

BY HELEN MAR

We know that creation is one vast whole; that all mankind are factors in the completion of the chain that binds all together in a continuous, unintermittent, interdependent process, the ultimate, inscrutable cause of which is the eternal law of cause and effect, that projects, shapes and propels all things to an end, or purpose, that embodies in relations and conditions the infinitude of the universe. We cannot see the laws of the universe, nor change the laws of the universe. Prayers will not control a single result or effect. Faithfulness will not supersede a suspension of the laws. Infinite causality, infinite conditions, infinite effects, infinite consequences, but all things are adjusted in harmony therewith. For every demand there will ever be an adequate supply. In the infinitude of relations and conditions, even the minutest detail of the life of man in his sphere, and through the infinitude of the laws governing the universe, will ultimately become more refined and etherialized, but man can no more apprehend the infinitude of the universe than he can comprehend infinity.

Napoleon.

received by the sapient youths there assembled—

1. The first lesson taught you what you should not do

100

The Huguenots.

[TO BE CONTINUED.]

week—Tuesdays and Fridays.

1000

Mind and Matter.

PHILADELPHIA, SATURDAY, MARCH 1, 1909

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Our First Visit to Chicago.

On Thursday, the 20th inst., we took passage by
the night express on the Pennsylvania Central R.
R., for that marvellous monument of American
enterprise, the city of Chicago. Availing ourselves
of the home like comforts of a Pullman palace car,
we were in the short space of twenty hours, with a
delay or hindrance, in that great western city. We
were surprised to find that the snow fall over which
we had been passing for more than five hundred
miles had hardly touched that region.We secured quarters at the Palmer House, one of
the finest and best kept hotels in the world. On
entering the main hall of that palatial establish-
ment, the first object to attract our attention, was
a painting of Chicago, as it was in 1833. At that
comparatively recent date, the whole civilized set-
tlement, on the site of the present metropolis, con-
sisted of three log cabins. From this humble be-
ginning, Chicago has become, in less than half a
century, a vast city, rivaling in the magnificence
of its building, public improvements, com-
mercial enterprise, increase of population and
general prosperity, any other city on the Western
Continent. To a person who has not seen for him-
self, or herself, the wonderful improvements and
material progress which have been going on in the
great West, it must be incredible that such a
change, as really exists, could have been wrought
in so short a period of time.Our first business was to call at the office of the
Religio Philosophical Journal, to obtain the latest
number of that paper, and also the *Banner of
Light*. We found our Chicago contemporary in its
new quarters, in the upper story of a magnificent
building, No. 92 La Salle street. Ascending by
the elevator, the *R. P. Journal* office was shown to
us. We confess that we were not a little taken
back at the modest and unpretentious, but practically
arranged appearance of the place. The Editor of
that once staunch supporter of Spiritualism.Having procured the papers we were in quest of,
we returned to our room and read them with all
despatch. Finding so far as these great West-
ern journals and our own publication were concerned,
that all was "quiet on the Potomac" of Spiritualism;
we took the opportunity to give a general glance at
Chicago and its busy throng. To present to you
the interesting and instructing panorama scene
that passed before us, in words, would be impos-
sible in the space and time at our command. We
must be content to say, dear reader, that if you
have never visited Chicago, by all means do so, if
you want to see American civilization in its most
instructive aspects.Our next movement was to make the acquaint-
ance of some of the Spiritualists and mediums of
Chicago, to all of whom we were an entire stranger.
In accomplishing this, we were greatly favored;
the cordial and friendly spirit of our reception
being most gratifying and encouraging. Inspired
by their kindness, we returned to our post,
with increased strength and purpose to carry the
banner of true Spiritualism forward, in the desper-
ate battle in which it is engaged with its combined
and allied foes.We called to see Mrs. A. H. Robinson, that vet-
eran medium and business associate, of the late S.
S. Jones; the founder and fearless editor of the
R. P. Journal, at her residence No. 304 South Dear-
born street. We found her so busily occupied with
professional calls upon her time, that we were com-
pelled to wait several hours before she was at lei-
sure to grant us an short interview. We waited our-
selves of the delay, to make the acquaintance of sev-
eral very intelligent and veteran Spiritualists who
came in while we were there. Mrs. Robinson re-
sides in the building which was erected by Mr.
Jones, for the publishing house of the *Journal*, and
where that paper was published, when its able edi-
tor was foully assassinated in his office, at the insti-
gation of the most deadly enemies of Spiritualism
and mental freedom.Being especially desirous of making the acquaint-
ance of Mr. H. Bastian, who so heroically and suc-
cessfully defied the attempt of the present conduc-
tor of the *R. P. Journal*, and the party of Chicago
Spiritualists who were wonderfully influenced by
that wily embodiment of selfishness to aid him in
his scheme of aggrandizement; Mrs. Robinson
kindly accompanied us to the homelike tastefully fur-
nished residence of that famed medium and true
hearted gentleman. We were disappointed in
making his acquaintance at that time, as he had
gone to attend a private circle at the residence of
Mrs. M. E. Weeks. We were more fortunate the
next day, when we had the pleasure of meeting
him at the church of the Society of Spiritualists.Next morning (Sunday) we attended the ser-
vices at the beautifully furnished and commodious
church edifice, which the Chicago friends and ad-
mirers of the great "Conqueror" had so gener-
ously provided for those who desire to avail
themselves of the grand and useful teachings which
flow from the inspired lips of that remarkable
woman. This church is situated in the western
quarter of the city, at the corner of Monroe and
Lafayette streets, amid just such surroundings as
are well calculated to attract and facilitate the visi-
tation of all that is wise, pure and beneficent in spirit
life. The exercises of the day began with sing-
ing, followed by one of the most grand and ex-
alting invocations that we ever heard uttered. It was
then announced by Mr. Tuttle, who presided, that
the controlling guides of Mrs. Richmond would de-
voted the morning hour to answering such questionsas had been handed to him. These questions, ten
or more in number, were then read, and Mrs. Rich-
mond rose to reply. The controlling spirit began
by answering the question last read. It was an in-
quiry as to the proper methods of developing and
treating mediums. The subject was handled in the
most able, appropriate and instructive manner,
