

RELIGIO-PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED IN ALL PHILOS

ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

VOL. XXVII. CHICAGO, NOVEMBER 8, 1879. NO. 10

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MATERIALIZATION.

The Views of Rev. Samuel Watson on the Subject.

To the Editor of the Religio-Philosophical Journal:
I see by your last issue that Mr. W. W. Currier, desires to "know just the conditions under which the phenomena took place" to which I referred in my article of the 13th of September, in reply to Mr. Allen's article on materialization. It was at Dr. Parson's in Philadelphia, July 1851, I had spent the night with the Doctor, and Mr. Powell came over in the morning. It was in the parlor, with sunlight streaming through the windows. A hard substance comes upon the end of his finger while he holds it in the air, and with which he writes on a slate as with a slate pencil. I requested that it might come on my finger. It was done in a very short time, a substance about the size of a squirrel shot, indented on or in the end of the forefinger. He took hold of my hand, and a message was written without my agency, only to let him move my finger, which was a test communication relative to one very dear to me in spirit-life. This is all there was of it as a fact. As to the theory, I think spirits have the power to concentrate from the atmosphere matter that will write on a pencil on a slate. This is but a drop of the vast ocean of truth, which has been and is acting on the world in harmony with the subtle laws controlling matter; even learned savants know little of the *modus operandi* governing the universal law of materialization. I have seen particles of matter in which motion concentrated, and in a few seconds a human face appeared in a room where there was no medium. This was witnessed by a number of persons who were sitting in an adjoining room.
As your correspondent says, "I would do well to speak at length" upon materialization, I will throw out a few thoughts upon this subject. I fully agree with him when he says, "I believe that physical manifestations are worthy of the most careful and thorough investigation." This I have been endeavoring to do for a number of years, with many mediums, under conditions of my own making. When we look abroad over the world, and see in the three great kingdoms of nature, in obedience to universal laws, how everything is working steadily but surely to the accomplishment of the grand results we behold the wisdom of the great Architect of the physical universe displayed whenever we turn our eye and thoughts upon his works, to say nothing of the history given by the "testimony of the rocks" and the demonstrations of geology as to the formation of our earth, in obedience to these laws requiring unknown ages to accomplish the grand results that we find in every part of the world. Let us look at the vegetable and animal kingdom as illustrating the principle of materialization continually before our eyes in perfection. See the sturdy oak that has stood the storms for more than a century—where did it come from? Whence did it originate? Its spirit was in the acorn; its germ life was there hidden, but brought forth by the soil, and nourished by its concentration of atoms from the atmosphere, we have materialized on a grand scale, from year to year, gathering more matter and furnishing thousands of acorns with life-germs for as many more trees like the parent.
Look at the ten or twelve seeds in an apple—plant them, and perhaps each one will produce a new variety of fruit, with its peculiar characteristics. It grows as other trees, though materialized from the atmosphere of matter. Every leaf has a germ life precisely like its parent, which, when budded into another kind, will bring forth just the same fruit of the parent stock, with seeds to bring forth endless varieties of apples, all harmoniously set work by the law of materialization. So with the numerous varieties of roses planted in the same soil—each germ from the atmosphere its peculiar color and fragrance by the same law; a bud taken from one and inserted in another kind, grows, maintaining its own peculiarities, so that from one truth, you may by the process of budding, have a bouquet of all the roses in the garden, each maintaining its own peculiarities

though growing on the same stock and nourished by the same sap, yet each gathers from the atmosphere that which constitutes its own peculiar tint and fragrance.
When we look into the animal kingdom, we behold the same law of materialization in operation from the smallest to the largest animal. It is, with humanity, however, that we have the deepest interest in illustrating this universal principle. However erroneous the commonly received account of the origin of man, as given in Genesis may be, there is the most important truth stated there, that "God breathed into man the breath of life, and he became a living soul." Spirit is the basic principle of humanity; it is the real being covered, so to speak, by matter, in which it grows and develops during its earth life, and what is called death throws it off, or to quote the language of Solomon speaking of this change, "Then shall the dust return to the earth, but the spirit to God who gave it."
A very important question rises right here—one that was asked me publicly at the grove meeting near Cleveland, Ohio, a few weeks since—When does life begin? Our answer was, "At conception." I am aware that there is a large class of intellectual people who argue that if life ever had a beginning, it will have an ending. At first this looks reasonable from a materialistic stand-point, but not from a spiritual one. It is true, we know but little of spirit—only it is that which is permanent, the real, not made or controlled by the laws of matter in materialization.
The best material agents to give us any idea of spirit, is electricity and magnetism, and yet how little do we know of the subtle laws which govern in this realm. If, however, I had to argue with the materialist, as from his stand-point, I would assume that electricity and magnetism had been in existence from eternity, and that man's immortal part was individualized from them as something of a kindred nature, which could never die and was not subject to the laws pertaining to matter on this plane or in the Spirit-world. But we are not now noticing man's real self, but simply his clothing. This has been made to him by the concentrating of particles of matter, taking on and throwing off continually through his whole earth life. He is a materialized spirit, and at the change called death he is dematerialized.
It will be clearly seen that matter is the evanescent, fading, and changing in all the kingdoms of nature. Take the solid granite from the "everlasting hills." Apply heat sufficiently thereto, and we form a liquid; increase it and you generate gas or thin air, and so with metals, and every thing above the earth heated sufficiently will decompose, or cause a return to the original elements, and again be reconstructed in other bodies. What requires years to accomplish by natural laws by the process of growth, may be effected temporarily in a very short time, as facts fully demonstrate in sacred and profane history. The laws governing these temporary organizations, are not understood by mortals. I have consulted spirits in regard to them, and they say it is a "spiritual chemistry," so to speak; that they have in the Spirit-world the power, and take the matter of which these materializations are composed from several sources: First and mainly from the medium, whom they usually entrance, and then the quickest and best manifestations occur, hence they have often the features of the medium. Second, from the parties present who may be mediumistic and from whom they draw and from the atmosphere which contains the particles of matter that are being constantly thrown off from the bodies of every one present at the séance. The rapidity with which this work is done, is truly wonderful and would be incredible, if we had not witnessed it hundreds of times under conditions which render deception utterly impossible.
I have had in my own library the medium tied securely and dressed in dark clothing, examined by a committee of ladies, who declared she had nothing out of which any deception could be practiced. I have had the most scientific physicians examine her, and pronounce her to be in a cataleptic state, incapable of performing any voluntary action, and yet in an almost inconceivably short time, persons draped in white, two, and sometimes three, at a time, while the medium was apparently dead behind the curtain hung up in the corner of a brick room, would walk out in the presence of from ten to fifty persons. I cannot account for these materializations, but the facts are as well attested as any other facts of which the senses take cognizance.
Dematerializations occur with the same rapidity. These occur often when the forms are several feet from the ceiling, passing apparently down through the floor, and sometimes when a circle of mortals has been made around a form, it has gone down out of sight, in some instances when the same has been in another room from thirty to forty feet from the medium. Manifestations similar to these occurred with Jesus, and they have been perceived as true by the churches in all ages. He appeared in the room when the door was shut, and vanished out of sight when they sat at the table, after having asked a blessing upon the food of which they were about to partake.
I had not thought of writing half so much in complying with your correspondent's request. The subject is inexhaustible. I must close by one fact: The resurrection and materialization of Jesus is the foundation upon which the whole Christian superstructure

has been reared. It is the great phenomenal fact that first convinced his disciples and followers of the spiritual nature of the kingdom he came to establish. He was seen at one time by more than five hundred who were witnesses to the people of that day and generation.
So it is with the materialization of this age. It is the keystone of the spiritual arch, which brings to the senses not only clear, but tangible demonstration of the truth of the return of those who have passed from mortal sight through what we call death. They return temporarily clad, as in earth life, for the purpose of driving the last vestige of materialistic infidelity from the earth. It is accomplishing this as rapidly, perhaps as it should be done. Many of the most intellectual giants of that school in Europe, are investigating, and some have already given their adherence to this glorious truth of the nineteenth century, that there is no death, but a birth to a higher life of immortality for the whole human family.
Augusta, Ark., Oct. 13th, 1879.

Sound Sense from a Leading Liberalist, on the Liberal Political Movement.

In a late issue of the Boston *Investigator*, we find the following article by Mr. Underwood, and as it is equally appropriate for our columns, we transfer it with pleasure, believing a careful study of it will be beneficial to Spiritualists, Liberalists and all Free-thinkers:
MR. EDITOR.—The following article was written while I was at Newport last summer, before I had heard of the intention to call a convention of Liberals at Cincinnati to consider the advisability of taking political action. It was in the hands of the editor of the *Investigator* when I received a telegram from Col. Ingersoll as follows:—"Are you willing to have your name signed to a call for a convention at Cincinnati simply to consult as to the propriety of taking any political action?"
To this I replied as follows:—"Yes, if you choose to sign it, knowing that I am opposed to organization of a new party."
The publication of the article was then deferred by my request. But it expressed my views in regard to political action before the convention was held, and as these views have only been strengthened, by the recent convention at Cincinnati, the article is now submitted (with due respect to all who differ from me) to the readers of the *Investigator*.
B. F. U.
October 31st, 1879.

A LIBERAL POLITICAL PARTY.

