

Eruth Genrs no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Siks a Bearing.

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MATERIALIZATION.

The Views of Rev. Samuel Watson on the Subject.

To the Editor of the Religio-Philosophical Journals 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 last. I had spent the night with the Doctor, and Mr. Powell came over in the morning. It 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 zir, and with which he writes on a slate as with a slate pencil. Wishing to test the matter thoroughly. 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, in-dented 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 attroophers metter that will write and a second s mosphere matter that will write as a pencil on a slate. This is but of 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 sav-ans know little of the modus operandi gov-erning the univeral 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 materializa-tion, I will throw out a few thoughts upon this subject. I fully agree with him when he says, "I believe that physical manifestahe says, "I believe that physical mannesta-tions are worthy of the most coacise 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 bindows of nature in chedience to unikingdoms of nature, in obedience to universal laws, how everything is working steadily but surely to the accomplishment of 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 ence 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 soit, and nourished by its concentration of atoms and nourished by its concentration of atoms from the atmosphere, we have materializa-tion on a grand scale, from year to year-gathering more matter and furnishing thousands of access 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, through materialization 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 stowith the numerous varieties of roses planted in the same sell,—each stillners from the atmosphere its peculiar noise and insected in another kind, grows, maintaining its own peculiarities, so that takes one truth, you may by the process of budding, have a bouquet of all the roses in the garden, each maintaining its own peculiarities. Look at the ten or twelve seeds in an ap-

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 hu-manity; it is the real being covered, so to speak, by matter, in which it grows and developes 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

"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 ing. 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 subtile 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 ex-sistence from eternity, and that man's im-mortal 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. There 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 usu-ally 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 medinmistic 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 scance. 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 tled securely and dressed in dark clothing. examined by a committee of ladies, who de-clared she had nothing out of which any de-ception 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 somes take cognizance.

Dematerializations occur with the same rapidity. These occur often when the forms are several feet from the cabinet, 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 ferty feet from the medium. Manifeststions similar to these occurred with Jenus, and they have been received as true by the churches in all ages. He appeared in the room when the door warrabut, and vanished our of signit when they ast at the table, after having asked a blessing upon the food of which they were about to partake.

I had not thought of writing haif 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 dealer, but tangible demonstration of the truth of the return of these 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 adherance to this glorious truth of the nineteenth century that there is no death, but a birth to a high-er life of immortality for the whole human

Augusta, Ark, Oct. 18th, 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 al 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. Ingersoil as follows:—

"Are you willing to have your name signed to a call for a convention at Cincinnati sim-DIA to courait i

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 B. F. U.

Investigator. October 31st, 1879.

A LIBERAL POLITICAL PARTY.

MR. EDITOR.—I have noticed articles re cently, advising that Liberals unite in or-ganizing 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 un-desirable. 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 selfishress and a common real, 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 ele-ment, and, whenever possible, lift them-selves into positions by favoring legislation, enlarging the privileges of the religious or-ganizations and restricting the rights of Free-thinkers.

Herculean efforts would be put forth to revive the slumbering prejudices and the prescriptive spirit of immense numbers who in ordinary times are quiescent and in-different, but who would in times of relig-ious excitement be the unreasoning tools of religious leaders, ready to vote and act as they should advise. Tendencies that now, under the influence of various Liberta agescles, 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 ed; and not a rew who are now of akeptical 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.

ence, are comparatively indifferent to theological matters.

Oil the other hand, it is very doubtful whether Liberalism would be either strengthened or elevated, or the rights and interests of Liberals mend be promoted by such a political movement. At the outset there would be attracted to it a large class that would be an alement of weakness, not of strength—s sless that has pe knowledge or appreciation of the principles of Liberalism, and no interest in their progress; that dislites theichurch more for the good that it contains, than for the absurdict of its dogmas, or its hostility to intailectual freedom, and whose identification with the movement would only disgrace and injure the the extent of its inflatence.

The movement from the first would, of

course, be characterized by the Orthodox element as the party of license, and the class to which reference is here made would so regard it, and do its best to realize this idea, giving it sympathy and support with about as much comprehension of what constitutes impartial liberty and equal and exact justice, as common drunkards in voting the anti-prohibition ticket usually have of the principles involved in opposition to sumptuary laws—about as much as venders of filthy books and pictures who favor the movement for the repeal of the law against the transmission of indecent literature through the mails, have of the motive and aims of worthy men and women who have made this demand in the interests of freedom of the press and of the mails.

This element would be large, noisy, and vacillating, without any steady principles, without any real moral enthusiasm, easily influenced by demagogues who would soon appear, and who would be glad to foist upon the movement any issues by which to swell the numbers of the party and achieve temporary success. Such a success, how-ever, would not be the success of Liberal-ism, but possibly its disastrous defeat and

disgrace. Since there is no unanimity among Liberals on finance, labor reform, woman's suffrage, and other current subjects of popular interest, there is no possibility of their uniting on any of them as the basis of a political organization. They would have to confine themselves to the principles of the Liberal League in order to insure unanimity; and we have already been taught by recent experihave already been taught by recent experience how liable even such an organization, in which no political ambitions have entered is to subordirate its leading object to a question hardly thought of at its formation, and to divide on this question, much to the injury of the cause for which it was brought into existence.

But a political party formed on the basis of State secularization would at the present time, it seems to me, do more to retard than to advance the cause of political justice and equality. There is now a strong sentiment in our favor, widely diffused, steadily growing, and chiefly among intelligent people whose character and worth unite with the justice of the cause which they represent to give strength and promise of success to the principles of State secularization:

At no distant date, I believe, these principles will be incorporated in the platforms of existing or of future political parties, and will be made a part of the law of the land and ultimately be embodied in the Constitution of the United States and of every State of the Union.

But if, impatient of the delay in their But if, impatient of the delay in their adeption by the people, or indignant at acts of injustice, and exhibitions of the spirit of proscription, which now and then appear, or if elated by the progress Liberal principles have made and the deep and extended feeling in favor of State secularization, we attempt to organize a political party, and to use political party, methods to accomplish use political party methods to accomplish our purposes, we will, in my opinion, only succeed thereby in making evident our want

of judgment, sagacity, and good sense. The most effective way to strengthen Liberalism and to make our influence felt in the legislation of the country is not to at tempt 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—discountenancing 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 degmas 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 disheartening by the fallacious idea that the strength of Free-thought is indicated by, or that its progress is dependent more organthat its progress is dependent upon, organ-ization, 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 Langer's "History of Material-

"The more rapidly the bearers of new ideas and new theories snatch at the conideas 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 stanned, 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 prosecuts their purpose in alliance with cunning and force, and a policy mation, only procedute 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-

spicuous success, becomes enfeebled aud in-adequate 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 Beston 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 Riston 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 conference and property of the conference of the confer temporaries, but prints extracts from sun-dry 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 sensibilities 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 to-Sther in a jury-box the country over The Index made the case under consider-

ation 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 associa-tions. 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 wo are confounded; and thousands of worthy men and women whose intellectual 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 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 is 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 utmost 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 bewalled at uational conven-tions, 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.