and was well calculated to demonstrate the insepa-
rable folly of those who would assume, if they could,
the natural prerogatives which belong alone to
controlling spirits, in the guidance of their ap-
pointed mediums. Four or five of the other ques-
tions were read in their order and were promptly
answered in a masterly manner. This consumed
the allotted time. The president then called for a
subject for a poem, to be improvised by the con-
trolling spirit. Six or seven subjects were named.
The audience selected the subject, "A false philo-
sophy that knew not what it did, and false theo-
logy that did not what it knew." The poem was
surprisingly perfect and appropriate. The exercises
closed with singing, followed by a beautiful spirit
benediction.While we listened to these logical, eloquent and
deeply instructive discourses, we could not but feel
that there was no other evidence of the truth of
Modern Spiritualism, and of its vast and inappreci-
able importance than was manifested in the won-
derful inspirational attributes of Mrs. Richmond,
that that evidence alone would amply suffice to es-
tablish those facts to the satisfaction of any intelli-
gent and prejudiced mind. Without a moment's
time for reflection, the most profound and perplex-
ing questions relating to theological, ethical, reli-
gious, philosophical, scientific, educational, political,
industrial or social subjects, are answered through
her organism with such logical clearness, such
pure rhetoric, and perfect ease and composure as to
astound her hearers. To say that we were de-
lighted and profited by what we heard but feebly
expresses the emotions we experienced while we
listened to the stream of wisdom that flowed from
the mouth of that truly blessed and gifted instru-
ment of the spirit world.It was an instructive folly that prompted the un-
natural, unkind and most unjust treatment, which
the present editor of the *R. P. Journal* and those
who were in sympathy with him, visited upon
Mrs. Richmond and her friends. They will yet
 rue in "Sack-cloth and ashes" their folly, for
behind her, there is an aggregation of spirit intelli-
gence and power, that no mortal agency can resist,
or which may be defied with impunity.At the close of the meeting we had the pleasure
of being introduced to a number of the most promi-
nent and influential Spiritualists and mediums of
Chicago. Among them were Mrs. E. H. Robinson,
Simpson, of that city, the faithful and tried medium
through whom the manifestations called indepen-
dent slate-writing, and the flower tests occur in a
remarkable manner. Mrs. Simpson had just re-
turned from St. Louis, to which city she had gone
to confront the conductors of the *St. Louis Globe-
Democrat*, who had publicly questioned her integ-
rity as a medium. Through the power of the
spirit controls, and her abiding faith in them, she
was enabled to gain a victory over her accusers of
a most complete and satisfactory character. We
congratulate her on her triumph, and know she will
receive the reward of public confidence, which she
has so nobly earned.In the evening we attended the regular Sunday
evening service of Mr. Bastian, at the residence of
Mrs. A. H. Robinson, and were favored with an
experience which was most unexpected to us, but
in the highest degree gratifying. On going to Mrs.
Robinson's a short time before the service hour,
we found there Mrs. Robinson, her daughter-in-
law, and a number of other persons, of the name of
Dane, of Dane county, Wisconsin; Mrs. N. K. Ad-
dams, of Baraboo, Sauk county, Wisconsin; Thos.
J. Wells, Esq., of Chicago, and another member of
the Chicago bar, whose names are not at liberty
to use. At a quarter past eight o'clock, those as-
sembled ascended to the seance-room, which is in
the upper story of the building, formerly the pub-
lishing place of the *R. P. Journal*. The seance-
room adjoin the apartment which was formerly
occupied by Mr. Jones, as his private office, and to
reach which we had to pass through the latter. In
that room stood the beautiful writing-desk, at which
Mr. Jones sat when most unjustly and cruelly
murdered. As we stepped upon the scene of that
terrible sacrifice in the cause of Spiritual free-
dom, we felt conscious of the presence of the
powerful and sympathetic soul that had there taken
its flight to the spirit realms. Waiting barely long
enough to glance at the scene of one of the most
memorable and disastrous events in the war be-
tween Spiritualism and its allied enemies, the
preparations for the seance were promptly made.The cabinet used was the same which Mr. Jones
had constructed as a strictly test one. It con-
sisted of a lath and plaster enclosure extending
from floor to ceiling of the room. At Mr. Bastian's
request, we carefully examined the cabinet, and
satisfied ourselves that the medium could devise no
assistance from it, to enable him to simulate
Spiritual phenomena. We then took our respec-
tive places in the circle, Mr. Bastian sitting out-
side, and immediately in front of the cabinet, some
eight feet from where we were sitting. While the
light was still burning Mr. Bastian began clapping
his hands together, and continued to do so until
the close of the dark seance. The light was
then extinguished, and the seance room occupied
in singing, we were, one and all, greeted by a very
peculiar and individualized voice, by one of the
medium guides, known as Johnny Gray. His
voice seemed to come upward from the floor, as if
he was sitting or lying upon it, but out of reach of
the mediums, whose position was clearly indicated
by the sound of his hands. At the same time that
we heard the medium's hands clapping, and the
voice of Johnny, as if he was lying on the floor, a
hand, that apparently of a large man, was laid upon
our open palm, and gently patted it, as if to express
friendly sympathy with us. Johnny at once an-
nounced the presence of the spirit of Mr. Jones,
who desired to speak to us if possible. We could
not but feel that the hand was that of Mr.
Jones, as we knew it was not the hand of a mortal,
by its touch. Other spirit hands touched ours, one
of them that of a female spirit, which I realized was
that of my spirit daughter. All who were in the
circle were similarly favored by their spirit friends.
Two other spirits, as distinctly individual, distinct
by the sound of their respective voices, and the
expression of their thoughts as possible conversed
with us. The music box, which we were quite
heavy with bread and laid down our lap, by spirit
hands. It was afterwards removed and borne
backward and forward through the air over area
beyond the reach of any mortal in the room. These
manifestations being ended, the preparations were
made for the materializing seance in the light.Mr. Bastian entered the cabinet with the lamp,
and requested Mr. Todd and myself to step in and
search his person and clothing, to see that he had
no means of personating spirit forms. He divested
himself of his garments, which we examined with
such care as was necessary to satisfy us beyond all
question that no deception would be possible on
the part of the medium. The whole person of the
medium was denuded for that inspection, Stayingto see the medium redressed, we left the cabinet,
closing the door as we came out. The room re-