MR. EDITOR.—I have noticed articles recently, advising that Liberals unite in organizing a political party. I am distrustful of all movements looking to the organization of Free-thinkers into a political party. Such an organization, in my opinion, is undesirable. It would result in more harm than good. It would arouse the Orthodox element, cause the sects to subordinate their differences to the one purpose of resisting and suppressing Liberalism, unite them in a solid political body, intensify their zeal, and make them far more powerful and far more aggressive than they now are, or have been in this country for many years. The clergy would combine their influence, and urged on by a common selfishness and a common zeal, would appeal to the ignorance, the prejudice, and the religious bigotry of the masses. Unscrupulous, office-seeking politicians would even more than they do now, pander to the religious element, and whenever possible, lift themselves into positions by favoring legislation, enlarging the privileges of the religious organizations and restricting the rights of Free-thinkers.
Herculean efforts would be put forth to revive the slumbering prejudices and the proscriptive spirit of immense numbers who in ordinary times are quiescent and indifferent, but who would in times of religious excitement be the unerring tools of religious leaders, ready to vote and act as they should advise. Tendencies that now, under the influence of various Liberal agencies, are kept in check and are slowly growing weaker, and with the growth of knowledge and the progress of Free-thought, must ultimately disappear, would be strengthened; and not a few who are now of skeptical proclivities would be brought more or less in sympathy with the religious party on the same principle which operates to make converts during religious revivals, of many who when outside the range of their influence, are comparatively indifferent to theological matters.
On the other hand, it is very doubtful whether Liberalism would be either strengthened or elevated, or the rights and interests of Liberals, would be promoted by such a political movement. At the outset there would be attracted to it a large class that would do us some more evil than good, that would be an element of weakness, not of strength—a class that has no knowledge or appreciation of the principles of Liberalism, and no interest in their progress; that dislike the church more for the good that it contains, than for the absurdity of its dogmas, or its hostility to intellectual freedom, and whose identification with the movement would only disgrace and injure it to the extent of his influence.
The movement from the first work, of

spurious success, becomes enfeebled and inadequate to the proper following up of what has been attained." (p. 58).
Respectfully,
B. F. UNDERWOOD,
Newport, (R. I.), Aug. 18, 1879.
More About a Martyr.

[Editorial from The Evening Herald, Syracuse, N. Y., Oct. 27.]
The self-styled martyr to bigotry, Mr. D. M. Bennett, used to represent himself as a seeker after truth, and we fancy that his quest is now more than satisfied. The truth about himself is coming out little by little, in a way that justifies the strictures we have had occasion to pass upon him.
Not many weeks ago, as noted at the time in these columns, the Boston *Herald* announced that President Hayes had a very good reason for refusing to grant Bennett's plea for clemency, certain documentary evidence having come to light which exhibited the radical editor in a new phase of moral deformity. Soon afterward the Boston *Index*, the leading exponent of liberal thought in New England, published an article confirming this statement, and now the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, not only reiterates the charges of its contemporaries, but prints extracts from sundry autograph letters by Bennett which have fallen into its possession, and which show him to be all that his worst enemies have represented him. They are addressed to a girl whom he desired to make his wife in every sense except that of a legal union, he having been joined in wedlock to the one wife allowed him by law. Some of the more nauseous passages are said to have been expunged in deference to the sensitivities of decent readers, but enough remains to stamp the writer a lecher and a fraud. If Anthony Comstock had backed up his accusation against Bennett by producing this correspondence in court, he would have procured a conviction from any twelve respectable men who could be gathered together in a jury-box the country over.

The *Index* made the case under consideration a text for a wholesome sermon to its constituents on the duty of commending liberalism to the better classes of society by cutting it free from all polluting associations. Our free-thinking friends, who number among them some of the most pure, honest and useful members of the community, would do well to heed this warning, which acquires double value by coming from such a source. There is no actual connection between skepticism and immorality, yet in the minds of one-half the world the two are confounded; and thousands of worthy men and women whose intellectual tendencies are all toward rationalism as opposed to ecclesiasticism are doubtless deterred from yielding to their natural bent because of the traditional notion that a war upon accepted faiths necessarily includes an assault upon the family, and upon other institutions sanctioned by the church and approved by the universal experience of civilized peoples. If there is in the liberal philosophy that regenerative principle which it is declared to possess; if free thought in the agency to which posterity must look for its redemption from ignorance and vice, then let the champions of the rising cause be selected with the strictest care. Let them be persons who will be recognized at a glance as nobler beings than the apostles of the old creeds, substitutes at whom no man can cavil. If they offer humanity nothing better than it has now, what inducement is there for anyone to accept their doctrine? It is by their fruits that they must be judged; and if a fellow of the Bennett stamp is put forward as a representative character, and his "martyrdom" publicly bewailed at national conventions, through the liberal press, and from the liberal platform, shrewd observers will pronounce the reform social not less a delusion than the reform political when precept is divorced from practice.

The most effective way to strengthen Liberalism and to make our influence felt in the legislation of the country is not to attempt to crystallize the Free-thought sentiment of the country into a political party, but to continue the work of education and enlightenment by sustaining and extending the circulation of Liberal journals, and good Liberal literature—discouraging coarse, trashy stuff, of which there is too much already in circulation; by familiarizing the people with our views, including the positive, constructive side of Liberalism, as well as criticisms on the dogmas of theology, by forming local organizations for intellectual culture and the diffusion of our principles; or, when this is not practicable or desirable, exerting our influence individually in such ways as seem adapted to the place and the situation, without being disheartened by the fallacious idea that the strength of Free-thought is indicated by, or that its progress is dependent upon, organization, by making the platform as effective as possible, as a means of promulgating Liberal thought, and at the same time, as citizen voters, giving our support to the party, in any State or locality, that is most in sympathy with the great principles of justice, equality, and freedom.

I cannot conclude more appropriately than by giving the following interesting extract from Lange's "History of Materialism":
"The more rapidly the bearers of new ideas and new theories snatch at the control of public opinion, the more violent will be the opposition of traditional ideas in the minds of their contemporaries. After being long blinded and stunned, as it were, prejudice gathers itself together, either by external persecution and suppression, or by new intellectual creations to battle with and overcome the inconvenient opinions. If such new intellectual creations are in themselves poor and empty, and endured only from hatred of progress, they can, as in the case of Jesuitism against the reformation, only prosecute their purpose in alliance with cunning and force, and a policy of universal suppression. But if they have, in addition to their reactionary importance, a germ of life within themselves, a content which in other respects leads to progress, they may often produce more brilliant and satisfactory results than the activity of a faction which has become arrogant from the possession of new truths, and which, as happens only too frequently after a con-

spurious success, becomes enfeebled and inadequate to the proper following up of what has been attained." (p. 58).
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Jesse Shepard's Séances.

Mr. Jesse Shepard will give his closing séances in Chicago this week, on Wednesday and Friday evenings at the parlors of Mrs. Blood, 461 West Washington Street.

All who love the marvelous will find plenty to gratify them at these séances. There is no cabinet. The medium sits at the piano and the audience sit around him. He plays, or as is claimed, the spirits play through him. Various instruments are heard, voices, touches, etc. Whether Mr. S. works under the direction of spirits or not, I can frankly say of his séance that I attended Saturday night last, he exhibits erudition upon the piano that cannot be equaled by one in ten thousand, and the music alone is worth the price of admission.

Mr. A. J. Fishback, of St. Louis, Mo., lectures at Elliott's Hall, Olney, Ill., Saturday evening and twice on Sunday, as follows:—Subject, Saturday night, at 7 P. M., "The Progress of Religious Ideas." Sabbath day at 2 P. M., "The Feet of the Saints." Friday at 7 P. M., "The Fishback Séances." Tickets 50 cents. Mr. Fishback writes and speaks with a clear, distinct delivery, and his lectures are a high order of merit. Let no one fail to hear him. All are invited to attend.—*Register*, Olney, Ill.

Specially prepared for the Religio-Philosophical Journal:

BENNETT VS BENNETT.

"PRACTICAL MONOGAMIST A NO. 1."

Professionally All Right, but Practically All Wrong.

FREE-LOVER BENNETT.

The following paragraphs are taken from Bennett's letters:

DOMESTIC INFELICITY.

"If I can express myself comprehensively, let me say—there has been an uncongeniality in my domestic relations—a body without a soul—a union without love, or if love once existed, now unfortunately dissipated and fled. I longed, ardently longed for a person, a companion whom I could love with all the fervor of my nature and who could give me a little love in return, but not sinfully nor immorally. I thought you would fill that want, that void in my existence. I loved you more than any woman I had met in many years and I wanted your society. I will say more I wanted to kiss you, to embrace you and to be very near to you in spirit and in body. This may be very 'vile' and very 'wicked,' but I cannot realize it, I cannot believe it."

HELL AT HOME.

"At first I wished to place you in a business wherein you could do well for yourself and for me. . . . Then with some misgivings, I thought I would make you an offer to come to the office to work. I feared the result and hinted the same to you before you came, but the outbreak of anger, malice, vituperation and abuse which was dealt out to me in consequence was more than my fears had betrayed. Home was made unpleasant, and I thought what you was able to do here was more than neutralized by the 'hell' I had to feel at home, and that it would be better for me to pay you the same as though you were here until I could effect a change, and that very unhappy person could be at a convenient distance."

HE WANTED TO GIVE AWAY HIS SOUL.

In an autobiographical letter from Bennett to the same young woman, which has not been published, he says:

"I must tell you that Simon (in this letter he calls himself 'Simon Simple') had a wife who had been true and faithful to him, but for certain reasons she was not the most cordial feeling as being in his family circle. The love that had once been there seemed to be dissipated and for a long time the yearnings of his nature had not been fully met, and he longed for a congenial spirit that he could take very near to his heart and to give his soul to; in short, that he could love and have a little of the same in return. Simon Simple fancied that in her he had found such a person. . . . He thought of her through the day; he thought of her (the young lady) when he laid his head upon the pillow at night; he dreamed of her when asleep, and his thoughts flew to her when awakening in the morning. He had waking dreams as well as sleeping dreams. He dreamed he had her in his arms and sometimes he dreamed that she returned his embraces and that made him happy."

DOES NOT LIKE MARRIAGE.

"I have no reverence for the ceremony mouthed over by a priest, and because a man and woman join themselves together under a mistaken belief that they are fitted to each other, it does not follow that they are compelled to spend their days together. The marriage ceremony does not change the nature of man's impulses or passions, nor make that right which in itself is not right. It does not convert lust to love, it does not change purity to impurity. Again, a man and woman may be true to each other, but may have just as pure affections for each other and may entertain just as holy love without a matrimonial ceremony as with it. The ceremony makes no difference one way or the other. If two love each other they have a right to do so by virtue of their being, and all the men and demons and gods there are in existence have no right to prevent it, nor can all their powers combined make it wrong for them to do so."

"VULGAR OR OBSCENE."

"I cannot think strange that I fall to make myself agreeable to you. Nor can I think strange that you repel me. In every interview we have had I have acted improperly and you have had occasion to reprove me for my conduct or imprudence. Every letter I have written has been ungentlemanly, vulgar or obscene. I have turned you from my door when I ought to have kept you regardless of what effect your presence produced upon a person whom duty, not love, impels me to somewhat regard."

"ABOUT AS YOUNG AS EVER."

