Chas. W. Newnam, San Antonio; Treasurer, H. A. Landes, Galveston, Trustees, Justin Cook, Baird; Jennie B. Hurlburt, Fort Worth; Miss Lydia W. Allen, Houston; W. H. Winn, El Paso; George Lang, Rosenberg.

The committee on permanent organization reported Constitution and By-Laws which were adopted.

In the evening Mr. John W. Ring gave an inspirational lecture and Mrs. E. A. Wells-Bedell gave tests.

On Sunday morning, Rev. R. H. Kneeshaw lectured on "Spiritual Unity," and then gave tests.

In the afternoon Miss Lydia W. Allen gave a lecture, and Mrs. Cora L. V. Richmond followed with a beautiful inspirational poem.

In the evening a large crowd assembled to listen to an inspirational lecture by the guides of Mrs. Cora L. V. Richmond.

After Mrs. Richmond's lecture Miss Bessie Rollins sang the beautiful solo, "Let the Sun Shine In." Mrs. Richmond then rendered an inspirational poem from subjects suggested by the audience.

On Monday, after some routine business, passing of resolutions, etc., the closing addresses were given, and the convention adjourned, having done effective work and laid plans for future operations.

### Ohio State Convention.

The opening exercises were noted in last week's JOURNAL.

On the second day (May 4), the Ladies' Aid Society tendered a reception to the delegates in the Odd Fellows' Temple.

D. M. King said that Spiritualism was revolutionizing the religious thought of the age. He spoke enthusiastically of the fact that many business men, all over the state, were embracing Spiritualism.

C. C. Pomeroy, of Columbus, heartily endorsed the movement for closer relations among Ohio Spiritualists.

Rev. S. S. Bartlett, of Painsville, a recent convert, said that he investigated Spiritualism, two years ago. Since that time he has been making two Spiritualist speeches a day.

J. L. Beilhart, of Canton, urged the

necessity for organization along all lines.

The committee on nominations, reported the following, who were elected: President—Hon. E. W. Bond, Wiloughby; First Vice-President—Dell A. Herrick, Ravenna; Second Vice-President—Carrie Firth Curran, Toledo; Secretary—C. W. Taylor, Lima; Treasurer—J. D. Arras, Columbus; Trustees—J. E. Bruner, Cincinnati; W. H. Meyers, Hoaglin; Elizabeth Coit, Columbus; Abby L. Pettingill, Cleveland. These officers constitute the Board of Trustees.

On the third day, a conference meeting was conducted by Dr. F. Schermerhorn, of Akron. Several speakers related their experiences, including C. C. Pomeroy, of Columbus, and Prof. D. M. King, of Mantua Station.

It was decided that missionaries should be put into the field as soon as possible.

The financial affairs of the State Association were discussed, and the officers and Trustees raised among themselves \$425.

Vice-President Herrick explained the preparations for the Lake Brady Spiritualist Camp-meeting which will be held from June 27 to Aug. 29. Moses Hull will be the first speaker.

Addresses were made by J. E. Bruner and W. H. Meyers, two newly-elected trustees, who pledged renewed support and inspiration.

Mr. John Mullen, of California, followed with a beautiful solo, "Once More We Meet."

Rev. Moses Hull delivered a very searching address, particularly to the Spiritualists. He explained the plan and growth of Spiritualism, referring to the excellent work accomplished by this convention.

The address of Rev. Cora L. V. Richmond, was one of the best delivered during the sessions of the convention.

Mrs. Maggie Waite, of California, gave successful tests.

The auditorium was crowded Wednesday evening. Brief addresses were made by J. Frank Baxter, Boston; Rev. Mrs. H. S. Lake, Cleveland; Hon. L. V. Moulton, Grand Rapids, Mich. and Rev. Cora L. V. Richmond, Chicago.

The closing feature of the evening was some remarkable tests by Mrs. Maggie Waite, of California. Spiritualists were delighted and not a few strangers were completely mystified.

The convention was formally brought to a close about 10 p. m. Thursday, the attendance at the closing session being the largest yet. The addresses of the evening were delivered by President Barrett, Willard J. Hull, Hon. L. V. Moulton and Mrs. Cora L. V. Richmond. The addresses were followed by Spiritualistic tests by Mrs. Maggie Waite, of California.

**Truth** is not a myth; Death is; but by the truth of Spiritualism the bars of Death are beaten down and the gates of the spiritual world are opened to all doubting souls, that they may behold the life and light beyond.—G. DRUMMOND YOUNG.