Jesse Shepard's Scances.

Mr. Jesse Shepard will give his closing seances in Chicago this week, on Wednesday and Friday evenings at the pariors of Mrs. Blood, 461 West Washington Street All who love the marvelous will and

All who love the marvelous will find plenty to gratify them at these scances. There is no cabinet. The medium sits at the plane 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 scance that I attended Saturday night last, he exhibits execution upon the plane that cannot be equaled by one in ten thousand, and the music alone is worth the price of admission. sion.

Mr. A. J. Fishback, of St. Louis, M., lectures at Elliott's Hall, Olney, Ill., Sates evening and twice on Sunday, as follow

"PRACTICAL MONOGAMIST A NO. 1."

REFORMER BENNETT.

copied from Bennett's editorials and letters

in his paper, and from the report of his trial

before Judge Benedict, as published by him-

self. On the eve of his removal from Lud-

low Street Jail to the Albany Penitentiary,

he makes the following touching allusion

"HER SUNL!OHT."

"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.

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

"THE FILST CALLER."

From "Behind the Bars No. 1."-Going to

"My faithful, loving wife wished to see

"My bosom companion reluctantly left-

From description of prison life, his letter

At a public meeting in Science Hall, Sun-

day evening, June 1st, 1870, Bennett said, as

HE WILL NOT HAVE ANY FREE-LOVE IN

to himself and wife, and to correct a slanderous report set in circulation by his enemies, to the effect that he was a Freelover,

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 hap-

pily 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.

"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."

"I think it will appear in this investiga-tion that he (Bennett) is a man of unblem-

ished 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 faith-ful man in his domestic relations, having lived for thirty odd years with the wife of

counsel:

From the opening argument of Bennett's

Bennett, New York, April 2nd, 1879":

"He would explain one matter in justice

reported editorially in the Truth Seeker:

where they were going to put me, and ac-

me in such a miserable place."

We have no children and no other members

to Mrs. Bennett:

kind consideration."

iail:

Professionally All Right, but Practically All Wrong.

FREE-LOYER BENNETT. The following paragraphs are taken from . The following quotations are correctly 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 with-out 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 outburst 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 SCUL. " In an autobiographical letter from Bennett to the same young woman, which has companied me here." 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 No. 4: for certain reasons there was not the most "At nine my breakfast is brought. ... cordial feeling existing in his family circle. My faithful wife is the first caller. ..." cordial feeling existing 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 tancied that in her he had found such a person. . . . He thought of ler through the day; he thought of her (the young lady) when he laid his head upon the nillest at night; he drowed of her on the pillow at night; he dreamed of her when asleep, and his thought flew to her when awakening in the morning. He had waking dreams as well as sheping 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 just to love, it does not change purity to impurity. Again a man and women may, in my tieller, entertain just as exalted an opinion of each other, 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."

"YULGAR OR OBSCENE."

"I cannot think strange that I fail to make myself agreeable to you. Nor can'l think strange that you repel me. In every interview we have had I have acted improperly and you have bad 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 ORIMINAL." What business had Miss Carroll with my sille and almost criminal letters? She is a stranger; as you may say and was very much shocked with the volumenous 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

"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 it is work I am trying to perform, and it I could only feel that there is a little place for me near your haart where I could nestle and that I could be made in nour friendship and a start. confide in your friendship and esteem, I should much prefer you to any other woman I know."

[CONTINUATION OF FIRST COLUMN.] A PRIEMDLY 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 yery 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 propositions 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 inner 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 wili andoubtedly do more for you as needs arise and your state of feeling towards me is de-

"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 mould 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 HE CONFESSES "There are sufficient grounds for believ-ing that a very unfriendly feeling exists in

reference to me."—Letter to Colgate. "We may be low, we may be a libertine, but we hope only relatively at 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." (?!)

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

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 revela-

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 minatory forms along the damp walls of his gloomy

"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 antici-

as follows: "Such a man (Comstock) is capable of dis-honorably possessing himself of private let-ters, and garbling and changing them to sat-isfy 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 piri 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 CONFUSEED

that the letters are his! The question of their genuineness and authenticity is settled forever, and Bennett is the guilty anthor of them, self-convicted in his own con[CONTREVATION OF SECOND COLUMN.] FROM BENNETT'S TRIAL.

*D. M. Bennett, called on his own behalf. Affirmed. By Mr. WAKEMAN:

I believe you are a married man?

And have been so how long! Thirty-three years. You may state whether your wife is

A. She is; she is in this room. And your relations have always been

Charles McCartic called on behalf of the defendant. Aftirmed.

Do you know Mr. Bennett?

BY MR. WAKEMAN:

How long have you known him? Upwards of forty years. Do you know his family intimately Intimately.

Are you acquainted with his general character in the community? Yes, sir. You may state what that character is.

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:

Do you know Mr. Bennett?

I do. How long have you known him? Nineteen years and six months. Are you acquainted with his general character in the community as a man?

A. I am. Q. State what it is. 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, truth

Do you know him in his family relations?

A, I do, Q. in th in that particularly?

His general character is good—a good husband, but not a good father. Henry A. Stone called on behalf of defend-

BY MR. WAKEMAN: Are you acquainted with Mr. Ben-

A. I am. Q. How long have you known him? About forty years.

Are you acquainted with his general

character in the community?

In relation to his domestic relations, have they been of a respectable character?

HE GIVES HIMSELF A CHARACTER. "I am one of the most inoffensive of indi-

"I am by no means the first who has been imprisoned unjustly or accused wrong-

And now my humble name is added to this list of martyrs, heroes and sufferers Consciousness of guilt, a guilt that may 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 patory pleas of weakness and no sainthood, 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 one 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 Casar! 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 tound any time at all to derote to gathering up the items of clerical deprayity for his "Champions 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 chean

A Voice from the Nethermost Parts of the Earth

BY EMMA HARDINGE-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 campaign as circumstances would permit through Victoria and Sydney, New South Wales, "the logic of events," or the inspiration of my spiritual commanders,—or both, guided me to Dunedin, one of the jump. ing 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 con-sulting mean regard to the unfoldment 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 inter-view 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 painful presentiment upon your mind, but never fear, we shall meet again, and that in New Zealand." We have met again, and in New Zealand, from whigh 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

It is now scarcely ten days since the interview above narrated, and before me lays the daily paper, abnouncing 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 the heapital andering from terrible initiries, but the one who brought with her the mournful foreshadowings 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 spite-fully, (being himself a bitter Christian I must premise) "Wilers 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 catastrophet And since we did not pretend that spirits could alter the schemes 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. Dresdful as such calami-ties 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, with-out being prepared to offer anything in place out being prepared to oner anything in praction of the ancient faiths, says the cold and purely mundane gospel of physical nature.