"The truth is, — I feel not the least unkind feeling towards you in the world. You know I like you—yes, I suppose I like you most too well but I am going to try to moderate my feelings. I think if I should be fortunate enough to live a hundred years more or so that I would learn to behave myself tolerably well. I mean to watch out and see if it will not be so. One serious trouble with me is I can't remember that I have become to be an old man. I feel about as young as ever and somehow I want other folks to regard me so, too. And then I love too hard. I let my fancy almost run away with me."

"ALMOST CRIMINAL."

"What business had Miss Carroll with my silly and almost criminal letters? She is a stranger; as you may say, and was very much shocked with the voluminous and silly stuff I wrote you."

WANTED TO FILL THE VOID IN HIS BREAST.

"My great offense is I have taken a fancy to you. I liked you at first and soon got to love you. Is this so great an offense indeed that I must be blamed and faulted for it? I was pleased with you the first time I saw you. . . . After a few interviews I became more and more interested in you, and wanted you to become connected with me in business and otherwise. I fancied you would fill the void which has a long time existed in my breast. I wanted to bestow my love upon you and hoped for a little in return."

HE COULDN'T TELL A LIE.

Writing from Albany, Sept. 27th, Bennett says:

"I have never committed perjury. And to the maiden he was wooing he could write:

"But, — if you and I could be permanent good friends and you could have a little higher opinion of me and the work I am trying to perform, and if I could only feel that there is a little place for me near your heart where I could nestle and that I could count on your friendship and esteem, I should much prefer you to any other woman I know."

REFORMER BENNETT.

The following quotations are correctly copied from Bennett's editorials and letters in his paper, and from the report of his trial before Judge Benedict, as published by himself. On the eve of his removal from Ludlow Street Jail to the Albany Penitentiary, he makes the following touching allusion to Mrs. Bennett:

"HER SUNLIGHT."

"My devoted, retiring little wife will do all she can in my absence. The injustice that has been done me, has nearly broken her heart. The punishment has fallen more severely on her than on myself, and so it will be when I am far away. We both think it is better to suffer wrong than to do wrong. She and I have lived by ourselves. We have no children and no other members of our family. She misses me sadly, and mourns over my wrongs. Her health is not good, but she means to bear up bravely. I have been her support, her sunlight, and her all. I trustingly commend her to your kind consideration."

"THE FIRST CALLER."

From "Behind the Bars No. 1."—Going to jail:

"My faithful, loving wife wished to see where they were going to put me, and accompanied me here."

"My bosom companion reluctantly left me in such a miserable place."

From description of prison life, his letter No. 4:

"At nine my breakfast is brought. My faithful wife is the first caller."

At a public meeting in Science Hall, Sunday evening, June 1st, 1879, Bennett said, as reported editorially in the Truth Seeker:

HE WILL NOT HAVE ANY FREE-LOVE IN HIS.

"He would explain one matter in justice to himself and wife, and to correct a slanderous report set in circulation by his enemies, to the effect that he was a relover, and was living with a woman to whom he was not married. This was wholly false. He had been married nearly a third of a century, and he and his wife had lived happily together during that time. He had lived with no other woman, and had never advocated the doctrine of Free-love. He knew many Free-lovers who were among the best people; he entertained the highest respect for them, and he accorded them the right of opinion on the social question and what the relations of the sexes should be, but he was himself a monogamist and had never advocated anything to the contrary."

PRACTICAL MONOGAMIST A NO. 1.

From a "Circular Letter" signed "D. M. Bennett, New York, April 2nd, 1879":

"On the trial the only thing I was allowed to prove was that my character as a citizen, business man and practical monogamist was A. No. 1. Indeed, the prosecution admitted that."

HE IS "THE NOBLEST WORK OF GOD."

From the opening argument of Bennett's counsel:

"I think it will appear in this investigation that he (Bennett) is a man of unblemished character, a man against whom not one word in reference to his personal duties can ever be alleged; that he is an honest man, the noblest work of God. . . . A faithful man in his domestic relations, having lived for thirty odd years with the wife of his choice."

(CONTINUATION OF FIRST COLUMN.)

A FRIENDLY WITNESS.

"I make one request of you and that is that you will give up all my letters that I have written you to the friend who calls upon you for them."

The "friend" alluded to above was Charles Winterburn, M. D. And he did call upon the lady and did try very hard more than once to get possession of the "letters," "my letters," as Bennett calls them, long before he went upon the stand and swore that he has known the prisoner at the Bar to be "honest," "truthful" for "nineteen years and six months," and "no bad act have I known him to commit during that whole period of time."

HE MEANS BUSINESS, WITH CONDITIONS.

"I do not remember that I ever told you a falsehood or made you any proposition that I did not intend to keep in good faith. When I made you an offer of partnership in my business I meant it and would have carried it out faithfully. When I offered to board you while you were studying I meant it. . . . When a few weeks ago I proposed to pay the rent of a room for you and furnish you what you needed to live upon, I meant it in all honesty and would have been glad to have done so much of a favor, and I asked nothing in return but the privilege of calling upon you once in a while and having a friendly chat."

"I thought I would in a very few weeks, take the room adjoining where I now live and make an inn-office, and that then there would be a place for you that would be permanent. I resolved also that I would make a proposition to you to convey to you a certain interest in my business."

"Let me add to my offer, that I will procure for you such books as you need and will undoubtedly do more for you as needs arise and your state of feeling towards me is developed."

"Of course there were some 'conditions.' I would not make such a proposition to any one without exacting some conditions."

HE LIKES HIS PASSIONS.

"I cannot make you see and feel as I see and feel, nor could you would me over to be as you are, and to have the passionless nature you possess. I could not be so, if I would, and would not if I could."

AND HIS CONFESSIONS.

"There are sufficient grounds for believing that a very unkindly feeling exists in reference to me."—Letter to Colgate.

"We may be low, we may be a libertine, but we hope only relatively so. . . . We have been no saint. . . . Among the few good traits in our character we have preserved a due respect for the good old-fashioned virtue of telling the truth." (11)

The italics are Bennett's, and the extract is from one of his editorials in the Truth Seeker, Feb. 22nd, 1879. Alas! for the truth if all that Bennett has been telling us is true, for in that case we shall be entirely at sea and can really believe nothing that he says.

Consciousness of guilt, a guilt that may at any moment strike him in the face with the lightning of exposure, seems to be ever present in his mind, forcing him in a guarded way to put himself on record in such confessions as the above. And here is another that is clothed with a most peculiar meaning when read in the light of these revelations.

A MADDENING REFLECTION.

It is his first day in prison. His "faithful, loving wife," his "bosom companion," has just left him and he is, for the first time, alone with the ghosts of his former deeds and designs dancing in weird and mimic forms along the damp walls of his gloomy cell.

"I laid myself down upon the top of this hard, foul cot and meditated upon the crookedness and villainy that brought me here."

BENNETT CONFESSES THE LETTERS.

In his last letter from Albany we see again the workings of a guilty and timid conscience. Bennett has heard that public reference has been made to his love-letters.

His inference is, apparently, that Comstock has really obtained possession of them: (At first it was stated in the Truth Seeker that it was only a Comstock lie.) The jilted old lover sees that his game of denial is up. He knows that the letters can be proved to be his own; and he immediately begins to manufacture an air-cushion upon which to break his fall by guarded concessions and anticipatory pleas of weakness and no sainthood, as follows:

"Such a man (Comstock) is capable of dishonorably possessing himself of private letters, and garbling and changing them to satisfy his spite and revenge. I may have made mistakes in my life; I may not always have been perfectly discreet; I never claimed to be a saint."

When he wrote that there had not been one line of his letters published, and no intimation anywhere that they ever would be. There had simply been a reference to them by a daily paper in Boston. Bennett hearing of this, leaps in terror to the conclusion that Comstock has the letters and will publish them. And then the old fox, who has hidden his trail so long, immediately resorts to his old habit and endeavors to break the force of his exposure by crying out in advance of the publication of the letters that it would be just like Comstock to garble and change them to suit his spite and revenge. He doesn't say, as his young man-in-the-office does, that the girl garbled and changed them and committed forgery, — he has not thought of that dodge, and the two men have not had time to study their parts together. Hence the discrepancy and contradiction. But this fact is clear: Bennett, in the above, has

VIRTUALLY CONFESSED.

that the letters are his! The question of their genuineness and authenticity is settled forever, and Bennett is the guilty author of them, self-convicted in his own confession.

(CONTINUATION OF SECOND COLUMN.)

FROM BENNETT'S TRIAL.

"D. M. Bennett, called on his own behalf. Affirmed.

By MR. WAKEMAN:

Q. I believe you are a married man? A. I am. Q. And have been so how long? A. Thirty-three years. Q. You may state whether your wife is still living. A. She is; she is in this room. Q. And your relations have always been happy? A. Yes, sir.

Charles McCarty called on behalf of the defendant. Affirmed.

By MR. WAKEMAN:

Q. Do you know Mr. Bennett? A. I do. Q. How long have you known him? A. Upwards of forty years. Q. Do you know his family intimately? A. Intimately. Q. Are you acquainted with his general character in the community? A. Yes, sir. Q. You may state what that character is. A. His character has been without blemish. Q. During the period that you have known him? A. Yes, sir.

Charles Winterburn, M. D., called on behalf of the defendant. Sworn.

By MR. WAKEMAN:

Q. Do you know Mr. Bennett? A. I do. Q. How long have you known him? A. Nineteen years and six months. Q. Are you acquainted with his general character in the community as a man? A. I am. Q. State what it is. A. That of being a kind, sober, honest, intelligent, loving, and lovable man; no bad act have I known him to commit during that whole period of time; benevolent, truthful.

Q. Do you know him in his family relations? A. I do. Q. In that particularly? A. His general character is good—a good husband, but not a good father.

Henry A. Stone called on behalf of defendant. Sworn.

By MR. WAKEMAN:

Q. Are you acquainted with Mr. Bennett? A. I am. Q. How long have you known him? A. About forty years.

Q. Are you acquainted with his general character in the community? A. I am. Q. In relation to his domestic relations, have they been of a respectable character? A. Yes, sir.

HE GIVES HIMSELF A CHARACTER.

"I am one of the most inoffensive of individuals. . . . I am by no means the first who has been imprisoned unjustly or accused wrongfully."

"And now my humble name is added to this list of martyrs, heroes and sufferers who were true to their convictions, and who uttered their honest sentiments."