### Must Produce Harmony.

TO THE EDITOR:

I write in response to Prof. Loveland's call, in the JOURNAL of April 8. He struck the chord to which my spirit responds in full. More than 40 years ago I discovered the truth of Spiritualism. I was fully convinced at that time that this discovery was destined to elevate and harmonize mankind. The angels opened the door; the phenomena planted the seed and it is up, but it needs renewed inward life. The material and visible must be supplemented by the interior life forces. Wisdom must supercede ignorance. Love must create harmony, and every true Spiritualist must be made to feel the necessity of working on the inward plane; to impart from the fountain that life, power and glory which should build, strengthen and beautify this, the grandest Temple of Light ever opened to the world. My heart burns to see Spiritualism take a higher step. Evolution has rolled its waves up to the present. The obstructions of greed and oppression stand like rocks to oppose the onward march of progressive law. These obstructions must and will be removed. Shall it be by the carnage of war, or the peaceful conquest of a purified and elevated spirit of mankind?

I am impressed that he is opening a new field—about to enter into the arena of new light, and will certainly do his part to soften the blow of inevitable law.

E. D. FRENCH.  
Ensenada, Lower Cal., Mexico.

### Camp-Meeting at Oakland.

TO THE EDITOR:

It is no scheme for money-making. All that is expected, or hoped for, is the inevitable expenses. We cannot pay workers what we could wish on account of the financial depression which is crushing the people. There are very many who cannot find the dimes needed to gain admission to our Sunday meetings.

But the grand object is to give such an expression to the profound philosophy of Spiritualism as will help relieve it from aspersions of its enemies. We trust the platform will be a light to those who sit in darkness. Our Spiritualism is still on trial at the bar of reason, and we wish to act well our part.

But there is one feature of our meetings to which I wish to call especial attention. There is no one of the exercises of such meetings which can be made of more profit than the conferences in the forenoon. They are open to every orderly person for the expression of what he or she may know of the subject under consideration. The conferences will be



conducted in an orderly manner. Subjects of the highest importance will be presented. Someone, appointed by the Conference, will open on the subject in a fifteen-minute speech or essay, to be followed by ten-minute speeches by the persons present.

In this manner the meeting can be made an educative institution, and the best thinkers can present their best ideas to the people. There are important questions which we must soon settle, and the conferences are the places to consider them. It is not meant that we are going to hold debating contests, but that we are going to calmly and dispassionately study some of the problems which involve our destiny as a progressive movement. They are problems which must be settled.

Among the minor matters is the question of tents. It is indispensably necessary that those wishing them should write at once to Alonzo Coons, 70 San Pablo avenue, Oakland, the Committee on Tents, so that he may know how many to engage. We cannot afford to rent and pay for tents and have them unused. Hence the necessity for prompt action on the part of every one contemplating a residence on the ground. We have none too much time.

Finally, let us feel that the honor and welfare of our movement is involved in the meetings, and resolve that the spirit of forbearance, good will and loving kindness shall so rule that all lookers on shall be compelled to say that Spiritualism is an elevating force in human experience.

J. S. LOVELAND.

566 11th St., Oakland, Cal.

### The Work in Houston, Texas.

#### TO THE EDITOR:

We have had the pleasure of listening to our esteemed brother, Mr. R. H. Kneeshaw from Montreal, Canada, for about five months. He is an inspirational speaker of fine ability and has been the means of augmenting our society considerably, and also of creating an earnest inquiry into the philosophy of Spiritualism. We are sorry to part with him, and hope to have him return to stay.

Mr. Kneeshaw is also a very strong magnetic healer. He has done some remarkable cures since he has been in Houston. One lady wishes me to make her case public so that others in like afflictions may know where to find relief. Mrs. M. E. Marie, 1814 Montgomery Road, was laid up with rheumatism, 12 years ago, which settled in her ankles and feet. Her feet were turned outwards, so that she had to walk on their inside edge, causing great pain. She had given up hope of ever being cured. Mr. Kneeshaw said he could cure her. Now Mrs. Marie's feet are quite natural, and she has had no pain since the second treatment. ALPHA.

Lies travel at telegraphic speed, while truth creeps like a snail.

See our Book List on page 319

## Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

The Ladies' Aid Society of San Francisco will meet next Friday evening at 418 McAllister street. Two mediums will be present and give the Society a benefit.