mained throughout the seance sufficiently lighted to
see distinctly all that took place. Some minutes
were spent in singing when the first form appeared.
It was the form of a young woman dressed in
white, and claimed to be a sister of one of the gen-
tleman present. This form was succeeded by one;
also that of a young woman, which we recognized
as that of our spirit daughter, who had materialized
in our presence several times through other me-
diums. Then followed two other female forms who
identified themselves to their friends present. These
female apparitions, in form, size, movements, and
general appearance, were distinctly individualized.
Two of them spoke, but so low as not to be dis-
tinctly understood. They each came out to the
cabinet in a strong light several times.The next form to appear was that of an elderly
man. He at first stood to the aperture in the door
of the cabinet, and was at once recognized by all
present as the materialized spirit of Mr. Jones.Although hastily partially for his appearance,
by "Johnny's" announcement of his presence, in the
dark seance, our surprise was none the less, for
his identity was so striking and beyond all question
as to cause a general expression of astonishment.
This seemed to effect him, and he withdrew. He
soon appeared again at the aperture, and in a dis-
tinct, and impressive voice, requested those pres-
ent to be as passive as possible. After making
several trials of his strength, he at length address-
ed us personally, and expressed his approbation of
the course we were pursuing and his sympathy with
us in our journalistic undertaking. He very emphati-
cally predicted the success of our paper, and ex-
pressed his regret at the course which his successor
in the editorial chair had been pursuing.Several times Mr. Jones opened the door of the
cabinet and stepped out into full view. No one
who had known him, or who had seen his photo-
graph, could fail to recognize him. He more than
once asked the light to be raised until the room
was perfectly lighted. When he appeared in that
light he said to Mrs. Robinson, "Myra, did I not
tell you that when I became a spirit I would return
and, if possible, manifest myself in full light?"
To which she responded, "You did; and you have
done it." Mrs. Robinson was then called to the
aperture of the cabinet, when a long private inter-
view took place between them. Mr. Jones re-
mained with us for nearly an hour, maintaining to
the last his perfect individuality. He spoke of
the effort it required to do this, owing to the un-
favorable influence which the scene of his assas-
sination exerted upon his spirit. Nothing but
the firmest nature could have effected the remarkable
manifestation of spirit return, which he had ac-
complished. Experienced as we have been in ob-
serving the materialization of spirit forms, we had
never witnessed that phenomenon when it was
more positive and absolute. Another female form
followed the disappearance of Mr. Jones, which
was identified, and finally the splendid face and
form of a man, fully recognized by one of the gen-
uine as a friend, walked out in the room in a
strong light. The seance was then, at an advanced
hour, ended.In view of the facts we have related, we would
soon doubt our existence as to doubt the medium-
ship, or the honesty and fidelity of "Harry Bas-
tian," as his many warm and true friends call him.
It affords us unusual gratification to have it in our
power to publicly testify, from the most positive
and unmistakable personal knowledge, that Mr. Bas-
tian is a medium of rare endowments and grandly
sustained by a powerful band of spirit guides. The
person or persons who would seek to discredit him,
we deem unworthy of the name of Spiritualists, and
his mortal enemies; and only for the reason that
he knew their enmity and purpose to wrong him;
would be guilty of an act of injustice of the gravest
kind, in so doing. We are, therefore, most anxious
for the sake of such persons, we hope that this
sensitive and deeply injured man can put up for
them the prayer of the Nazarine, "Father, forgive
them, for they know not what they do." To those
of our readers who want positive proof of spirit re-
turn and personal identity of spirit forms we would
say, avail yourself if you can of the opportunity,
of the mediumship of Mr. Bastian. That purpose,
for we have fully tested his claims to your confi-
dence.Our time was too limited to visit all the promi-
nent mediums who are located in Chicago, but we
were delighted to have had the opportunity of sit-
ting with those two remarkably fine trance test
mediums, Mrs. Weeks, corner of Madison and Lafin
streets, and Dr. Wolf, No. 220 Washington
street. We never sat with mediums who are superi-
or to these two ladies, as instruments for spirit
communication with mortals. For more than an hour,
with each of them, we were in communion with a
host of our relatives and spirit friends, and their
identification and words of good cheer, rejoiced
and strengthened our soul for the desperate struggle
through which the cause of truth is to pass within
the next few years. The spirits, through both
these mediums, communicated through their re-
spective spirit guides. The guide of Mrs. Weeks is
a female Indian spirit, known as Sunbeam, and
that of Mrs. Dr. Wolf an Indian spirit known as
Menonae. To both mediums we are an entire
stranger, yet through these remarkable spirit guides
we were in communication with scores of spirits
who never before communicated with us, and whose
coming was most gratifying and instructive. It
was our purpose to have visited those two popular
mediums, Mrs. Rosalie C. Simpson and Mrs. Kate
Blade, but we were prevented by a press of busi-
ness engagements. With so many perfect and re-
liable mediums as there are in the city of Chicago,
the cause of Spiritualism ought to be in a highly
flourishing condition; for the most positive proof of
spirit life, spirit return and spirit communion can
there be had without stint. We hope and expect to
see an early and a resistless movement of the
friends of Spiritualism in that great central city of
the United States. There is ample material there
to constitute Chicago the pivotal point of spiritual
operations. If once united and harmonious, as we
feel they will soon be, then a new era will have
dawned on the Spiritual cause. We are wiser and
better for our visit.NOTWITHSTANDING the prevailing religions of
the world have been able to stay the tide of ma-
terialism which seems to flow, like great rivers
and oceans, throughout the human family, yet there
is underneath all its surface an unchanged fact of
man's spiritual need and nature. Though silent,
yet conscience speaks; that the moral and per-
sonal factor, and it is full of mystery. Beneath it
all there is a something that throbs the human
heart, that goes deeper than merely animal sym-
pathies, and that something may be likened to
a little still small voice, which seems to whisper,
in our moments of retirement, something at least of
a spiritual nature. The phenomena of modern
Spiritualism made its advent in time to stay this
tide of materialism, and thus, by positive proof,
has given evidence of its marvelous power, and en-
lightened hundreds of thousands of mankind who
otherwise would have been numbered with that
class of people who believe in nothing.