"I am conscious of my integrity, but try to bear myself modestly and honorably."

THE TRUTH SEEKER SEEKS TO EXPLAIN.

In the Truth Seeker of Oct. 18th, 1879, it is said editorially that these letters to this lady are "a purely blackmailing operation on the part of the woman;" it is said that Bennett wrote her some letters "the same as he writes to all his employes when away on vacation" it is insinuated that the girl, in short, forged them.

Well, well! These letters that have been published in the RELIGIO-PHILOSOPHICAL JOURNAL, and more of the same lot in my possession with not an "interlineation," "erasure" or "writing over lines" in them all equal to that one line in one of the photo-electrotyped pages published in the JOURNAL of Oct. 25th; these letters that can every eye of them be fastened to Bennett's own hand beyond peradventure; these letters full of loving lewdness, vulgarity, vice and such venom as could come only from a manly (2) heart whose love had been scorned,—these are only "the same as he (Bennett) writes to all his employes when away on vacation!" Great Caesar! Can it be possible? It is no wonder that the poor man had to write eighteen hours a day! Indeed it is matter of astonishment that he found any time at all to devote to gathering up the items of clerical depravity for his "Objections of the Church," or to keep up his general professions of devotion to honesty, virtue, "universal mental freedom," and the other items of reform work always on hand. The greatest wonder is that with all the terrible pressure of that conglomerate labor of making love, keeping things quiet at home, tearing theology to pieces and reforming the world altogether pressing upon his heart and brain, he did not go clean daft.

A Voice from the Nethermost Parts of the Earth

BY EMMA HARDING-BRITTEN.

Away down here below the equator, with the weight of the entire globe on our shoulders, the airy inhabitants of the Northern Hemisphere can hardly imagine with what regretful interest and yearning, our thoughts turn to things, places and persons above. It is the presence of these sympathetic sentiments that induces me to inform my "American friends" how agreeably I anticipate a speedy return to their midst, and a very brief renewal of the labors I formerly pursued amongst them. After as wide and active a compulsion as circumstances would permit through Victoria and Sydney, New South Wales, "the logic of events," the inspiration of my spiritual commanders,—or both, guided me to Dunedin, one of the jumping-off places from the beautiful Islands of New Zealand, into the Southern, or more properly speaking, the Antarctic Ocean. Under an engagement of two months to the "Free Thought Society of Dunedin," my stay by mutual consent—ratified by immense and enthusiastic audiences, has been extended to four months, and even then my parting from my warm-hearted friends and supporters of that brave Scotch community, has cost us, the Wanderers, heavy hearts and tearful eyes, and the friends themselves, a splendid testimonial in the shape of a set of jewelry of the famous green stone, or "sacred stone" of the New Zealanders, and a purse of sovereigns.

My readers may form some idea of the kindly relations subsisting between my excellent Dunedin friends and their speaker, by the good feeling thus manifested in our separation. Amongst the many helpful workers, and faithful supporters that I found in this beautiful little city, none attached themselves more to my husband and myself, or rendered more faithful service, than dear old Mr. Robert Wilson, the editor of the Otago Witness, a brave Spiritualist, a good man, and one of the most consistent working friends I have met with in this Southern Hemisphere. About a week before my departure from Dunedin, Mr. Wilson brought one of his little mediumistic daughters to see me, with a view of consulting me in regard to the unfolding of her fine spiritualistic endowments. For some cause—to me at the time unaccountable—the child's presence only excited in me, the profoundest feelings of melancholy. I could not regard her without tears, and the only advice I could give, was a charge, "to leave her to the angels; they alone," I said, "could guide and direct her." So terribly did this interview oppress me, that on parting with the father and daughter, I said, "Do not come to bid me good-bye; let the parting be now." Mr. W. replied, "I see there is some spiritual premonition upon your mind, but never fear, we shall meet again, and that in New Zealand." We have met again, and in New Zealand, from which place I am now writing, whilst the spirit of my dear old friend stands near me, and bids me write:

"No more desperate endeavors,
No more separating evers,
No more desolating nevers
Over there."

It is now scarcely ten days since the interview above narrated, and before me lays the daily paper, announcing one of the most terrible fires that has ever wrung the hearts of the inhabitants of New Zealand, in which Mr. Robert Wilson, the editor of the Otago Witness, his sweet wife and four children, have all perished, with many others in the flames. Two of his little girls alone escaped; both are in the hospital suffering from terrible injuries, but the one who brought with her the mournful forebodings of a terrible fate, is with her martyred parents in the better world. One of my recent visitors, in commenting upon this horrible tragedy, remarked spitefully, (being himself a bitter Christian I must premise) "Where were your precious spirits? I would like to know why they could not save their devoted followers?" I asked him, "Where was the God and Savior of the numerous Christians who also perished in that dreadful catastrophe?—And since we did not prevent that spirits could alter the scheme of Providence, what kind of Providence was it that permitted such an awful waste of life and property at all?" I have since had to contend in the same fashion with several Spiritualists, who after relating to me striking incidents to show that the poor Wilson family had actually been warned of some great impending calamity, expressed their surprise that the spirits had not interfered to prevent it. Did time and space permit, I would gladly adduce the arguments which wise spirits themselves brought forward to show that man's intelligence is given him to prevent fires, and when they occur, the same sources of mental activity should impress him to provide and use good fire escapes. Dreadful as such calamities are, they should not be permitted to pass, without teaching us a lesson of warning against indulging in the fatal superstition of trusting to special providences whether through incarnate gods or disembodied human souls. There are quite a goodly number of persons who accept the spiritual faith in Dunedin, but a still larger number who have drifted out of orthodoxy, into what they term "Free Thought," by which I understand, they deny all that their reason cannot actually demonstrate, without being prepared to offer anything in place of the ancient faith, save the cold and purely mundane gospel of physical nature.

I rejoice to remember that I have been instrumental in awakening many minds to the recognition of a higher life and destiny for man in spiritual existence, and as I shall be succeeded by Mr. Freeman the late-spoken Spiritualist who has already become favorably known to American audiences, I have no fear that the spiritual gospel, so consonant so true, and in accordance with the best interests of science and religion, will be forgotten, or sacrificed to the hard logic of mere Materialism. I found many fine though undeveloped mediums amongst the Dunedin friends, and though there is but little of that fiery zeal and curious spirit of investigation, which in its early days, forced the American spiritual movement into such rapid, and perhaps abnormal growth, I have confidence in the steady unfolding of the powers which I found latent, amongst a large proportion of the community. Although I have seen more abundant evidences of spiritual faith in the Australasian Colonies, than in New Zealand, it is to the latter place I should look to find the future stronghold of the belief. In Dunedin especially, a large majority of the people are graduates from the famous fold of strict Scotch orthodox. Their inherited tendencies to second sight, the fine climate, no less than the influence of the gorgeous scenery which abounds in New Zealand, combine to favor the spread of a doctrine, wherein psychological and physical surroundings are both important factors in the results to be obtained. Since coming to this land, I have carefully studied the life and genius of the Maori, who, though by no means the "Aborigines" of New Zealand, were its only inhabitants when the white first landed here. Amongst these people I had Spiritualism, both in its

Continued on Eighth Page.

Religio-Philosophical Journal

JOHN C. BUNNY, Editor. J. R. FRANCIS, Associate Editor. Terms of Subscription, Strictly in Advance.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., NOVEMBER 8, 1879.

Some of Professor Wundt's Objections.

In the letter of Wilhelm Wundt to Professor Uriel, we find the following in his summary of objections to Spiritualism:

(1) The unworthy conception of the condition of the spirit after death, which these phenomena awaken, find their analogy only in the so-called animism of the most degraded races.

(2) But most pernicious of all appears to me the caricature which the spiritualistic system, in the form in which you represent it, makes of the rule of a higher order of the world, by making men, of the very best, most ordinary intellectual and spiritual endowments the bearers of supernatural powers, thereby sealing them as the chosen instruments of Providence.

(3) In all these respects and above all in the materialization of the ghosts, there is betrayed a grossly materialistic tendency, of which, as I am glad to believe, most of the German Spiritualists are not conscious.

(4) You see in it nothing less than a contumacious defiance of Providence for connecting the materialism of the present with the animism of the future.

(5) This is to me the most incomprehensible part of your essay. I see in Spiritualism, on the contrary, a sign of a materialism and barbarism of our time.

(6) From early times as you well know, materialism has had two forms: the one denies the spiritual, the other transforms it into matter. The latter form is the older.

(7) From the animism of the popular mythologies, it passes into philosophy, in order to be by the latter generally overcome. As civilized barbarism can understand only the material, so philosophy can understand only the spiritual.

(1) We reap as we sow, and spirits gravitate to those places and societies where they can be best content. Each one who earnestly desires to reform finds the opportunity. As a returning spirit said to our esteemed correspondent, Mr. C. B. Stebbins, the other day, with characteristic precision and force: "I find no hell or babies' skulls, as we used to talk of. I find over here common sense and justice; each man makes his own destiny. God has not destined any one to heaven or hell. Ah! Giles, the abyss is bridged, and we are fortifying the arches under this bridge, daily, daily." If Herr Wundt regards this as "an unworthy conception" of the condition of the spirit and the form of the divine justice, then we pity him. The old theology must have spoiled him for clean and rational views.

(2) That Providence should so constitute Henry Slade that certain spiritual endowments, common to all men, should be developed in him even in this life, and Professor Wundt should be overlooked, and be unable to make himself an instrument for independent writing on a locked slate, is indeed a mystery. What does Slade know about "Causation" or the "Conservation of Energy?" Has he ever even worked at Wundt's "Axioms of Physics, and their Relation to the Principles of Causality?" We doubt it. It is indeed a puzzle to know why Providence should not have been more careful that He should not have chosen his "instruments" more wisely, and shown some little acquaintance with Professor Wundt's reputation in Leipzig. But then we meet with mysteries equally confounding in our daily walks. We must simply make the best of them.