Dr. N. F. Ravlin has removed from 334 O'Farrell street, and taken a parlor suite of rooms at 605 Polk street, where he has much better facilities for his private and class work.

Dr. G. W. Carpender arrived from Los Angeles last week, and is located at 1025 Harrison street, San Francisco, Cal. He is a fine inspirational speaker and a very successful psychic and healer.

Notwithstanding the rain a fair audience assembled at Scottish Hall last Sunday, and the guides of Mrs. Freitag gave a very convincing ballot-test seance, and Mrs. Chandler sang a beautiful song entitled "Last Night."

The Union Spiritual Society of Oakland, Cal., has engaged Mrs. Maude L. von Freitag, for every Sunday afternoon during the month of May. The meetings are being held in the G. A. R. Hall, 1169 Broadway, which is crowded every Sunday.

Mr. and Mrs. Lillie were unanimously made honorary members of the Society of Progressive Spiritualists, San Francisco, at the regular meeting of the Board, in consideration of their valuable services rendered to the Cause of Spiritualism.

Mrs. Lillie is speaking for the Psychical Society of Oakland at Fraternal Hall, Washington street, every Sunday and Friday evenings. Madam Montague is giving psychometric readings in the afternoons, and answering questions under inspiration.

The California Psychical Research Society invited Mrs. Maude L. von Freitag to give them a seance last Friday under strictly test conditions. She did so, and her guides gave them a wonderful exhibition of spirit existence and power, which completely upset all their theories and exploded their former conclusions. They now acknowledge that she possesses powers beyond their comprehension.

The Peoples' Spiritual Society of San Francisco, held a very pleasant musical and spiritual reunion on Wednesday eve. Vice-President, Mrs. H. Wrenn in the chair. Those present were treated to soul stirring music and singing by Mrs. Winters, Mrs. Rice and also the inspirational musician Miss Du Shann. The tests by Mrs. Seeley, Prof. Gee and Mrs. Wrenn also from two new mediums, Mme. Lester and Mrs. Hans, gave great satisfaction. The musical ele-

ment was a very pleasing feature and afforded harmonious conditions—a fact well worth bearing in view by all societies.

I leave for Los Angeles and Pasadena June 1st, for a months' absence, and on my return will be in San Francisco for a few days. My "guides" are anxious to do some work while I am away. I could arrange for possibly four weeks. My work here during the six months has been very successful. I attend to my own music, as well as lecture and give tests. I would be glad if some good speaker and medium would take my hall during my absence. It would be a good opportunity, for my audiences are not only large, but are of the very best class of people. Address Mrs. Hattie C. Westlake, 351 Taylor street, Portland, Oregon.

**Obituary.**—I have just received a letter from Mrs. A. G. Blaisdell wife of Dr. S. G. Blaisdell, informing me of her husband's departure to the higher life, on April 6, 1897.

Dr. S. G. Blaisdell formerly of San Diego was a true worker in our Cause. I have known him personally for many years. He was a devoted and loving husband, as well as an honest true medium and healer. Many who have known him will regret his transition but we know he has not left us. We know that he is in our midst and working as before. Let the friends of San Diego and other places where this worthy medium was known, send sympathy to the wife who is left behind, who most of all feels his departure. May the angels and good spirits comfort her in this hour of trial.

He moved from San Diego to Denver, Colorado, but in his sickness, he was removed back by his wife to Mokelumne Hill, Calaveras county, Cal., where he passed out in the home of his son. DR. M. MUEHLENBRUCH.

1116 Broadway, Oakland, Cal.

The Greco-Turkish war, the Cuban insurrection, and the sealing question are the principal topics covered by the *May Review of Reviews*, in editorials, special articles, and magazine and book reviews, together with cartoon and other illustrations. 13 Astor Place, New York.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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**Baptist Centennial.**

At the old church where her grandfather was pastor a hundred years ago, they lately held centenary exercises, and Mrs. E. P. Thorndyke of Decoto, Cal., the grand-daughter of the old pastor, was requested to write a poem for the occasion. As she is a Spiritual medium and lecturer, she did so, and as much true spiritual philosophy was interwoven in it, we reprint it here:

"They are all passing from the land,  
Those churches, old and gray,  
In which our fathers used to stand  
In years gone by to pray.  
They never knelt, those stern old men  
Who worshipped at our altars then."