I rejoice to remember that I have been in-

strumental 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. Tyerman, the out-spoken Spiritualist who has already become favorably known to American audiences, I have no fear that the spiritual gospel, so consoling, so true, and in accordance with the best interests of science and religion, will be forgotten, or sacrificed to the hard logic of mere Material-ism. I found many fine though undevelop-ed mediums amongst the Dunedin friends, and though there is but little of that flery zeal and curious spirit of investigation, which in its early days forced the American spirit-ual movement into such rapid, and perhaps abnormal growth. I have confidence in the steady unfoldment of the powers which I found latent, amongst a large proportion of the community. Although I have seen more abundant exidences of apritual faith in the Australian 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 Scottish orthodoxy. Their inherited tendencies to second sight, the fine climate, no less than the influence of the gorgeous somery which abounds in New Zealand, com-bine to favor the spread of a doctrine, wherein psychological and physical surpoundings are both important fictors in the results to be ob-tained. Since coming to this Island, I have care-fully studied the life and genius of the Maoria-who, though by no means the "Aborigins als" of New Zealand, were its only inhabitants when the white first landed here. Amongst these people I and Spiritualism, both in its somery which abounds in New Zealand, com-

Continued on Marita Fogs.

Woman and the Household.

BY HESTER M. POOLS. [Metuchen, New Jersey.]

Francis Parkman's article in the Nine-teenth Century, on the Woman Question, is a valuable contribution to the discussion of this vital topic of the age, from the stand-point of the conservative. It is lucid and scholarly; it marshals in a compact form the various hackneyed arguments which have grown threadbare from long service and which are totally unfit to rehabilitate the garments of the present day. Spite of all these theories, woman's right to a larger, freer, nobler activity, and consequent devel-opment, is rendered nugatory by the daily, hourly needs of thousands of our sisters. The iron hand of necessity is upon us, and we cannot go backward. They who believe in the universal law of progress, and in the Divine life permeating and irradiating humanity, do not wish to gamsay that advancement. They only wish it to be within the bounds of law, to be orderly liberty, not reckless license; to be reverent to the integral principles which are the common birthright of us all. Such persons are ready to give us room to be and to do—to grow from our own centers, toward our highest ideal. They believe that eye hath not seen nor ear heard the possibilities which lie before us all, both men and women, when, from better physical conditions, shall spring the blossom for which the ages have slowly given their best essences. To such, the words of Mr. Parkman are "sounding brass and tinkling cymbal."

The forthcoming replies of those five loyal friends of women, will, we hope, find as wide circulation as the original article. To their able pens we leave the subject, save on one point. The writer states, in effect, that "women and not men are guardians of the family and truth of succession." This sophism, old as the Aryan race, is too shallow, and of too low an order to pass unnoticed. It assumes two standards of morality of those who are to be united by the closest and holiest of all ties. It recks of the man of the world, the slave pen, and the harem. Centuries before Christ, when society first crept up from the barbaric level, ancestor worship was the first and sole religious act. Only the eldest son could appeare the manes of the departed, by oblation; failing that, the father's shade wandered in the regions under ground, restless and malignant. The true succession, then, was a matter of the greatest moment, since no one else could perform those sacred rites, and satisfy the departed. The wife's honor was the basis of happiness in the after life. It was not love of virtue, it was fear of future misery which placed a greater onus on woman than on man. Out of this gradually grew the theological myth of a masculine God, a god all-powerful, revengeful, remorseless; a pa-gan Jove with no Juno by his side. This is at the bottom of man-supremacy. Add to it the lordly mastery of the physically strong, and we find the result in a fixed and hereditary habit of mind, like that which gave rise to the article under question. He who clings to this old order of things,

advocates two sets of ethical laws, the elastic for men, the merciless for women. This is a test of a person's development.— Beware of the man and pity the woman who smiles upon one offender and banishes the other. Suc I views perpetuate the foullest wrongs in society. Home, the dearest spot on this green earth, is based on the urity and mutual respect of its dual head. It is a fortress of the virtues and humanities; it stands for sweet and gracious womanhood, no more than for spotless and honorable manhood. If there be any difference, moral obligation is more incumbent on him who professes greater/strength, clearer reasoning powers and profounder wisdom, than on his more impressible and emotional sister. He should be the protector, the cham-pion, the unselfish friend and guide. But, intuition teaches us that we are alike amenable to the same laws. We have the same rights—which never include the liberty of wronging ourselves or others—similar duties, the same ethical instincts, and must rise to a higher level of civilization side by side. And when a man like Mr. Parkman panders to the old-time, easy, popular views of virtue, he betrays the crude and animal condition of his own mentality. condition of his own mentality.

GENERAL NOTES.

George Eliot's health is so delicate that she is unable to finish several MSS. One of these is an essay on Herbert Spencer.

Eight hundred flower girls of London have bought a silver statuette and presented it to the Baroness Burdett Coutts, in acknowledgment of her efforts to improve their condition.

The late wife of Norman Lockyer, receives this tribute from Nature: "Her husband's scientific work for the last eleven years...owes whatever merit it may possess to her constant interest, encouragement and assistance."

Mrs. E. M. Pike, who started the first daily paper in England, is still living, and the publisher and proprietor of an evening paper, called the Derby Daily Telegraph.

Mrs. M. A. Seymour, formerly a teacher in Illinois, is now in the imperial household of Austria, as mistress of English to the young Archduchess.

Miss Helen Magill, daughter of the President of Swarthmore College, who has been a student at Cambridge University, Eng-land, has received a scholarship in a competitive examination in French, Latin and

Miss Wadsworth, grand-neice of the poet, is to be principal of the new college for young women at Oxford.

A noble English woman, Miss S. Rye, has done one of the grandest deeds of the age. Thirty-two times has she traversed the Atlantic, with a targe of street waits, who were collected from the slums of London. For ten years she has labored in this way, and she has the satisfaction of finding her wards are leading orderly lives in good homes in Canada.

Rosa Bonheur, who has not exhibited pictures in public for many years, has recently sent some to foreign art exhibitions, which

display all her old vigor. Mrs. Mary Treat, of Vineland, N. J., has published several papers upon her discoveries among Ants, which have been collected in a pamphlet, and are full of interest to all who like to study insect life. Mrs. Treat is a naturalist in many fields, and has been singularly fortunate in making many discoveries, both in the north and in her winter home in Florida. A late number of Lippencott's magazine has an interesting paper by her upon Birds.