(3) The "materialization of ghosts" is an offence to Professor Wundt. In his disgust he reminds us of Hottspur's account of a certain lord; and, "as the soldiers bore dead bodies by, he called them untaught knaves, unmannerly, to bring a slovenly, unhand-some corpse betwixt the wind and his nobility." What does the Professor think of that most wonderful of materializations, where Christ, after his crucifixion, entered the room with closed doors, and showed the wounds in his side, just as materializing spirits now exhibit the personal deformities which marked them in the earth life—and all for the single purpose of identification? That a spirit should have such a power over matter as to extemporize a visible and palpable simulacrum of its earthly appearance, rather exalts than belittles our conception of the powers of spirits. If it betrays "a grossly materialistic tendency," only those minds that haven't mastered or appreciated the transcendent mystery, have discovered it. Of these our Professor seems to be one.

(4) Uriel reverently regards these wonderful proofs, objective and subjective, of spirit existence, activity, and intercommunication, as providentially permitted to counteract the Sadduceism of the age. The hypothesis is more than probable. Just as materialistic science thought it was having things its own way,—driving God and spirit out of the universe, and educating a generation of skeptics in regard to a future life and the realities of the unseen world, "with its strange developments, its eccentricities and its ineffable sanctities,—just at this critical moment, when faith in divine things seemed to be dying out of the hearts of men,—up starts this incomprehensible, this perplexing and exasperating Spiritualism—this infernal Marplot—and throws the ranks of materialism into confusion. It has already carried the full assurance of immortality to millions of minds all over the world. It has converted many thousands from the direct unbelief; and, in thirty years, it has permeated humanity to an extent not paralleled by any known religion in five hundred years.

(5) "Materialism and barbarism" are all that Professor Wundt can see, where Uriel sees the grandeur of a system in harmony with his own past liberal philosophy, and

full of hope, justice, and immortality for the race of man. Let us see how far the charge of "materialism and barbarism" can be reconciled with the truth.

(6) Herr Wundt tells us that from early times there has been a materialism "that denies the spiritual, and another that transforms it into matter." What he means by this last expression is, that persons who believe in the power of spirits to present themselves to mortals, as apparitions, not only visible but at times tangible, cherish a materialistic and barbarous belief.

(7) This belief in the objectivity of apparitions, among "degraded races" and other recipients of popular mythologies, he calls animism; and among the moderns, in Europe and America, it is civilized barbarism.

Now Herr Wundt is a scholar and a philosopher, and if he has studied with proper attention the subject on which he presumes to lay down the law, he must have learned that what he calls animism, and would stigmatize as the belief of "degraded races," permeates and shapes the entire pneumatology of the Hebrew and Christian Scriptures; that it was held by Christ and his apostles, and by John the Revelator; and that it was most distinctly and unequivocally the faith of the early Christian fathers down to the fifth century. Witness the writings of Tertullian, Origen, Tatian, and many others.

What those recipients of the popular mythologies, those "degraded races," for whose animism Herr Wundt professes such disgust, really believed, in regard to immortality, was that the spirit is the man himself, and that the outward body only serves it just as what is instrumental serves a moving, living force. There is nothing in this belief that the most advanced science can stamp as unscientific. It is perfectly consistent with all that chemistry, mechanics, physics generally have taught us. The hypothesis of a supersensual organism, developed part passu with the physical, and acting between it and the life infusing from the Divine Source of all things, is not only a purely rational conception, but one corroborated by innumerable facts. And this is that terrible animism which the much alarmed Professor decried as "a sign of the materialism and barbarism of our time." And he counts "most melancholy" the relapse of Uriel into a belief which philosophy ought to "overcome" instead of absorbing and transfiguring.

Now Herr Wundt ought to know that the two greatest philosophers that Germany has produced, Leibnitz and Kant, were in a large degree sharers in the belief over which he laments so pitifully. Leibnitz insisted that in regard to every finite intelligence, the soul is necessarily always clothed with a material body, more or less rarefied (pure animism); and that it finds in its spiritual body of the Pauline type fresh organs of consciousness. Kant predicted that the time would come when there would be intercommunication between the Spirit-world and this. I. H. Fichte, shortly before he died, wrote of our phenomena: "Belief in the immortality of the soul is ratified by these evidences of psychical experience. It is now known that we may seize our future destination already here in the earth-life. The future life is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here."

So it would seem that the "civilized barbarism," the "animism of degraded races," which makes Herr Wundt so melancholy, and causes him to sigh over Professor Uriel's "relapse," had for its victims three of the greatest thinkers the world has known; not to speak of Christ and the early Christians up to the fifth century! Augustine (A. D. 430) and Aquinas (1274) wrote in favor of the soul's immateriality, though the former postulated a subtle corporeal substance, equivalent to a soul-body. It was not till Descartes (1640) taught the dogma of the immateriality of the soul, that it began to supersede the common belief in that terrible thing—animism. "It is manifest," says Hallam, "to any one who has read the correspondence of Descartes, that the tenet of the soul's immateriality, instead of being general, was by no means in accordance with the common opinion of his age."

Professor Wundt seems to have ignored all these facts, in trying to give a bad name to "animism." The substance of the common belief, like that of modern Spiritualists, was the equivalent of what we have quoted above from Leibnitz. Bennett vs. Bennett.

On the second page will be found an article in double column, in which Bennett is contrasted with Bennett. He is tried by himself and is condemned out of his own mouth. Hereafter no man or woman who is not willing to encourage the existence and growth of vulgar, deceit and even vice, will be a supporter of Mr. Bennett. Those fathers and mothers who are at all careful as to what class of literature they put into the hands of their children, will not allow D. M. Bennett a place in their homes as a guide to virtue. He may live and continue his traffic, but being forced into the quarantine of moral leprosy and confined to his own kind, the cheering hope is, that in good time the disease will disappear.

Prof. Kiddle was the subject of some interesting resolutions adopted at a late meeting of the Brooklyn Conference of Spiritualists. A full account will be found on the sixth page.

Is Personality Limitation?

We read some time since, a discourse given by Mrs. Richmond and purporting to come from the spirit of Theodore Parker. The title is: "What I have learned of the Religions of the Past in Spiritual Life." We find little in the discourse that reminds us of Parker. He was a clear, precise thinker, and did not attempt to present in words what was still obscure in his own conceptions. We think the discourse must have come mainly either from the speaker's own psychometric powers, exercised in a state of impaired or abnormal consciousness, or else from some spirit, or band of spirits, who trust more to their own subjective speculations for light than to the practical facts of the universe, got by faithful study and active experience.

The doctrine of pre-existence and re-incarnation is emphatically taught; but we find no fresh arguments in its favor, and the field is too dim and too vast for any one to enter upon it who is not fully equipped with all the lore of the past as well as of the present. It may be that the psychic principle in man is eternal as well as immortal; but that it is only when it is individualized in a human organism, that the dual consciousness, the cerebral and the spiritual, is the result.

Parker is made to say: "We are no longer seeking for a limited, personal God; we bow down before the majesty of intelligence—intelligence as personified in its highest life."

There would seem to be a contradiction here. What is "personified intelligence" if not a person? And why is personality set down as a limitation? On the contrary it is impersonality which is limitation. Personality in the full sense is infinite freedom, and not circumscription in a fixed form. The only perfect personality is the Divine.

There is no more unfortunate word in the language than this: no word so generally misapplied and misunderstood. The Latin word persona from which we draw it, represents the very opposite of the sense of an integral entity; it means a mask, a temporary manifestation, a mere appearance, an external show. The corresponding Greek word signifying person springs from the same dramatic root. The word means essentially outward appearance rather than inward verity. In Judeo-Greek thought a respecter of persons is literally an accepter of facts, one who can penetrate no deeper than the outward show.

But in broad theologic sense the elements of personality are existence, control over its manifestations, and consciousness of that existence. And in this sense it will be seen what a mere germ of personality is that of which finite man can boast! In infancy, sleep and disease, his consciousness is not a steady flame but comes by flashes. He is not wholly himself, but made up largely of other personalities. He has, perhaps, in his organism a taint of insanity. Whence does it come to him? From some great-uncle, perhaps, or some ancestor so remote, that he cannot be traced. Can such a being, carrying about with him influences from the seen and the unseen, be called a person in any other than the low, circumscribed and dramatic sense? Of many of the processes of his own physical and psychical being, and at times of his own existence, he is externally unconscious. Only partially has he the manifestations of his existence under his control. The voluntary and involuntary muscles in man, his conscious and his automatic, or seemingly automatic, actions, show what a mere fragment of actual personality he has in his normal state.

In the high sense personality is not limitation but just the reverse. Without it Deity must lack the highest of deific attributes. It is the impersonal or unconscious God who is limited; he who does blindly what a true God would do intelligently. Mr. Parker in his earth-life believed in a personal God; and we must have better evidence than we have yet received, that he has changed his views on the subject in his advanced state. Mrs. Richmond's utterances may come from spirit promptings; but they do not always carry with them satisfactory proofs that they come from the spirit to whom they are too impulsively attributed.

* See a learned analysis of the word in the Dublin University Magazine for October, 1878.

The Abyss.

The Index of Oct. 30th, contains the whole of the JOURNAL's matter on the exposure of Bennett and two pages in a final examination and disposal of A. L. Rawson, Secretary of the National Liberal League, Secretary of the National Liberal Party, Ph. D., LL. D., Bigamist and Alumnus of a New Jersey State Prison.

This work is in the form of a letter to Mr. Elizar Wright, a benevolent old gentleman who seems to have taken the Truth Seeker, the Liberal League, the Free-love element, Bennett and Rawson on his shoulders. He even goes so far as to declare that Mr. Abbot should make Rawson an apology for calling him a bigamist. But Mr. Abbot answers his friend Wright with a mass of evidence that settles the question and Rawson forever and turns the table over upon Mr. Wright. The latter must either get out of that company or stand committed for contempt of decency and good society in his persistent championship of bad men. Indeed, Mr. Abbot calls upon him to resign the Presidency of the Liberal League as the only thing he can do to save himself. "The breach between the genuine and the spurious (Liberalism) is made and is made forever. Let it grow wide as the Amazon and deep as the bottomless abyss," says Mr. Abbot,—and he means it, too.

BENNETT'S LETTERS.

B. F. Underwood "Satisfied beyond a Doubt."

In last week's paper we published the following communication under the title: THE VERDICT OF PROF. B. F. UNDERWOOD.