What is Spiritualism?

Is it a theology, philosophy, a science, a religion,
a teaching, or what? It seems to us that a de-
termination of that question is most desirable, if
not of primary importance. Ever since the time
when Modern Spiritualism first became a recog-
nized reality, continued attempts have been made
to define its uses and limitations, but without any
satisfactory result. As the phenomenal facts have
accumulated and human experience has progressed,
the difficulty of determining that question has in-
creased until scarcely two persons can be found
who agree in their understandings of the term—
Modern Spiritualism. Why this divergence of un-
derstanding as to Spiritualism, when no such diver-
gence exists as to any other question of a similar
nature? Does it not arise solely from the fact that
the subject is one of an exceptional nature and can-
not be viewed or treated, of except from a stand-
point outside of and beyond the usual sources and
channels of investigation.Heretofore, in considering subjects connected
with the dual relations of the human being, to wit:
the physical form and its animating principle, the
soul, or spirit, it has been a uniform custom with
theologians, philosophers, scientists, and other
classes of thinkers and writers, to regard matter as
an essential accompaniment of mind, or conscious
intelligence. That this is a fundamental error, a
vast array of phenomenal facts which have been
classified under the title of Spiritualism, demon-
strate. Matter, in any sense in which mortal per-
sons can comprehend that word, has no essen-
tial-relation to the human soul, or spirit, as the
connection between them is of an exceedingly
transitory nature and ceases from the moment
when what is called death ensues. The temporary
connection between the mind, spirit or soul of
man and the earthly body, has come to be regarded
as the actual condition of all conscious individual
existence; while each passing day is bringing to
humanity ever-increasing proofs of the fact, that
individual human intelligence, once the inhabi-
tants of earthly bodies, continue to exist through-
out periods or cycles, the duration of which are un-
known if not eternal; and without physical condi-
tions in any way analogous to the mundane life.So rooted has this error become, even in the
minds of the most learned and profound thinkers
of this age, that but very few such minds can so far
divest themselves of the prejudices which are the
outgrowth of it, as to be willing to admit the occur-
rence of the facts which establish that error, much
less to investigate and apply those facts to the solu-
tions of the great problems relating to the life and
happiness of the human race. No theological sys-
tem or theory, no philosophical or metaphysical
scheme, no scientific method of investigation
or experiment, has ever been able to explain to
the common understanding of humanity any
other cause for what are called spiritual phenom-
ena or manifestations, such as are taking place in
all parts of the world, in the presence or through
the instrumentality of hundreds of thousands of
mediumistic persons, through the operations of
human spirit forces. In saying this, we very well
know that such very learned and self-exalted sci-
entists as Doctors Beard, Hammond and Carpenter,
have, over and over again, proclaimed the non-spi-
ritual origin or causation of spiritual phenomena,
and that they have prescribed formulas and rules
that should be observed in the investigation of such
phenomena; but we very well know, as does every
other unprejudiced person who has given even very
limited attention to the subject, that nothing could
be more absurd and unfounded than their elaborate
attempts to ignore beneficent labors and efforts of
dear departed human spirits to enlighten the mortal
souls, even in relation to the after-life, and to free
them from the errors under which humanity has
frustratedly groined during so many lingering ages,
both on the mundane plane and in the spirit
spheres.In view of what we have said, the substantial
correctness of which we are prepared to sustain
against all questions, is it any wonder that there
should be such a confusion of ideas prevailing upon
a subject which in itself, is so simple and clear that
those in tender childhood, or who in adult life are
endowed with very limited mentality, can perceive
and comprehend its great underlying principles.
Does not the whole difficulty lie in the fact that each
person who, from whatever cause, undertakes to
investigate or explain the subject of Spiritual phe-
nomena, invariably seeks to make it square, in a
greater or lesser degree, with his or her pre-acquired
or preconceived notions concerning matters which
those phenomena naturally effect?Theologians as a class refuse to admit the occur-
rence of such phenomena, well knowing that they
cannot be made to comport with their false theories
and selfish interests. When, here and there, one
of this class is found candid enough to witness the
occurrence of the phenomena and he finds himself
compelled to accept them as true, his first thought
is to make his newly discovered truth dovetail
into his old theological fabric of error,
and he will persist in moulding it to his
theological views, or regard it of comparatively little
value. If Spiritualism was capable of being
moulded into a theological form, it would not have