Miss Mary F. Eastman and Mrs. Julia Ward Howe, are preaching acceptably in various liberal pulpits in Massachusetts and Rhode Island, from time to time.

Miss McDonald, a business woman in New York city, had the temerity to argue her own case successfully, a short time since,—
It was in regard to the infringement of a patent which she owned.

Miss Abby W. May has been nominated and confirmed by Gov. Talbott, of Massa-chusetts, and his council, to fill the vacancy caused by a resignation of a member of the State Board of Education.

For the first time in the history of Agricultural Fairs, women have lifted up their voices and spoken before the assemblages. Mrs. F. B. Hiller, at Wilmington, Mass., gave an admirable practical address, giving statistics, and urging the value of education to the wives and children of farmers. Miss Eastman, also, whose popularity as a speaker is well known at the east, was one day invited to give two discourses before two different fairs.

Magazines for November Received.

The Atlantic Monthly. (Houghton, Osgood & Co., Boston and New York.) Contents: Our Military Past and Future; Sister Mary's Story; The Ceramic Art in America; Irene the Missionary; Englishwomen in Recent Literature; Mysterous Disappearances; The Prospect of a Moral Interregnum; The Waldneses of To-day; Late Books or Travel; Assorted Americanisms; The Contribut tors Club: Recent Literature.

The Eclectic Magazine. (E. R. Pelton, New York (ity.) Contents: History and Politics; A Dialogue on Human Happiness; My Journal in the Holy Land; Two Men of Letters; Dulce Est Desipere; White Wings; A Yachting Romance: Contemporary Literature: The Problem of Sanity; Ancient Egypt; Venetian Sonnets; Madémoiselle de Mersac; Weather Forecasting; An Editor's Troubles; A Hungarian Episode; Contrast; M. Guizot; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. The embellishment is a fine Portrait on Steel of M. Guizot, the eminent French Statesman.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece; Tad's Telephone; The Cat Ran Away with the Pudding Bag String; Pretty Polly Pansy; The Training School Ship Minnesota; A School Pain; The Baby's Picture; The Dogberry Bunch; Farming on a Small Scale; The Tragical History of Chang Fung Loo; Our American Artists; The First St. Martin's Summer ; The Wonderful Trio ; The Eclipse ; The Ground Squirrel; Royal Lowrie's Last Year at St. Olaves; Little Bo-Peep; The Fun and Frolic Art School; Don Quixote, Jr.; The Wolf and the Goat; The Story of English Literature; A Little Boy's Trou-ble; The Storks; A Little Girl's Questions; Brownie; Tangles; Post-office Department Music. The articles are freely illustrated.

The Phrenological Journal. (S. R. Wells & Co., New York City). Contents: John Hall, D. D., with portrait; A New Lyceum; Brain and Mind; Monarchs as Subjects; Youthful Training in China; Further Stud ies in Entomology; Short Words; The Late Joseph P. Thompson, D. D., with portrait; An Italian Girl's Prank; Frances Ridley Havergal, with portrait; Above and Below: The Weeping Sophora; Sayings; Health in Honduras; Causes of Stammering; Journal of a Resident of the Yellow Fever Country: Editorial Items: Notes in Science and Agriculture: Answers to Correspondents; What They Say-Wisdom-Mirth-Personal.

Scribner's Monthly. (Scribner & Co., New York). Contents: Portrait of Bayard Taylor; The Cornell University Memorial of Bayard Taylor; The French Quarter of New York; Success with Small Fruits; The Michigan Grayling; In Confidence; Mr. Morris Moore and his Old Masters; Galatea; Rare Lawn-Trees; The Mississippi Jetties; Ex-tracts from the Journal of Henry J. Ray-mond; The Agricultural Distress in Great Britain; Confidence; Bayard Taylor: His Poetry and Literary Career; How Animals get Home; Fara Translation of Theocritas; The Grandissimes: A Story of Creole Life; A Sigh; Poor Whip-poor-Will; The Stars; Ilka on the Hill-top; Sonnets in Memoriam of the late Prince Imperial: Pictures una of the late Prince Imperial; Picturesque Features of Kansas Farming; Ode to Drowsiness; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric a Brac. This is well called the "Agricultural Number," as it contains several papers, highly illustrated, of the highest interest to farmers and all interested in rural life. Also a portrait and copy of bass-relief of Bayard Taylor and a new serial story by Geo. W. Cable. The new volume begins with this number and the increased size indicates the favor it meets

The Popular Science Monthly. (D. Appleton & Co., New York City.) Contents: The Recent Progress of Solar Physics, by Prof. S. P. Langley; The Diseases of Wild Animals, by Prof. Jean Vilain; On Radiant Matter, by Wm. Crookes, F. R. S.; John Stuart Mill, by Alex. Bain, LL.D.; Ocean Meteorology, by Lieut. T. A. Lyons, U. S. N.; The Study of Physiology, by P. H. Pyesmith, B. A., M. D.; Mythologic Philosophy, by Maj. J. W. Powell; The Evolution of a New Sense, by W. A. Eddy; Why do Springs and Wells Overflow? by Nelson W. Green; Mars and his Moon, by Prof. John Le Conte; Intellectual Straining in Authorship; Respecting Rubbish; A Reply to "Fallacies of Evolution," by Geo. J. Romanes; The Inauguration of Arago's Statue; Sketch of Dr. Asa Fitch, by E. P. Thurston; Editor's Table; Literary Notices; Popular Miscel-Recent Progress of Solar Physics, by Prof. Table: Literary Notices; Popular Miscellany; Notes.

St. Nicholas. Scribner & Co., 743 and 745 Broadway, New York.) Contents: Frontis-piece for the Volume, "Grandmother;" Frontispiece for November, "Little Louis, The Dauphin;" How some Dolls Broke the Law; Adrift on the Ocean; That Dropped Stitch; Two "Allies;" Arbor Vitæ or Not; The Pensive Cricket; Playthings; Mrs. Mc-Glinty's Pigs; "I Know a Little Maiden." Irene and the Yesterdays; Gathering Muscadines in Mississippi; A Legend of Harvest, Poem; The Family with whom Everything went Wrong; Hunting Jack-Rabbits; Getting Ready for Thanksgiving; The Boys at Chiron's School; A. Boys Remonstrance; Among the Lakes; The Last Dauphin; The Country School-house; The Gudra's Daugh-Country School-house; The Gudra's Daughter; The Little Bunaway; The Boy-herces of Creey and Politiers; Cloudland; A Few Pretty Things in Fancy Work; St. Martin's Eve; For Very Little Folk; Jack in the Pulpit; The Letter-Box; The Riddle-Box. The new volume begins with this number permanently enlarged, printed on heavier paper with wider margius and many attractions, both in the stories and illustrations.