To the Editor of the Religio-Philosophical Journal:

I have read your surprising revelations in regard to D. M. Bennett. You ask for my verdict. I prefer not to withhold the opinion of my verdict in such a serious matter. I would be glad to see D. Bennett prove innocent of the folly, vulgarity and vice of which he is guilty, if those letters you give from him are genuine. If he is the man you represent him to be, as you would be a seducer and deliberate, malicious calculator of a virtuous woman, whom he had vainly tried to corrupt and ruin, then indeed his character is most detestable, and he is well to represent any decent movement or to associate with decent men and women.

The only way that D. M. Bennett's name can be saved from everlasting disgrace, is to impeach the genuineness of those letters. As the case now stands—supposing those letters beyond question—thousands who have defended Bennett will feel that he has outrageously imposed on their confidence. With many of Bennett's positions I have never been in accord, nor have I approved some of the methods he has employed in the circulation of "Spirit's Yokos" by him I have characterized as most unwise and foolish. But he declared he had no sympathy with its teachings and sold it in the interest of freedom. I gave him credit for this. I thought, as I still think, his trial was unfair and his sentence unjust. I protested against his imprisonment through the Liberator and Investigator. I wrote Col. Ingersoll and others requesting them to see their efforts for his pardon. I have written Bennett himself a letter of sympathy since his removal to the Albany penitentiary. But although whatever be the character of the man, it does not justify his imprisonment for offenses for which he was sentenced, yet if what you have published be true, the liberal public will no longer have confidence in the man and the sympathy which has been so generously bestowed will be withdrawn. This is the only "verdict" I shall attempt to give now. Respectfully, B. F. Underwood. Monroe, Wis., Oct. 24th, 1879.

The Truth Seeker of the 18th ult. contained an insinuation that the letters were forgeries, therefore, although there could be no question as to their genuineness, we felt that the Liberalists and Materialists of the country were entitled in a fair manner to have the opinion of a representative man from their own ranks. To both these classes the name of B. F. Underwood is a household word, synonymous with integrity and fair dealing. We have submitted the Bennett letters to Mr. Underwood and below we publish his clear, emphatic endorsement of their genuineness and certainly no man can be a better judge. He has for years been in correspondence with Mr. Bennett, is thoroughly familiar with the latter's handwriting, peculiarities of style and modes of expression. Mr. Underwood wrote us from Columbia City, Ind., stating that a trip to Chicago would take him several hundred miles out of his way and asking to defer the matter for two weeks. Knowing the anxiety of the Liberal public to hear from him, we telegraphed an urgent request for his immediate presence here and judgment in the case; and we now have the pleasure of giving

MR. UNDERWOOD'S OPINION OF THE LETTERS.

SHERMAN HOUSE, CHICAGO, Nov. 2nd, 1879.

To the Editor of the Religio-Philosophical Journal:

I have examined the letters of D. M. Bennett submitted to me for examination; and in reply to your questions am compelled to say that I am satisfied beyond a doubt that these letters are in the hand writing of D. M. Bennett, that the extracts from them published in the JOURNAL, of Oct. 25th, are given accurately, that there are no indications whatever that any additions have been made since they were originally written. I have not the time, nor at present the disposition to make any comments on this silly and vulgar trash, the perusal of which has left in my mind a feeling of unutterable disgust. But Liberalism will survive the exposure of personal vice as the church has survived many similar exposures of the follies and fallings of its defenders. Respectfully, B. F. UNDERWOOD.

Justifiable.

The exposure of Mr. Bennett is not an attack upon him by any one or many individuals. The action is brought by society in self-defense. Therefore, the cry of attacking a man who is down is without justification. Bennett's course of deceit, in which he has merely used the name of Materialism and Liberalism, stolen them as it were, to cover his real purpose, which, apparently, has been only that of obtaining money; his duplicity and fraud; his persistent efforts to ruin a virtuous woman; his determination to be prosecuted, all make him a dangerous man in society. Instead of being "down" he is really where he wanted to be, as long as he could keep up the fallacy of his being a martyr to Christian bigotry and intolerance. He was, up to the time of his exposure, making more money as a supposed "martyr" than he could have made in his office. Hence it is not true that he is "down." Besides, his paper is published regularly as before. His own communications appear in it. His editorial manager has not ceased to attack all who have in any way questioned Bennett's course. He has not ceased to harp upon the string of supposed persecution. A large "Defense Fund" is in his hands for the purpose of helping him in his supposed fight against those who want to have and to execute sanitary laws for the moral health and protection of society. And, if being in prison can excite sympathy on his behalf, he will certainly obtain more help now from the public press than he could get if he were at liberty. He is very well provided for. No man in this or any other country at the present time under as grave condemnation as he, has a tithe of his opportunity and means to conduct a public effort in his own behalf.

And, furthermore, he has for years been greedily eager to catch up every item of suspicion, scandal or crime against the clergy and never seems to have stopped to ask them if they had a paper of their own in which to defend themselves, a defense fund to back them or a false plea of martyrdom to draw money from the public purse. The Christian public never said of him, for such a course, that he was striking men who were down. It seemed to be understood that he had a right to fill his paper with

such matter if he so desired. Now, when the newspapers of the country apply his own chalice to his own lips, it is evidence only of cowardice to hear his friends cry out in protest against it.

Dead-Head Advertisers.

There is a work which publishers of spiritual newspapers are constantly being called upon to do, which is often pushed to such an extent as to become an imposition. We refer to the weaving into communications for publication, accounts of cures performed by some professional healer. Occasionally such matter is admissible, as, from its astounding character, it becomes of general interest, but usually these accounts are commonplace, and the cures similar to those daily occurring in innumerable cases. Should we give unlimited scope to all that comes in of this kind for publication, the JOURNAL would be little else than a medical advertising sheet. Then, when we begin to discriminate, delicate considerations arise and our dilemma is unenviable. Correspondents and professional healers will confer a favor by constantly bearing in mind, that it costs a large weekly outlay to publish a paper, and that as a means of meeting this outlay in part; we have advertising space for sale to all legitimate advertisers at reasonable rates. We know of healers who wear diamonds, dress in finest raiment every day, and spend more money for luxuries in a year, than can the editor of a spiritual paper in a life time, who never hesitates to use the publisher as above indicated, and who seldom pay for advertising. Indeed, they seem to feel as though they were placing a publisher under great obligations by ordering a few dollars' worth of advertising once in two or three years, and even such orders are somewhat phenomenal. Publishers of spiritual papers, respectively do more gratuitous work, and give more to charity, each year, than any healer, but they like to be their own judges as to where these gifts shall be dispensed, and do not like to be dictated to as to how it shall be done. Nor do they like to do gratuitous advertising for those able to pay. These remarks are made in all kindness, and are general in their nature; however, should any reader take offense thereat, he may by the same token know they apply to him.

Henry Slade at Portland, Oregon.

The Portland, Oregon, Standard, contains the following in reference to Henry Slade: "We called on Dr. Slade, who is now stopping in this city. In broad daylight, he performed some truly wonderful feats, such as lifting the writer and chair by some hidden power, playing an accordion with one hand, lifting the table, making a slate fly from one side of the table to the other and back, etc. Among the most surprising manifestations was the slate writing. A small piece of slate pencil was placed upon an ordinary slate and another slate put over it. Almost immediately the pencil began to write, its marking being plainly heard to the end. On examining the slate, part of it was found to be filled with Greek, punctuated and accented, from the Acts of the Apostles, signed G. K., and a short Latin maxim signed L. B. Previously the spirit of Dr. Slade's wife had written some brief remarks on the subject of Spiritualism in English. A lady who was present wrote on a slate, so that it was impossible for Slade to see it. 'Have I any friends in Heaven?' and then turning the slate with the writing down, put a piece of pencil upon it, and took the slate herself, and after holding it under the table for a short time, withdrew it to find written in a strange hand on the opposite side to which she had originally written, 'I hope you have many friends in Heaven.' These are the facts, and while we are no believer in Spiritualism, we have to admit our inability to present our readers with any intelligent solution."

While at Victoria, the editor of the Daily Colonial called on Mr. Slade, and three messages were written on a slate by the spirits—one in Latin, another in French, and a third in English, the last signed "Hugh Miller," reproaching the world for its skepticism concerning Spiritualism. The handwriting of each message was entirely dissimilar, and the position in which the slates were held precluded the possibility of the medium writing the messages himself.—Raps were then heard under the table. One of the slates was wrenched violently from the doctor's hands, and appeared at the other side of the table, and then flew back to the medium's lap; a chair danced about on one leg; a small accordion was held beneath the table and played by invisible hands, while invisible feet danced a break down on the ceiling.

Spiritualism and Atheism.

We think that L. S. S., of Green Bay, Wis., will on reflection find no inconsistency in the article on Mr. Tewksbury's objections to Spiritualism. Mr. S. says: "If one of the truths of Spiritualism is, that a Supreme Power of Wisdom, Love and Truth, exists as the First Cause of all,—how can a person be a Spiritualist without believing that is how can a person be an Atheist, who believes in no Supreme Intelligence, nor in the immortality of the soul (if he thinks we have one), and be a Spiritualist? I think I have read every article in the JOURNAL for years, as they come, and this is the first sentence from your pen that I could not fully comprehend and endorse. I refer to your statement in the reply to Mr. Tewksbury. I hope to be enlightened. If it is dark to me, it may not be so to others." We do not think we have at any time claimed that belief in immortality involves belief in an intelligent and conscious God. On the contrary, although very many Spiritualists believe God is, and is conscious and intelligent, there is nothing in Spiritualism requiring us to hold to this belief. This would seem to be the only point on which our friend and subscriber seeks light. We are sorry if we have taken out the pith from any one of his cherished forms. But it seems to us that Theism is all the more authoritative to its followers because of this absence.