had to fight its way so stubbornly against the almost
solid and uniform opposition of the clergy of every
denomination of sectarian religionists. It ought
long since have become apparent to those friends
of Spiritualism who, influenced by various consid-
erations, seek to convert the Spiritual movement
into a denominational enterprise, that so long as
they continue that course, that they must naturally
array against denominational interests and prejudices,
against the movement they are seeking to advance,
while they are at the same time seeking to place
the car of spiritual progress in the old, narrow,
time-worn ruts of sectarian selfishness and aggran-
dizement. We cannot feel that Spiritualism can
ever be made to assimilate with any theological
system, organization or method of instruction; and
hence all theological schemes to interpret, control
or restrict its operations, will necessarily come to
naught. Spiritualism is not and cannot become a
theology, because it consists simply of natural phe-
nomenal facts which are entirely independent of
any authority or priestly class of persons.
A system of theology necessitates the recognition
of mortal authority in some one or more persons to
prescribe its uses and limitations. Even should the
millions of people who are convinced of the truths
which underlie the Spiritual movement, unani-
mously agree to establish and recognize such mortal
authority, it would fail to become a systemized
theology, because the paramount material right of
the Spirit world to control the phenomena which
can alone sustain any authority in regard to such
matters, would be infringed and disregarded.The cause of Spiritualism has, in the past, pro-
gressed, and will in the future continue to progress
with rapidity proportionate to the perfect co-opera-
tion of mortals with the labors of the denizens of
the spirit spheres. Its progress will be slow and re-
tarded in proportion to the efforts which mortals
may make to control or defeat that progress. Until
satisfied that we are wrong, our efforts will be de-
voted to opposing all attempts of mortals to sub-
ordinate Spiritualism to the interests and uses of
human selfishness. It has come, to us in spite ofthis worldly tyrant; it has spread its beneficent rays
throughout the world, penetrating the clouds of
bigotry, superstition and ignorance, which have
hung over the minds of enslaved humanity; it is
designed to dispel all darkness, and must not be in-
terfered with from any quarter.Not only has Spiritualism come to liberate and
bless humanity in mortal life, but its mission is in-
finitely more comprehensive and beneficent. It
has come to us, in order that we may be instru-
mental in aiding the more highly developed
and advanced spirits to free the countless myriads of
enslaved spirits, who, throughout the endless ages,
have passed from mundane life to the spirit state.
The latter, entirely ignorant of their true relations
in the universe, and of the grand possibilities that
lie beyond their present conditions; are buried in
the midnight darkness of listless indifference or of
hopeless despair. These poor undeveloped spirits,
weighted with the prejudices and desires of their
former earthly and selfish natures, hang as a thick
and murky storm-cloud over earth's inhabitants;
from which descends the death dealing bolts of
retributive justice, upon earth's inhabitants; who,
in their stiff-necked pride and prejudice refused to
render that retribution unnecessary. Spiritualism
has come to us to teach us how to remedy the dis-
astrous mistakes of the past; and to adopt methods
of thought and action that will cease to people
spirit-life with demons, where none but beneficent,
intelligent and happy spirits should prevail.In this grand and glorious work we must be con-
tent to follow the teachings and leadership of the
higher spirits, and thus learn how to overcome the
disastrous effects of all earthly errors. Through
spirits and their chosen mediums alone can we
learn the true relations between the physical life
and the spirit life of man; through them alone can
come the evidence on which Spiritualism can find
a foothold and remain permanently established on
the earth. To foster mediumship and encourage
and defend mediums against those who are so per-
sistently and desperately seeking to drive Spiritual-
ism from the earth is the work of the hour. Spirit-
ualists! ye who have enjoyed the soul-warmth and
illumination which have come to you from your
loving spirit friends, through the rifts in the dark
clouds which have enveloped the world; rifts that
could never have been made by spirit power
except through the instrumentality of medium-
ship; come to the support of your mediums, en-
courage others to do so, and thus strengthen that
power, which can and will, with your co-operation,
dispel all darkness and set humanity free from the
soul crushing bondage of that superstition, ignorance
and unreasoning prejudice have fastened upon the
race.We had it in view, when we commenced this ar-
ticle, to make a special reply to the letter of our es-
teemed friend, D. T. Averill, published in another
column, but we found ourselves drawn into a broader
and more general inquiry as to what Spiritualism
is and what it is destined to become. We find,
however, that it will be impossible to complete
what we intended to say on that subject, and will
have to defer our concluding thoughts until our next.