Shaker Manifesto, published by the United Societies, Shakers, N. Y. It is devoted to the work and faith of the societies and contains articles by able writers.

Babu Land. (D. Lothrop & Co., Boston, Mass.) A Magazine for youngest readers, contains short stories in large print and a slate picture for the children to draw.

The North American Review. (D. Appleton & Co., New York.) Contents: The other Side of the Woman Question, by Julia Ward Howe, Thos. Wentworth Higgmann, Lucy Stone, Elizabeth Cady Stanton and Wendell Phillips: Malthusianism; Darwinism, and Pessimism, by Professor Francis Bowen; A page of Political Correspondence: Stanton to Buchanan; The Diary of a Public Man; Tariff Reactions; Some Recent Works of

The Nursery is an excellent Monthly Magazine, for youngest readers. \$150 per year in advance; single copy, 15 cents. John L. Shorey Publisher, 36 Broomfield St., Boston, Mass. The publication of The Nursery was begun in 1867. The work met a want which was then wholly unsupplied, and it was at once received with a high degree of public favor. Since then it has gone on increasing, from year to year, in circulation and reputation. Its articles, whether in proseor verse, are adapted with the greatest care to the capacities of children, and are, with very rare exceptions, wholly original. Its illustrations, which are given with great profuseness, are engraved in the highest style of art, and, in most cases, from designs made expressly for The Nursery, by the best American artists. Such as are not original, are reproductions of the choicest pictures to be found in the foreign juvenile publications. A song set to music, by a skilful composer, and specially adapted to children's voices, is given in every number of the Magazine.

Altogether, its pages furnish just such a variety as is best fitted to the wants of children from infancy up to the age of twelve years. In schools it is found to answer admirable as a first reader; and in remote districts, where there are no schools. it takes the place of a teacher: for thousands of children have been taught to read by The Nursery alone. A sample number and premium list will be sent for 10 cents. We call the especial attention of our readers to the premium-list, as set forth in the October number.

Reque Spirite Journal D'Etudes Psychologiques. (M. Leymarie, Paris, France.) This number contains articles by able writers and thinkers.

A NEW FEATURE.-Woman's Words, of Philadelphia, is to send four cut paper patterns during the year to subscribers. The current No. brings one of a Fall Wrap. Mrs. Lewis makes a very interesting paper; \$1.00 per year.

Magazines for October, Just Received.

The Journal of Speculative Philosophy. (G. I. Jones & Co., St. Louis, Mo.) Contents: Time and Space Considered as Negations; Cottage Hymns; Hegel on Romantic Art; The Matter and the Method of Thought; Notes and Discussions; Book Notices.

St. Louis Illustrated Magazine, (Magazine Co., St. Louis, Mo.) Contents: Keokuk and its Environs; October; Probation; Little Ruth; Charley: The Fat Girl of Parana; Timely Topics: Aunt Dilsey; Friendship; The Revival of Business: Merit and Fortune: Fashions for October; Current Literature; Editorial Miscellany.

The Phychological Review. (Edward W. Allen, 11 Ave. Maria Lane, London, England.) Contents: The Devil of Mascon: An Ignored Scripture Promise; Physical Immortality: Popular Errors and Objections to Spiritualism Explained and Answered; Memory: M Rise and Progress; Notes and Gleanings; Poetry.

The Southern Medical Record. (R. C. Word, M. D. Atlanta, Ga.) This number contains articles of interest under the following heads: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorial and Miscellaneous.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles: Correspondence: Editorial Notes: Notes and Queries; Examination Department: College Department: Publishers Depart-

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CHICAGO, ILL., NOVEMBER 8, 1879.

Some of Professor Wundt's Objections.

In the letter of Wilhelm Wundt to Professor Ulrici, we find the following in his summary of objections to Spiritualism: (i.) The unworthy conceptions of the condition of the epiritafter death, which these phenomena awaken, find their analogy only in the so-called animism of the most degraded races.

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, at the very least,
most ordinary intellectual and spiritual endowments
the be-rens of supernatural powers, thereby sealing
them as the chosen instruments of Providence.

is.) In all these features and above all in the materialization of the ghosts, there is betrayed a grossly materialistic fendency, 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 contrivance of Providence for counteracting the materialism of the

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

der. (7.) From the unimism of the popular mythologica, it asses into philosophy, in order to be by the latter chinally overcome. As civilized barbarism can exchange relations into all forms of primitive conditions, o little rot spared from this also. That, in your person, o itch not spared from this also. Thus, in your period bildsophy too has shared in this relapse, I count most

(L) 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. G. 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 Philosopher Wundt should be overlooked, and be unable to make himself an instrument for independent writing on a locked slate, is 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 Leipsic. 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 Hotspur's account of a certain lord; and, "as the soldiers bore dead bodies by, he called them untaught knaves. unmannerly, to bring a slovenly, unhandsome 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 have not mastered or appreciated the transcendent mystery, have discovered it. Of these our Professor seems to be

(4.) Ulrici reverently regards these wonderful proofs, objective and subjective, of spirit existence, activity, and intercommunication. as providentially permitted to counteract the Sadduceeism 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 mement, when faith in divine things seemed to be dying out of the hearts of men, - up starts this incomprehensible, this perplex, ing and exasperating Spiritualism-this infernal Marplot- and throws the ranks of materialism into confusion. It has already carried the full assurance of immorality 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 hun. dred years.

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

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 barbar-

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 apostiles, 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 inflowing 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 deplored as "a sign of the materialism and barbarism of our time." And he counts "most melancholy" the relapse of Ulrici 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 indeed a mystery. What does Slade know | animismi); and that it finds in its spiritual about "Causation" or the "Conservation of 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 Ulrici'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, mstead of being general, was by no means in accordance with the common opinion of his

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 condemued out of his own mouth. Hereafter no man or woman who is not willing to encourage the existence and growth of vulgarity, 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 dis-

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

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 Religious 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 Judge-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 per. sonalities. 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 manifest ations 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. Elizur 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 bottomiess abyss," says Mr. Abbot.—and he means it, too.

BENNETT'S LETTERS.