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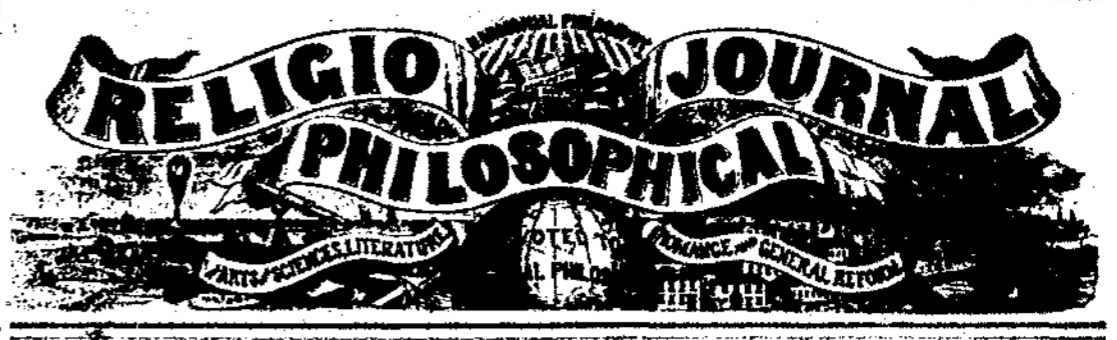
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phenomena and mental phases, prevailing to an extent which has astonished their more civilized invaders. Phenomena which Europe and America have been at the pains to cultivate by years of effort, or to simulate with the jugglers art, these people have obtained for centuries, without other arts than the simple mediumship of an untrained savage priest. As it is my intention both to lecture on these subjects and include them in a voluminous work of Colonial life and experiences, yet to be given to the world, I will not dwell upon them any further in this article.

During my stay in Dunedin, I was called upon to do battle with one of the most sophisticated, Jesuitical and, to use a purely American definition, one of the meanest specimens of a "Christian minister," that I have ever been my lot to come across. This man, Mr. W. Green, of the obscure sect known as "Campbellites," had already tackled Mr. Thos. Walker in Melbourne and, through that talented young trance speaker, been so thoroughly well whipped, that he entirely lost caste, and found it to his best interest to exchange to Dunedin. Here he began to bully Mr. Bright, until he succeeded in making himself notorious by drawing him (Mr. B.) into a debate, which his followers proudly alleged to be a complete triumph for Christianity. The truth of this boast can be sufficiently disproved, by a reference to the published arguments on both sides, that is, provided any one will take the trouble to wade through the green Christian platitudes.

On my arrival in Dunedin, this irrepressible stone thrower, re-commenced his Christian work of abuse in my favor, and, first one, then a course of lectures, on the "Evils, Infirmities, Objections, and Dangers of Spiritualism," compelled me to do that in behalf of my honored friends in the city, which I need never have done for the sake of my cause, to wit; to handle the said Mr. Green without gloves, and in an address given before the largest gathering ever assembled in Dunedin, I had the honor and privilege of explaining to Mr. Green *in person*, what a mean, contemptible, and mendacious thing a Christian minister can be. My immense audience was as largely composed of *Christians*, drawn there by the notoriety of the occasion, as of my own supporters; the result was, that a clamor, consisting of groaning, stamping, yelling, and hooting, was got up by Mr. Green's immediate followers, which would have disgraced the lowest mob that ever assembled together for political intimidation. All this, my good angels inspired me to endure with courage and firmness, until I fairly conquered the roughs and compelled them to hear me. Hear me they did, and as a full and accurate report of the address which occupied over two hours, was taken, I have much pleasure in sending it for review by the editors of the American and English spiritual journals.

My chairman on this occasion was the Hon. Robt. Stout, our late respected Attorney-General. My audience included many of the most honored and respectable residents of Dunedin, and my converts from Green-ism to Spiritualism, were, as I afterwards found, quite numerous enough to compensate me for all the annoyance occasioned by this doughty champion. When I state that Mr. Green fully acknowledged the fact of spirit communion, but claimed it to be "all evil," citing in proof of his assertions the teachings of Mrs. Woodhull and a *re-ordenment* by leading Spiritualists; the writings of Moses Hull, John M. Spear, Randolph, and others "of that ilk," besides raking up all the follies and scandals that had ever cropped out amongst Spiritualists, my readers may judge something of the task I had to perform in establishing a line of demarcation. I must be permitted to say in this connection, however, that our noble cause has not suffered in my hands; that I firmly believe the defense thus called for was evolved by spiritual influence for the advancement of spiritual truth and knowledge, and that more good was effected by that one lecture and its subsequent publication, than could have been performed by a twelve months' ministry amongst those in direct sympathy with me. It is but a week since I left my dear friends in Dunedin, and already I long to be back with them, or forward with the good San Francisco Spiritualists.

I have still some work to do here, however, proposing to give a very few lectures *en route* for Auckland, the port of embarkation, and trusting to accomplish all I have to do, so as to reach San Francisco about the beginning of December. As already hinted, all of value that I can glean concerning the cause of Colonial Spiritualism, its facts, and fanatical claims; its friends and its foes, will be carefully collected by me for future use. Meantime, as in accomplishment of the spirit's charge, to bid farewell to the *carum solitum* my power to fill it to its prime, I shall soon be in America again. I will then consider all the numerous applications for final lectures that have reached me; systematize my tour ere departing for Europe, and then begin again such other work in the cause of truth and progress, as my good angels open up for me. EMMA HARDING BRITTON. Wellington, New Zealand, Sept. 12th, 1879.

D. M. Bennett.

[From the Independent Age.]

We surrender space this week to the development and cleaning up of this pool of nastiness, hoping that by so doing we may open the eyes of some of our real friends and friends of Liberalism and Spiritualism, who have allowed themselves to become really blinded and seemingly determined not to see things in their true light. To any one who will follow the evidence through, the case must be a plain one. Mr. Bundy has secured the originals of these letters which show Bennett to have been so completely beside himself and under the control of his low, vile nature as to lose all ordinary caution. Our readers will remember the position that the Age has all along occupied as to Mr. Bennett and his champions. We have had no wish to persecute a bad man or to prejudice the public against him, although we have not felt at all inclined to condone him, or to install or extol him as a hero and martyr.

Our heroes and martyrs are made of quite different material from D. M. Bennett; or the few free-lovers who have labored in season and out of season to commit every liberal or spiritual convention or gathering to the support of Bennett. We have no word of chiding for the many who have had their sympathies stirred in his favor by the wordy harangues of his champions, who have shed mock tears over his imprisonment and persecution. We hope they will be content to let the old libertine rest for a time and reflect over his doings. Let us not be drawn aside from nor lose sight of the great work before us. We must not turn our backs to be disheartened because some of our reformers have proved to be an unworthy man and unable to rise above the low plane of self-indulgence and self-praise which so many are still working their way out of. This time it chanced to be in the name of Liberalism that the black

sheep is found; next time it may be among the Spiritualists or in the Church. None are exempt from the contaminations of hypocrites and impostors. Society at large is greatly indebted to Col. Bundy and the RELIGIO-PHILOSOPHICAL JOURNAL for the noble work which he is so persistently engaged in, of weeding out fraud and exposing hypocrisy and corruption. We cheerfully surrender space, even part of our editorial page, this week to his able and manly consideration of the subject, and willingly accord to him the honor of silencing all cavil hereafter as to the worthiness or unworthiness of D. M. Bennett to be considered as a leader of Liberalism or a teacher of public morals. We accept Mr. Bundy's sentiments as expressed in the editorial that we copy as the sentiments of the Age, and are willing to stand by the record.

A Spiritualist's Ser.

Spiritualism has presented itself on this, as well as on the other side of the Atlantic under opposite phases. Some of its professors have been transparent impostors, who resorted to the artifices of the professional thaumaturgist and rarely rose to the level of Simon Magus, while their base tricks were as contemptible, as those of honest conjurers like Dobbler and Houdin were meritorious. Others, who may not inaptly be termed "free" of the spiritualistic craft, have at all events satisfied their brother initiates of their veracity. To the ordinary Englishman, this creed, which binds together the living and the dead, by the electric wire of mediumship, appears not so much impossible as improbable. If, however, he is ever to lend an ear, so far as to condescend to sift the evidence put forward in its favor, his common sense must not be outraged by prestidigitation and a second-hand performance of the Maakelyne and Cooke business.

We are not a credulous, and, at the same time, hardly a sceptical people. He, therefore, who would tax our capacity for belief, must be either a consummate actor, or an earnest enthusiast. Hitherto, the apostles of the black art have been neither the one nor the other, the result being that they have caught in their toils, none except the invertebrate and mentally disjointed. It is, indeed, not too much to affirm that the intelligent believers in mediumship have arrived at their conclusion in spite, rather than in consequence of the media.

We shall not expose ourselves to the charge of being the apologists, still less the advocates, of Spiritualism, if we affirm that its latest mouthpiece appeals to the public on different and more comprehensible grounds, than his forerunners of the spiritualistic persuasion, for the simple reason that his pretensions have been admitted by those, who cannot be regarded as otherwise than capable and unbiased witnesses. Mr. Fletcher boldly terms Spiritualism a religion, and has formulated for it a dogmatic creed, and an elastic ritual. He claims to occupy, moreover, a position superior to that of an ordinary medium, and analogous in some respects to that of a prophet. How he obtained his commission to convert humanity to this strange doctrine, may be best understood from his *ipsissima verba*—the story, by-the-by, strikes us as being extraordinarily phenomenal. "In the year 1874," he states "I was sitting in the midst of a thick wood on the borders of a lake. It was late in the afternoon, and my friends came to search for me. As they sat down upon the rocks, and the trunk of the tree I saw a stream of silver light, which seemed the pathway to a brighter world, illumine all our surroundings, and before me stood a spirit of marvelous beauty and strength. He seemed clothed in long flowing robes, of silver whiteness, and bore in his hand a staff. All the party saw the vision more or less distinctly, although one or two were nearly fainting with terror. The spirit slowly raised his hand, pointed towards me, and then threw what appeared to be a star, which faded as it fell at my feet. Then he slowly advanced—glided, rather than walked—until he stood by the side of me. The profound silence was broken only by the twitter of the birds among the branches, and by the fashing of oars in the lake. As he placed his hand upon my head, I felt a heavy sleepiness come over me, and finally was lost to the outer world. Gradually, this spiritual body blended with my own. Then in a moment, my lips began to move, and I uttered words to this effect, more or less as follows: 'I am the spirit of prophecy. This instrument, through whom I speak, has a great work to do beyond the sea. He will go there a stranger. He will not be welcomed by those, who should be his brother in the work. They will be suspicious of him, and jealous. Trouble, followed by the most flattering success, is before him. His greatest work will be with the world, who knowing nothing of spiritual truths, until he has finally been received and welcomed by all the crowned heads of Europe.' I awoke, unconscious of what had been said; and not long after, I came to Europe very suddenly, received anything but a warm welcome from some of the leaders of the movement, and have suffered not a little from the jealousy of others, whose work I have endeavored to aid. Much of the prophecy has been fulfilled. The future may hold the rest in its keeping."