Journalistic Ruffianism and Cowardice.

We have just learned that during our absence in
the West, that three sneaking ruffians, under false
pretences, obtained entrance to our office, and while
there, acted in a manner such as proved them to be
as ruffianly as they were untruthful and dishonest.
They came to our office at the residence of the sec-
ondary conductors of the Philadelphia Times, there
can hardly be a doubt, inasmuch as in that paper
of the next morning was published a most untruth-
ful version of what occurred. We say to the edi-
torial and business managers of that slanderous and
lying journal, and their ruffianly tools, that they
can find us at our office at any time within business
hours, when we will be glad to receive them and
give them a lesson that they greatly need. We
promise them we will not call on the police to pro-
tect us. Should they not accept this promptly offer
we send them this public invitation, they are here-
by notified that should they again, by dishonesty
and lyingly seek to injure us by their false public
statements through the *Times*, they had better
bring their surgeon or the coroner with them, for
they may not be injury proof against being pitched
down stairs, neck and heels.

Editorial Briefs.

J. Frank Baxter will be in Portland, Me., the
first four Sundays in March.A long portion of the coast of Italy was covered
with wrecks during violent storms.Dr. John H. Currier will speak at the Free Reli-
gious Society, Springfield, Mass., to-morrow.Giles B. Stebbins will be in Detroit until March
8, and will attend the Lansing yearly meeting
March 23.Anna M. Middebrook, M. D., will lecture in
Meriden, Conn., March 2 and 9, and in Hartford
from March 10 to April 9.Mrs. E. M. Hickok, an able lecturer, is about to
start on a lecturing tour in the State of Maine.
Portland will be her first stopping place.STILL THEY COME.—The account of a seance
taken from the *Gardiner Journal*, of Maine, and
published in this edition, forms more evidence of
spirit materialization, this time among the Eastern
hills, the first to catch the golden rays of the morn-
ing sun in the New England States.The Spiritual phenomena in Australia is attract-
ing increased attention there. At a seance held at
Sydney, the sitters wrote the names of departed
friends upon separate slips of paper. These papers
were taken in hand by the medium, the spirits ap-
peared and the communications were entirely satis-
factory. There were also physical manifestations
of an extraordinary character.Mr. C. A. Manfull, of Alliance, Ohio, publishes
an account of the recovery of his daughter who,
eighteen months ago, swallowed a brass button.
Physicians failed to give the patient any relief, but
a spirit doctor having been invoked a cure was
effected in ten days. The button was removed
and it is now in the possession of the father. He
logical and philosophical writers of spiritual litera-
ture. Besides these valuable essays, poems, and
other articles of merit, it is edited with ability. It
is a magazine that should be in every library, and
at the end of the year the twelve numbers should
be bound in one volume, and thus added to the im-
perishable literature of the age. It is printed in
Rochester, N. Y., once a month, at the rate of \$2.00
per year.Mrs. C. B. Bliss, in response to a large number
of correspondents in Washington, D. C., will start
for that city to-day, and give a seance there this
evening, at the residence of Mrs. Helmick on Ninth
street. The distinguished medium will remain in
the capitol city for an indefinite period.Quite a number of correspondents fail to state
distinctly their respective localities, and sometimes
the postmarks cannot be deciphered. The name of
the city, town, or village, county and State should
be given, in order that the streams of business may
flow smoothly. Want of attention, in respect to
this requisite, may account for no response from
this office.On Thursday evening, March 6, Mr. Charles
Reynolds will take a benefit at the Arch Street
Opera House, for which occasion an extraordinary
bill of entertainment has been prepared. Mr. Rey-
nolds is not only a gentleman of liberality, but one
of the best and most original orators on the theo-
retical stage. The readers of MIND AND MATTER
now have an opportunity to enjoy an evening of
rare amusement, such as can only be rendered by
the beneficiary. A limited number of tickets are
for sale at this office.The report of Henry Lacroix of a series of seances
held in Philadelphia, as published in this number
of MIND AND MATTER, is worthy of especial atten-
tion. The writer has twelve children, six daughters
and six sons, in the spirit world, and the spiritual
return of some of them to him, as narrated, is truly
marvelous. He is a medium of very peculiar char-
acter, and has had much experience in philosophi-
cally investigating all kinds of spiritual phenomena.
Besides being able, clairvoyantly, to recognize the
spirits, he arranged certain tests as proof to his out-
ward senses, or normal condition, and for the satisfac-
tion of others in the circles. His published nar-
rative is worthy of confidence, and it is therefore
commended to general perusal.ONE by one the secular newspapers, in different
parts of the world, begin to speak of "spirit com-
munion" with something like respect. If a family
of half a dozen persons can, by proper appreciation
of certain conditions, obtain positive evidence of
such communion, even by a tiny rap upon a
table, that little rap is worth a dozen words of the-
ory. It is quite a common occurrence now-a-days,
for a person to be astonished to learn that some other
person has been a Spiritualist for ten, fifteen, twenty
or more years. Why there should be so much retic-
ence on this subject, among people who have so
long enjoyed its blessings, surpasses common com-
prehension. They should have set their light upon
the hill long ago, and not stowed it away privately
under a bushel.BENJAMIN AND DEBORAH FRANKLIN.—It is
not generally known that the three-story brick
house at the northeast corner of Seventh and Bar-
clay streets, south of Spruce street, was the home
of Benjamin Franklin and family. It is a well
built edifice, erected in a time when wood was a
large item in the construction of dwellings, and
when lime was not spared in the making of mortar.
From the papers recorded in reference to this prop-
erty, it appears that the house was owned and
built by the order of "Benjamin and Deborah
Franklin," a classification of words which seem to
have been held in great favor by us, as exactly
the same phrase is chiselled on the level marble
slab over their remains in the burial ground at
Fifth and Arch streets.IN THE PRAYING, OR PRAYER, BUSINESS, the
ter of official chaplains seems to us an unnecessary
expense, and an injustice upon those who do not
want them. If one can do all the praying he wants
what right have others to tax him to do their pray-
ing for them? We have little doubt but what leg-
islation would be just as pure, and the morals of
the legislators just as good, if they did their own
praying, as when they hire a man to do it by the
day, or by the session. This chaplain business is
an old off-shoot from the stump of the fallen tree
of church and State, and should be abolished. Let
men do their own praying, and let

MIND AND MATTER.