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

lowing communication under the title: THE VERDICT OF PROF. B.F. UNDERWOOD. To the Editor of the Reliefo-Philosophical Journal: To the Editor of the Religio-Philosophical Journal:

I have read your furprising revelations in regard to D. M. Bennett. You ask for my verdict. I prefer not to be in haste in giving my verdict in such a serious matter. I would be glad to see D. M. Bennett proven 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, if he is a would be seducer and deliberate, malicious caluminator of a virtuous woman, whom he had vainly tried to corrupt and rain, then indeed his character is most dea picable, and he is unfit 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 diagrace, is to impeach the genuinefrom everlasting disgrace, is to impeach the genuine-ness of those letters. As the case now stands—supposing those letters beyond question—thousands who have de-lended Bennett will feel that he has outrageously im-

cose letter devote 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. The circulation of "Cupid's Yokea" by him I have characterized as most unwise and Icolish. But he declared he had no sympathy with its teachings and sold it in the interests of freedom. I zave him credit for this. I thought as I still think, his trial was unfair and his sentence unjust. I protested against his imprisumment through the I dec and Investigator. I wrote Col. Ingersoll and others requesting them to use 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 insify his imprisonment for the offense for which he was sentenced, yet if what you have published he 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. 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'l fairness 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 fundred miles out of his way and asking to defer the matter for two weeks. Knowing the auxiety of the Liberal public to hear from him, we telegraphed an urgent request for his immediate presence fore and judgment in the case; and we now have the pleasure

of giving MB. 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 I am compelled to say that I am satisfied beyond a doubt that these letters are in the handwriting 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

Justifiable.

of the follies and failings of its defenders.

Respectfully, B. F. UNDERWOOD.

Respectfully,

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 meraly 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 question. ed 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 light 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 neversaid 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 In last week's paper we published the folprotest against it.

Dead-Head Advertisers.

There is a work which publishers of spiritual newspapers are constantly being calledupon to do, which is often pushed to such an extent as to become an imposition. We refer to the weaving thto 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 common-place, 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 Jour-NAL 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 diamends, 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 hesitate 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 judge 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 Stade: "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 as the slate writing. A small piece of slate pencil was placed upon an ordinary slate and another slate put over if. Almost im-mediately 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 accent-ed, from the Acts of the Apostles, signed K., and a short Latin maxim signed L. 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." 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 Duily 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 .-Baps 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 Positive Cause of all,—how can a person be a Spiritualist without believing felthat is how can a person be an Atheist, who helieves 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 scattened 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 Spirit ualists 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

Bennett Bricks.

INGERSOLL ON BENNETT.-When Col. Ingersoll was in Pittsburgh a few days ago. he was interviewed by a reporter who among other questions, asked him what he thought of the Bennett love letters. The Col. replied that if it "turns out that Bennett wrote the bad letters, we will put him in a bag with Bishop McCloskey and throw them in the Bosphorus."

To EDITORS:-Your particular attention is invited to the contents of this number of The Index, and the evidence it affords that at least two liberal journals, The Index and the Religio-Philosophical Journal, advocate only such liberalism as is grounded on respect for public and private morality and destruction of licentiousness in all its forms. Five thousand extra copies of this issue have been printed, and one will be mailed to every important journal, secular or religious, in the country.—Index, Boston, Oct. 3rd.

MR. JAMES PARTON writes thus of D. M. Bennett: "He is in prison for us. He is in prison because he is braver and better than Speak for yourself alone, Mr. Parton. We shall pay you the compliment of dis-believing you even then. The words we quote were written October 1; we cannot believe you will repeat them.—Index.

WM. E. COLEMAN, who is nearly as well known to Liberalists as Spiritualists, writes: * * * "I think the expose (of D. M. Bennett) complete and crushing. I am not surprised at the character of the man disclosed; his conduct and writings for twelve months past having exhibited to me his true nature in great part."

The following letters were not written for publication, but we feel that our readers should see them and be able to judge thereby of hundreds of others of like tenor which we are receiving.

MRS. H. M. Poole who has charge of the Journal's "Woman and the Household" department, and who is also known as an active member of Sorosis, writing for herself and husband, says:

When we first saw the exposure of Bennett, the immediate feeling was, "Why must the JOURNAL have been a stick to stir up some more filth,"—but, upon reading it, we were convinced that to have neglected doing it would have been a crime. The exposure is complete and irrefutable. We have never been among those who liked his course, but we judged him weak, not wicked. It must convulse the liberal world, and divide them, too. Those who are them-selves inherently nasty, will cling to him closer, and those very likely, whose sympathies have clouded their judgment.

A leading Spiritualist and author writing from New York, says:

You will deserve the lasting gratitude of every lover of free speech and a free press. Your last on Bennett is equal to your charge in force, and overthrow of the scamps in Terra Haute.

Another Spiritualist, a man of prominence in the literary world, writing from the East, says:

I got the RELIGIO PHILOSOPHICAL JOUR-NAL containing the exposure of D. M. Bennett, on Friday, but was too ill to acknowledge it, though I read it with very deep interest. I see no escape for him from your exposure; it is conclusive and final. He must resort to some other tack. He can't get rid of it. What is he to do? Evidently he is an exposed hypocrite, which, for an editor, is a bad thing.

. A well-known ultra-radical Materialist, writing of Bennett's letters, says:

I could identify and swear to every one of them from what you correctly call their vulgar style, without the evidence afforded to the eye by the photo-electrotype plates.

* * I am not prejudiced against Ben-* * I am not prejudiced against Bennett; I simply pity and despise him as a hypocrite. He has given inidelity a hard blow. He has damaged it in every number of his paper. He never has done a thing for humanity—not one blow has he struck for better and purer lives.

DR. J. M. PEEBLES, under date of Oct. 23rd, writes us from San Francisco, as fol-

In the telegraphic columns of the San Francisco daily morning Call is a notice (favorable) that you publish this week a scathing rebuke of the Bennett matter, giving the reasons, etc. Please to send me extra copies and I pledge myself to make the best use of them.

DEAR SIR:-I have been too busy working by your side to get any leisure to write to you; but you will see by this week's Index how cordially and unreservedly I welcome your aid in a fight for decent Liberalism now two years old, nearly. You have done a masterly piece of service to the principles. I love above all, by exposing a scoundrel who has wrought immeasurable harm to the cause of those principles. Neither you nor I have any personal ends to gain by all this; we have both made bitter enemies by what should have made us hosts of friends. Count on me to stand by you to the end in this matter. Yours with respect,
F. E. ABBOT.

Boston, Oct. 29th, 1879.

DR. SAMUEL WATSON writes: "I hold it to be the duty of every Spiritualist who detects fraud to expose it at the time, and if a report is written to state the whole truth as it occurred." We wish that all Spiritualists could see their duty thus. Bro. Watson further says: 'You have some of the best writers in our ranks, who are contributing valuable articles for your paper. I read every number of your paper with much interest. * * There is great diversity of opinion in regard to most mediums of that phase (materialization). If it ever comes in my way I will see them (Stewart and Morgan) again and have some persons with me to test them fully."

We have received, in pamphlet form, the address of A. P. Edgerton, of Fort Wayne, Indiana, before the North-western Ohio and North-eastern Indiana District Fair Association, at its Annual Fair, held at Hicksville, Defiance county, Ohio, September 24th, 1879. It is certainly an able production, containing facts and figures that can not fail to be of interest to the general ceader in all farming districts.