There is an instance on record, of a gentleman, who believed himself to be made of glass, and was wont, when touched, to shriek, "Take care! you'll break me!" *Prima facie*, we should be inclined to rank a man, who volunteered such a narrative as the above, in the same category. Mr. Fletcher, however, asseverates his ability to produce the evidence of eye-witnesses, and, personally, he conveys to the mind anything but the notion of eccentricity, while he has further displayed, in a marked degree, the quality of sound judgment, by marrying one of the most beautiful women in London. There is something, too, about the man, which impresses you with his sincerity, and it is an easily-attested fact that the people, who publicly acknowledge the "messages" he delivers in Steinway Hall, are neither accomplices nor insane. Among his friends in America may be mentioned Mr. Henry Wilson, late Vice President of the United States, who professed his infinite gratitude for his mediumship, in having warned him not to undertake a journey in a particular train, which met with an accident, the message purporting to come from his deceased wife.

Among his admirers in England, may be reckoned not a few of the *hauts cols*, some being—paradoxically enough—ardent Catholics, who dissent from his theology, but believe in his messages. In fact, the first note of warning concerning the fate of the Prince Imperial reached the ears of two ladies, to whom that poor lad was very dear, through the mediumship of Mr. Fletcher, exactly five weeks before the news of his death was wired to Chislehurst. There is, of course,

nothing to show that this black prophecy was anything but guesswork. We know of no law of the universe why coming events should cast their shadow before Mr. Fletcher. We simply record a fact, which can be verified, and will add thereto no more than this comment, viz., that the ladies in question incurred, by their curiosity, the penalty of excommunication, and prudently omitted to reveal to Monsieur, their confessor, the circumstance of their having consulted the spirit of Napoleon the Third through a professed medium.

Naturally enough, a man, who, in the prosaic nineteenth century, assumes the prophetic mantle, is always liable to be hoaxed. Our Merlin of Steinway Hall tells a story of an attempt to play upon him a practical joke, which says something for his capacity to discriminate between Adonis and Phyllis, quite irrespective of its alleged mediumistic credence. A person, attired in widow's weeds, called upon him, and to judge by the profuse application of a *mot-choir* seemed to be overwhelmed with affliction.

The object of the visit was to ascertain whether, by means of divination, Mr. Fletcher would state where a missing will could be discovered, the person affirming that, owing to the loss of this document, ruin had befallen an orphaned family. After requesting the said person to wait till the spirit moved him, Mr. Fletcher went off into a trance, and then delivered himself oracularly thus: "I see a fair young man, and a lady and gentleman standing near him. Now they are laughing. Before them is a pile of black clothing. Now they are putting the black clothing upon the fair young man, and now a wig upon his head. Now they cover his head with a white crape bonnet and a long veil. The young man is evidently playing a part. They ring for the servant, and order the carriage. Now they put him in the carriage, still laughing. The carriage drives away with the young man in it. It stops at the door. You are the young man?" A merry laugh from the mock widow revealed the truth, but whether this prompt exposure of a hoax was due to the spirit, or the medium's acute eyesight, we are not in a position to determine. Anyhow, we shall not be so unkind as to compliment Mr. Fletcher's discernment at the expense of his reputation as a medium.

Generally, if a doctrine so unpalatable to the majority of Christians, as Spiritualism, is to permeate society, this perivoid apostle appears to be, of all instruments, the most likely to bring about that undesirable result. He is an orator, whose flow of language never fails him. His *physique* is in harmony with his prophetic *role*. He is a Yankee, yet without buncombe, and, though reared under a democracy, a gentleman. Nevertheless, with all respect for the partially-fulfilled prophecy, which maps out his future so distinctly, we take leave to doubt whether he will influence all the crowned heads of Europe. Kaiser William, for example, is not a likely subject for a séance, and his holiness the Pope would abnegate his infallibility by holding converse with one, whose spiritual ancestors is the grim old lady of Endor. The old King of Holland, too, would, if he may be imagined, prefer to fight off such spirits as his late wife, who would reproach him on account of a certain faithless countess, and his son "Citron," of whom he had more than enough, on this side the kingdom of the majority.—From the London Life, October 4th, 1879.

Questions for Orthodox Clergymen.

To the Editors of the Religio-Philosophical Journal. A few days ago while engaged in a friendly conversation with an orthodox minister, he stated that his main objection to Spiritualism, was its hostile attitude to orthodox theology, and particularly to what is known as the orthodox view of the atonement of Jesus Christ.

- 1. For the purpose of directing the attention of your readers, especially those of orthodox proclivities, to a few significant facts, I desire through your columns, to submit to our orthodox teachers a few simple questions.
2. Do the teachings of Jesus constitute a sufficient rule of religious faith and moral conduct?
3. Did Jesus teach the fall of Adam or the doctrine of total depravity, and, if so, who of his disciples testifies to that fact?
4. Did Jesus teach that he would die to satisfy the demands of a broken law, or to suffer the penalty of sin, or that the shedding of his blood would wash away the guilt of human transgression, and, if so, where is the evidence that he so taught?
5. Did he teach that he would send a written or printed book into the world for an infallible guide to his disciples?
6. What was the mission of Jesus, and for what purpose did he come into the world, as shown by his own declarations?
7. These questions go to the very root of what is called the orthodox system of religion.

The inquirer does not ask for the opinions of Peter, John, or Paul upon these subjects, being already familiar with their views. He desires the words of Jesus as reported by the accepted historians, Matthew, Mark, Luke and John. Trained in the orthodox faith and taught to regard Jesus Christ as the Great Teacher sent from God, the writer, upon investigation, has been much surprised at the apparent contradictions between the sayings of Jesus and the teachings of modern orthodoxy. Jesus became a martyr to the truth and in that sense died for others, but where is the evidence that he regarded his own sufferings and death as in any sense expiatory?

That orthodox clergyman may more fully appreciate the perplexities of the writer, I will here place in juxtaposition the teachings of modern orthodoxy and the sayings of Jesus in regard to his mission and the purpose for which he came into the world: MODERN ORTHODOXY.

Our first parents, in eating the forbidden fruit, fell from their original righteousness and communion with God, and so became dead in sin and wholly defiled in all the faculties of soul and body.—Pres. Com. of Faith, chap. 6, sec. 2.

They being the root of all mankind the guilt of this sin was imputed and the same death in sin and corrupted natures conveyed to all their posterity.—Sec. 3.

The Lord Jesus by his perfect obedience and sacrifice of himself, which he through the eternal spirit once offered up unto God, hath fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those who ever the Father hath given unto him.—Same, chap. 8, sec. 5.

For the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly to writing, which maketh the Holy Scriptures to be most necessary.—Same, chap. 1, sec. 1. Christ, very God and very man, who truly suffered, was crucified dead and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of man.—Meth. Discipline, part of Art. 9.

The offering of Christ once made is that perfect redemption for all the sins of the whole world, both original and actual.—Art. 20.

We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings; wherefore that we are justified by faith only is a most wholesome doctrine and full of comfort.—Art. 9.

SAYINGS OF JESUS.

Verily I say unto you except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven.—Mat. 18: 3.

Suffer the little children to come unto me and forbid them not; for of such is the Kingdom of God.—Mark 10: 14.

Jesus never mentions the fall of our first parents and never speaks of imputed guilt. But go ye and learn what that meaneth. I will have mercy and not sacrifice.—Matt. 9: 13.

But if ye had known what that meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless.—Matt. 12: 9.

To this end was I born and for this cause came I into the world that I should bear witness unto the truth.—John 18: 18.

And I will pray the Father, and He shall give you another comforter that he may abide with you forever—even the spirit of truth—and when he, the spirit of truth is come he will guide you into all truth.—John 14: 16 17; John 16: 13.

It is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I depart I will send him unto you.—John 16: 7.

Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.—John 6: 24.

Whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man who build his house upon a rock, etc.—Matt. 7: 24.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father.—Matt. 7: 21.

The writer is aware that Jesus attr butes the following language to Luke after His resurrection: "It behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name," etc., but he is the only one of the four writers of Gospel History, who makes mention of that declaration upon the part of Jesus. Moreover, in that saying the doctrine of an expiatory sacrifice is not taught either expressly or by implication.

The expression "in his name" evidently means by authority of the truth which he came to reveal.

Candid answers to the foregoing inquiries are earnestly solicited. Speculations, inferences and theories are not desired. The clear, positive and unequivocal testimony of Jesus himself is the only evidence sought by the writer.

If any clergyman assumes to answer the questions above propounded, through the columns of the JOURNAL, I desire the reader to note carefully the answers given, and see whether they are the words of Jesus.

If the first interrogatory be answered in the affirmative, and the second, third and fourth in the negative, what becomes of the so-called orthodox systems of theology? In case the second, third and fourth questions are answered in the affirmative, what evidence is offered from his own words that Jesus so taught?

May it not be possible that the modern systems of so called orthodox theology are seriously at variance with the sweet, simple, easily understood religions of Jesus? Can it be that for more than eighteen hundred years, the disciples of Jesus have groped in the dark, and have failed to learn the deep significance of the words, "Go ye and learn what that meaneth, I will have mercy and not sacrifice?"

It is seriously urged by those who profess to be Evangelical Christians, that the primary object or grand mission of Jesus was to offer himself as an expiatory sacrifice.

Why did he not so teach? If the great purpose of his advent to the world was to purchase the redemption of mankind by the shedding of his blood, why did he say, "For this cause came I into the world that I should bear witness to truth?" ANXIOUS INQUIRER.

Spiritual Convention at Binghamton N. Y. The Susquehanna Valley Spiritual Association will hold its third Annual Meeting at Leonard's Hall, Binghamton, N. Y., commencing Friday, November 7th and continuing three days. Efforts are being made to secure fine entertainment for strangers, and to provide the best attainable talent to make it a profitable season for all. Among the speakers anticipated are Rev. John Greenough, of Hornellsville, N. Y.; Hon. C. H. E. Kitchney, editor, Hornellsville, N. Y.; J. H. Hartley, of Auburn, N. Y.; Miss Villavilla Washburne, Rome, Pa.; and Lyman C. Howe, of Fredonia, N. Y. Good test mediums are desired, and will be honorably dealt with. We expect a good time. LYMAN C. HOWE.

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