Lecturers, Mediums, Spiritual Briefs and Items of News.

A Spanish proverb says: "One ounce of mother is worth a pound of clergy."

The Liberal cause is progressing in Columbia, Ohio. The lectures on Saturday and Sunday were largely attended.

It is reported that Pope Leo has refused to receive the resignation of Archbishop Purcell, of Cincinnati, Ohio.

J. M. Peebles, the spiritual pilgrim, was expected to be in Alliance, Ohio, this week, to deliver a series of lectures there.

Dr. E. Wheelock, an author and lecturer, is now at Thornton, St. Clair county, Mich. His address is Berville Postoffice, Mich.

Mount Vesuvius, a few days ago, belched forth an immense cloud of ashes, and the vent thus obtained prevented an earthquake.

Talmage's Tabernacle in Brooklyn, N. Y., is in trouble. It is in debt, and suits against it have been decided in favor of the creditors.

Rich Reverend Casper H. Borgess, Roman Catholic Bishop of Detroit, Michigan, has tendered his resignation to the Pope. Reason not stated.

During an elemental warfare, when the Anglo-Saxon Woden was rampant, a part of Venice was inundated and property more or less damaged.

Wm. H. Eddy and his youngest sister are residing a half mile from Mantua Station, Portage county, Ohio, where they are giving spiritual manifestations.

The southern part of France, and parts of Spain, have been recently overthrown during tremendous storms, and suffering by the wholesale has resulted therefrom.

A tremendous storm on Sunday, Feb. 23d, demolished two churches on Prince Edward Island, and unroofed dwelling houses. Snow piled up into drifts fifteen feet deep.

The American flag floated everywhere in all parts of Philadelphia on Washington's birthday. There were also celebrations by a number of patriotic organizations in the city.

The Archbishop of Adrianople was recently assaulted, and an attempt was made to assassinate him because of his Turkish proclivities. He was alive at the last accounts.

Professor J. W. Caldwell, in a published letter, states most positively that he recognized the spirit of his father at a materializing seance with the Holmes medium recently.

Dr. J. P. Warrell, of Terre Haute, Indiana, who has been in Philadelphia for several months, having had an arm broken by accident, has so far recovered that he is about to return home.

A telegram from Rome, Italy, dated February 20th, announced an earthquake at Palermo, the overturning of two churches and the killing of a couple of priests and villagers in Sienna.

Rev. O. B. Frothingham, pastor of the Independent Liberal Church in New York, has sent his resignation to the trustees of the church, stating that he is unable to preach there any more.

Dr. Taylor declines to notice the vulgar and libellous assault made upon him in the *R. P. Journal*. If he pays any attention to it at all it will be through a legal prosecution conducted by Colonel Robert L. Figgess.

The financial indebtedness of Archbishop Purcell of Cincinnati amounts, it is reported, to the sum of three millions six hundred thousand dollars and upwards. The Franklin Savings Fund in Philadelphia was nothing in comparison.

At New Caledonia, an Australian island, eleven men engaged in taking provisions to that place were recently killed and roasted by the cannibals. Six baskets of roasted human flesh were found by the men sent to search for the lost party.

Herr Most, the German author, recently made an address in Germany on the Christian Church. Some of the sentiments were considered insulting, for which he was sent to the Eberfeld prison for six months by the Police Court.

Mrs. E. L. Watson, an able and popular inspirational speaker, will begin her second course of lectures to-morrow evening at the Free Church of Spiritual Society of Philadelphia, at Washington Hall, corner of Spring Garden and Eighth street.

Ash Wednesday was celebrated in more ways than one. The faithful of the Roman Church were marked on the forehead with ashes. Early in the morning the sidewalks were full of sleet, and sensible people sprinkled ashes thereon to make pedestrianism less dangerous.

Mr. Thos. R. Hazard publishes in the *Banner of Light* an interesting narrative of a seance with Thos. H. Foster, there being sixteen persons present. He says it seems to him that "if all the world could have witnessed what passed at that time, disbelief in spirit communion must have forever departed."

Sunday Spiritual Conferences.

Those present at Lyric Hall, No. 2303 North Ninth street, on Sunday afternoon, were entertained, if not instructed, by the several readers and addresses. The broad platform of the association admits recitals of every sort of mental, moral, and spiritual experiences, and the utterance of every shade of doctrine, either ethical or religious. These admissions of free thought and free expression give very favorable opportunities to ventilate their opinions, sentiments, beliefs, and facts, to their own satisfaction if not to any one else.

Orthodoxy is often with her bitter denunciations of the spiritual dispensation of Divine Truth, and frequently, after giving expression to her iconoclastic propensities, prematurely puts the place in apparent equanimity of failed and a self-poised egotism.

The subject of free-love, or what is known as the "social question" in the city, was a debatable point of ground in the conference, yet last Sunday the subject came up in the remark of a lady, a resident of New Jersey. She respectfully stated, that some person or persons in the city have stigmatized her association with the Spiritualists of Philadelphia, as one of theoretical, if not practical Socialism.