Laborers in the Spiritualistic Vinyard, and Other Items of Interest.

J. Frank Baxter and Mrs. Nellie J. T. Brigham exchanged rostrums Nov. 2.

J. Wm. Fletcher, now in London, proposes to visit the United States next summer.

J. M. Peebles, now lecturing in San Francisco, is drawing large audiences. Dumont C. Dake, M. D., is now located at

140 West 45th street, New York. Dr. H. P. Fairfield has been fecturing successfully in Vermont. His addresses

never tail to attract attention. Mrs. Nellie J. Kenyon has been holding forth at Bartonsville, Vt. She gives tests after her lectures.

Mrs. M. Miller, of Eureka, Cal., writes that she is having good success lecturing, and giving sittings in Oakland, California. Efforts are being made, we understand,

to induce Prof. Denton to visit Australia and lecture; also, Mrs. Addie L. Ballou, of San Francisco. Dr. J. R. Newton, the veteran healer,

writes, * /* "I like your paper more and more, and hope you will continue to prosper in every-way." Wm. S. Barnard writes from New York,

that the Spiritualists there now have three societies, and all well attended, and the number increasing weekly.

Mrs. H. Morse is laboring at Oxford, Mass. She would like to make engagements for January, somewhere in the East. Address her at No. 4 North Pearl st., Albany, N. Y.

Upon the programme of the lecture-course of the Academy of Science, Leavenworth, Kansas, for the ensuing season, we notice the following item: "Nov. 6, Prof. W. E Coleman. The Records of Creation, Genesaical and Scientific."

A FINE OIL PAINTING of Prof. Wm. Denton, executed by Wm. S. Segar, of 388 Calumet avenue, has graced our office for several weeks. Mr. Segar is a fine artist, and is filling orders for some of our leading citizens. His prices are moderate, and his work always satisfactory. Those desiring pictures will hardly do as well elsewhere in

Dr. J. C. Arnold will visit Wisconsin, Illinois, Iowa, Missouri and Kansas, the coming winter, and would solicit correspondence from liberal progressive minds in different places. He will speak on the more efficient union of our forces in the cause of human progress, and other subjects connected with our phitosophy. Address him at Battle Creek, Michigan.

Col. R. G. Ingersoll says of his parlor copy of Shakespeare:

"This is an inspired Book." Some folks will ejaculate:

"This is awful!" It is a matter of congratulation that Robert believes in inspiration. It won't do to question his right to apply it to suit him-'self, lest he might possibly "go back" even

Mrs. Elizabeth Boynton Harbert says, in the Inter-Ocean: "One of the most interesting papers presented at the recent Woman's Congress, in Madison, Wis., was by Mrs. Charlotte B. Wilbour." It may be interesting to many of our readers to know that Mrs. Wilbour, and Miss Lottie Bebee, formerly one of the finest lecturers upon the progressive spiritual platform, are one and the same person. We regret that want of space

On Concealment of Opinions.

forbids our giving the paper to our readers.

A Manly Letter.

Rev. S. J. Stewart of Fitchburg, Mass. who recently resigned his pastorate of the Calvanistic Congregational Church in that place because of the variance between his sentiments and what is supposed to be orthodox theology, in his letter of resignation, remarks:

It is an unfortunate thing that the very highest premiums are often offered by the conservative church for insincerity. The heat rewards are offered for the develop-ment of the most low and selfish elements in a man's nature. That personal friends should sometimes advise their friends not to be too sincers in presenting the unpopular side of their opinion is not strange. But that the church of Jesus, by organized action should make it real policy for a man of thought to keep back his real convictions, and only utter conventional ideas that will keep him in harmony with conservatism, is a sad comment on average church religion. Position and flattery will come in as a crown of glory for him who will even only conceal his ideas, but for him who sincerely utters all his soul there comes often the penalty of hatred. But what a terrible mistake it is to suppose that there is a conventional cause of truth of half so much importance as that

a man should be true to himself.

There is nothing that the church needs half so much to save society from unbelief. as that her public men should proclaim in the puipit or on the platform that which they really believe in their study. The world will never be saved by falsehoods, however ancient and respectable. Even if some of us may forced to step out of pleasant places of honor over into some workshop or behind some plough, because we had shop or behind some plougn, because we nad not enough policy, even if we should never utter another word in public, it would perhaps be the best life's work we could do for the world. The world needs just now a gospel of maniness and sincerity as much as any other. And I cannot allow myself to be placed in any position where there can be any suspicion that I am concealing opinions. I therefore think it safer to insist on my release from this so-called orthodox church.

These are noble and life-glying words, and we commend them to those persons in the Spiritual ranks, who suppress their beliefs lest a knowledge of them by the world should injure them in their business or in their social relations.

A MYSTERIOUS DISAPPEARANCE.-On Thursday morning, October 17th, Alfred Mabbett, thirteen years old, a compositor in the Transcript office, North Adams, Mass., mysteriously disappeared, and all efforts thus far to learn what became of him have proved futile. Any person who may have knowledge of his whereabouts, and will send information to Samuel Mabbett, at North Adams, will gain the lasting gratitude of the boy's parents. He is described as follows: Tall for his age and rather thin; dark hair, light blue eyes, light complexion; wore dark clothes and black soft felt hat. Has a hesitating way, and when spoken to is apt to drop his head to one side; may be identified by a sear, over an inch long, on the back of his head.

The Coroner's Dream.

On last Friday night Gen. Mann, the coroner, after hearing Mr. Chandler, went to his house and went to bed as usual. he slept he dreamed that he was holding an inquest on the body of Zach Chandler, and that among the jurymen were France B. Wilkie, Joseph Medill, and Hon. Charles B. Farwell. He did not think much of it on yesterday morning, for he often dreams about his business, but when he came down town he went to the Grand Pacific hotel. and the first man he met was Louis Shaffner, who surprised him with the news of the senator's death. Carlously enough, Mr. Medill was one of the jurors who did sit on the jury.—Chicago Times.

Business Notices.

DOOR AVEN'S LABORATORY, that has done such wonders for the sick, now issues a potent restorer for the beauty of mankind—for the comeliness which advancing age is so prope to diminish and destroy. His Vigor mounts inxuriant locks on the bald and gray pates among us and thus laye us under obligations to him, for the good looks as well as health of the community.

BEWARE OF MALARIA.—The prevalence of malarial diseases in country and town indicates a danger to which we are all exposed. These diseases are easy to contract and hard to eradicate. But Warner's Safe Pills neutralizes the poison and cures them. And they are equally effective against all billions troubles.

How Women Would Vore —Were the question admitted to the ballot, and women were allowed admitted to the ballot, and women were allowed to voir, every woman in the land who has used Dr. Piërce's Favorite Prescription would vote it to be an unfalling remedy for the diseases peculiar to her sex. Dr Pierce has received hundreds of grateful testimonials of its curative power.