The Cycle is complete! On virgin soil  
The corner stone was laid;  
The aged pastor saw his work well done,  
When, in the bosom of old mother Earth,  
His gray hairs mingled and reposed:—  
Not his alone to paint in fitting words  
The heavenly theme—but sterner language,  
Fraught with magic power.  
The sinner trembled while he heard,  
Yet felt the while the beckoning hand  
Was luring him above.  
He saw his work well done;  
Whate'r his creed—that time has mellowed  
With a purer ray; the closing century  
Doth well attest.  
Whate'r his creed, no taint of lucre crossed  
his palms.  
He loved his God; his fellow man as well.

A century in its onward march  
Has left its impress on the hearts of men;  
The hills are clad in Nature's sombre hue.  
Another generation fills the place  
Our sires once filled.  
But are they gone,  
These pioneers who tilled the ground  
And laid the forest low!  
New creeds are born, new hopes as well;  
The century lays its trophies at our feet.  
"There is no death," but birth into  
A brighter, purer sphere.  
All hail the land that gave us birth!  
This greeting comes from one  
Who wandered when the days were new,  
And in the sunset of the years  
Turns backward to review  
The sunny heath whereon the children  
played.  
The gray-haired Sire, his Bible on his knee,  
Still searching for the proofs of everlasting  
life.  
Accept this tribute then, my kinsmen all.  
In fancy the familiar scenes I tread  
While memory's page is opened new again.  
The old, old church, whose lettered board  
in view  
My childish eyes well scanned.  
As, week by week, was read the words  
anew.  
The pulpit high, the bedroom pews,  
Type of the old that long has passed.  
So move we on toward the ever new,  
A vast procession  
Filing down the paths our fathers trod,  
Till we, too, near the Great Divide,  
Our work behind, our greatest hopes before,  
The scattered children, gathered home at  
last  
Where want and sorrow find no biding  
place  
And parting is no more.  
This, then, the greeting on thy natal day  
From far Pacific's shore,  
A day of joy and fond reunion.  
Angels bright be in your midst,  
Our fellow workers on the earthly plane,  
Their presence a benediction bring  
To heart and brain.  
With courage then go forth anew,  
The way made brighter as you come in  
touch  
With those who walked the path before;

The age is pregnant with the throes of new  
achievement—  
"The Century's Aloe blooms to-day."

Farewell, old scenes!  
My earthly eyes may never more behold  
The hills, the plains, the river murmuring  
On through swamp and glade,  
As when bold pioneers first sighted  
Thy bright waves. They have passed on  
Where brighter hues blend with the shimmering  
sea,  
But thou art here to greet the latest born,  
Till earth and sea shall have fulfilled their  
part  
And passed away. Thou, too, farewell!  
'Mid other scenes and fairer skies  
I wait the silent messenger that calls,  
"Come up higher!"

"For when life's fitful fever is over  
And earth again mingles with Earth,  
I can rest in the land of the stranger  
As well as the land of my birth."

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Suggested by Brother Joseph, as Used at National Avenue, San Diego.

**LESSON 18.**

**Q.**—If man does that which is called sin because of certain natural forces which incline him to it, why should God punish him for it?

**Ans.**—We affirm that God does not punish sin.

**Q.**—What then is all the trouble and suffering of humanity, if it is not a punishment for sin?

**A.**—The suffering which comes to us in the course of nature, is never punitive, but educational, and is a necessary part in the process of man's spiritual unfoldment. It is the most effective means for bringing an individual to see and know that he is not a material, but a spiritual and immortal being.

**Q.**—What are your reasons for affirming so positively that God does not punish sin?

**A.**—We cannot conceive of God punishing that which he does not see.

**Q.**—Do you mean to say that God is altogether ignorant of the suffering that is in the world?

**A.**—No, I do not. From the concept which I have of God as the source, sustenance and control of everything in existence, the Infinite Spirit must know everything which takes place in this world, but what I do say is this: That He cannot see the suffering of man to be caused by his judicial act of punishment for their sin.

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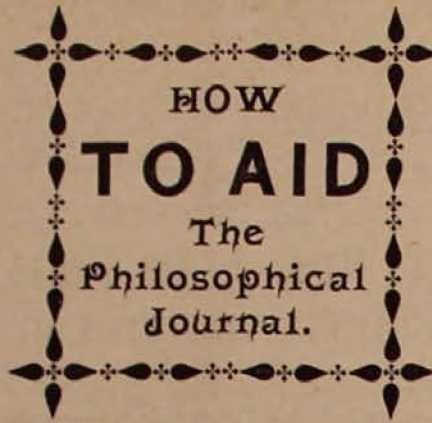
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