The charge is a baseless calumny, and the charges or insinuations can only be made by a small class of persons whose characters are not above suspicion. They are dangerous people, whose sensual proclivities may be justly estimated by their suspicions.

The seal of reprobation was put upon the false charge by a controlling spirit, appearing in defense of the lady, and insisting upon the term being applied to universal love of mankind and therefore entirely commendable and consistent with ethics, that all good people admire.

The circumstance was made doubly interesting, from the fact that this young spirit, who so valiantly defended the lady, was when his name was announced by the medium, recognized by his mother, who was present and a stranger to the medium. Thus, it ought to be esteemed a great favor that every Sunday an opportunity is afforded to mortals to have such specific and demonstrative evidences of the truth of the spiritual philosophy. Mediums are invited to be present, or send their cards with addresses, which will be read at each meeting. Seats free.

H. H. Havens, of Circleville, Texas, says: "Send us MIND AND MATTER. I am well pleased with the paper."

O. N. Bancroft, Toms River, N. J., says:—"MIND AND MATTER suits me exactly. You hit so hard where it is needed."

A. B. Dodson, Clinton, Iowa, sends subscriptions and names of subscribers and says: "Your paper is thought a great deal of here in defending the mediums and exposing frauds."

William C. Fotts, of Harrisburg, Pa., in sending a list of subscribers, says: "We appreciate your valuable paper very much, and think it ought to be in every progressive family on the earth, because you state and outstretched arms to give right fair play."

NATURE'S GOD AND MEN MADE GODS

Darwin's Theory Criticized.

BY GRACE GARCIDE.

After all creation, past and present, have given their definition of that word, God, could throw our net into the treasury of ideas and give ours, which can be expressed in a few words. Creative or creative force, combined with the elements of the universe known or unknown to man, and they express the idea contained in the word God. We class elements into gases, fluids and solids, but in all the various combinations we have nothing but creative force, God.

The Bible tells us man was made in the likeness of God. Theorists have construed that idea into form, thus an individual God-hood was the result. The Bible also tells us God is in everything and everywhere. This idea being inconsistent with indolence, or omniscience, the average mind could not grasp or digest it, hence the arguments that have grown out of it. There has been a constant war of words and weapons, and the end is not yet in sight. The idea is brought on *rayon* or reproductive force, it would have been simply a combination of the elements of the universe, and endowed with creative or reproductive power. Each animal, fish, tree, or plant, has in this sense the attributes of God in it.

We have theorists to give us not only the ideas of the creation of this planet, but the creation of man and the first pair. But science or common sense teaches us that many generations must have passed before written records began; all then must be speculation.

We have theorists to-day that declare man to be an outgrowth of lower grades of animal life, one of the lowest being the result of the spiritual influence of men to animals. But we hold that man being the highest development, holds elements of the lower, and the lower of the higher. In combination, a universe, endowed not only with animal life, but spirituality as well.

We have seen persons that resembled in face a fish, yet they would not look for the missing link in that direction, not even with the old fables of mermaids to assist him in his research. We see in men a resemblance to the horse, fox, dog, cat, and various other animals, and we wonder that they have not come indirectly from those species of animals.

The animal ever produced man it would do so now, since the law of development and reproduction still exists, and no law has or can be changed. Nowhere in the world do we hear such outgrowths as this present day, nor so far as records extend.

Occasionally we hear of the wheels of development retrograding, when some human being outgrows a defunct animal, but such instances are rare, and nature, true to the law of species, stops the wheels, and prevents the outgrowth from repeating itself.

By the inter-blending of the four-footed species, we see the perfect defect of the God, or reproductive principle. A mule is the blending of two animals quite similar in appearance and nature, but it being a violation of species, the law stops its progress, and each mule must be a separate violation.

It seems strange, after the reputed experiments, that leading scientific men may have a momentary doubt that man was created *man*, and is as distinct in species as a fish or a lion. We may cross in the animal or human in the chain, and his work is complete. Moses like, he must die with his task unfinished, but perhaps some other unfortunate theologian, in the tale of the dilemma and continue itself.

Darwin, not finding enough in the present development of man to interest him, and he has spent a lifetime on the back track in a fruitless search after the origin of man. In the musty rubbish he has doubtless made many discoveries, but it being a violation of species, the law stops its progress, and each mule must be a separate violation.

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Spiritualistic Seance at North Turner.

For some time past reports have said that the most extraordinary spirit manifestations were produced at North Turner, Maine, in the dwelling of Benj. Keen, Esq., and these reports were not without foundation. Mr. Keen, a well known citizen, and one of the finest men in the State, has been a business capacity and moral worth; a confirmed Spiritualist and one of the conductors of the meeting held in his house. His reputation gives prominence and character to these reports so much so that we felt a curiosity, nay, more, an anxiety to visit some of those seances, and see and hear for ourselves. We were cordially received by Mr. Keen, and kindly permitted to make a thorough examination of the premises used for the purpose, which we did to our satisfaction.

The rooms which the meetings are held, consist of a sitting room and small bedroom, the latter being used as a cabinet for the medium. The windows were all nailed down and the doors locked excepting the bedroom door, connecting the two rooms. A large piano was then placed about four feet from the bedroom door, facing it, and a music box, with a few records, was placed on a table near the piano. After the company was quietly seated, the music box was wound up and set to running, and in less than ten minutes, excepting the bedroom door, connecting the two rooms. A large piano was then placed about four feet from the bedroom door, facing it, and a music box, with a few records, was placed on a table near the piano. After the company was quietly seated, the music box was wound up and set to running, and in less than ten minutes, excepting the bedroom door, connecting the two rooms. 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