IOWA CITY, Iowa, March 4th, 1878.

Dr. R. V. Pience, Buffato, N. Y.:

Dear Sir—For many months I was a great sufferer. Paysicians could afford me no relief. In my despair I commenced the use of your Favorite Prescription. It speedily effected my entire and permanent cure.

Prescription.
permanent cure.
Yours thankfully,
Mns PAUL R. BAXTER.

Dr. D. P. Kayner, the oldest Medical Seer now Dr. D. P. Kayper, the oldest Medical Seer now in the field, can be consulted daily for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52. Merchant's Building, N. W. cor. La Saile and Washington Sts., Chicago: Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical freatment directed and applied as the case demand. See advertisament in another column mands. See advertleement in another column.

SLY Doctors.-It is a fact that many of the 'regular" doctors who will not recommend Warners Safe Kidney and Liver Cure for the disea es which it so effectually removes, yet use it "on the sly" in their practice. They must soon adopt it openly as the standard remedy.

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an-

Mas. D. Jounston, Artist, Follensby's Block, Wisconsin Street, Milwaukee, Wis. Water Color Portraits a specialty.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M.D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

THE WONDERFUL HEALER AND ULAIRVOYANT MES. C. M. MORRISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

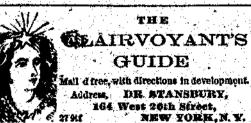
DIAGNOSIS BY LETTER. Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass

New Advertisements.

25-20tf

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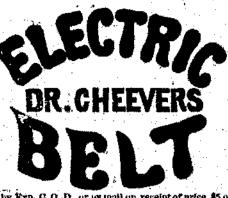


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Kierme when my spirit fice-Let the beauty of your eyes Beam along the waves of death While I draw my parting breath, And am horse to youder shore . While the billows best no more, And the notes of endless spring Through the groves immortal ring.

I am going home to night, Out of blindness into sight, Out of weakness; war and pain Into power, peace and gain, Out of winter gale and gloom Into summer breath and bloom From the wand'rings of the past I am going home at last.

Kies my lips and let me go-Nearer swells the solemn flow Of the wond'rous stream that rolls. By the border-land of souls— I can catch sweet strains of songs Floating down from distant throngs, And can feel the touch of hands Reaching out from angel bands.

Anger's frown and envy's thrust, Friendship chilled by cold distrust, Sleepless night and weary morn, Toil in fruitless land forlorn, Aching head and breaking heart, Love destroyed by slander's dart, Drifting ship and darkened sea, Over there will rightly be.

Sing in numbers low and sweet, Let the sougs of two worlds meet— We shall not be sundered long— Like the fragments of a song, Like the branches of a rill Parted by the rock or hill. We shall blend in tune and time, Loving on in perfect rhyme.

With the noon-tide of your days Yields to twilight's silver haze, Ere the world recedes in space, Heavenward lift your tender face Let your dear eyes homeward shine, Let your spirit call for mine, And my own will answer you From the deep and boundless blue.

Swifter than the sunbeam's flight I will cleave the gloom of night, And will guide you to the land Where our loved ones waiting stand, And the legions of the blest-They shall welcome you to rest-They will know you when your eyes On the isles of glory rise.

When the parted streams of life Join beyond all jarring strife, And the flowers that withered lay Blossom in immortal May-When the voices bushed and dear Thrill once more the raptured ear, We shall feel and know and see God knew better far than we.

Prof. Henry Kiddle-Resolutions the Brooklyn, N. Y. Conterence of Spiritualists.

Whereas, Henry Kiddle, Esq., in the exercise of his private judgment, and in obedience to conscientious convictions, has presented to the public a full and candid statement of the facts on which a full and cande statement of the factor of which his judgment as to the genuineness of certain spiritual plen omena, was based, and in doing this he simply exercised a right recognized in both our State and national constitutions to be the birthright of every American citizen, therefore Resolved, That the bitter and unacrupulous de-

nunciation of Mr. Kiddle by a large majority of the metropolitan press, and the proscriptive course pursued towards him by several members of the New York Board of Education, reflecting in their assaults upon Mr. Kiddle the spirit of religious bigotry and intolerance against the rising spirit-ual faith, are acts of outrageous injustice, which shall not, and we are certain will not, be sanctioned or submitted to by fair minded or liberty loving

citizens.

Resolved. That the members of the Brooklyn Spiritual Conference feel honored with their ac-quaintance and association with Henry Kiddle; that we were gratified with his presence among us Saturday evening, Sept. 6th, furnishing us an opportunity, as that occasion did, of listening to the arned and able address then delivered; that the dignified, uncompromising and manly attitude manifested by Mr. Kiddle towards his defamers and persecutors, in the midst of the perfect storm of abuse, that has been heaped upon him, entitle him to our respect and confidence, and we not only extend to him our sympathies, but in this publie manner, pledge him our support in the glorious atruggle in which he is engaged, of upholding the right of private judgment, of religious and civil liberty, and the sacrodly guaranteed right of every citizen to worship God according to the dictates

of his own conscience. Resolved, That the frequent occasion of proscription for opinion's sake, the expulsion and exclusion from public office of prominent Spiritualists on account of their religious faith, is an alarming and dangerous departure from the hitherto unchal-lenged American doctrine of religious liberty and oleration; that for the better defense of private and political rights—now so recklessly and sys-tematically secalled—Spiritualists and all libertyloving citizens should unite and co-operate for the enforcement of constitutional guarantee as clear and sacred to them as to any of the sectarian re-

ligious, Protestant or Catholic. ligions, Protestant or Catholic.

Resolved, That the virtual expulsion a few years since of Judge John W. Edmonds from the New York Judiciary, solely on the ground that he was an avowed Spiritualist, followed by removal of Henry Kiddle from the superintendency of public instruction for precisely the same offence, shows that no amount of expectly on the part of a public officer, even in the judicial and educational descriptions of the government. lic officer, even in the judicial and educational de-partments of the government, and that no amount of distinction and successful administration in office, will save the incumbents against the dam-aging cry, "He is a Spiritualist." And since the issue is so distinctly made, may we not con-gratulate ourselves, that the latest assault has been made upon a man of the intellectual vigor and heroic courage of Henry Kiddle—a man who gives every evidence of his ability to stand un-diachingly in the breach and to return two blows

for every one received from his assallants.

Resolved, That though in the demand for justice and fair play for Spiritualists, little may be expected from the average partisan politicism or from sectorisatical authorities, the protest to the Board of Education against Mr. Kiddle's removal of nearly the entire body of school teachers, including a list of over two thousand educated and intelligent mer and women shows that there is a power in the ase of right and justice of the people to which

the appeal may safely be made.

Resolved, That a copy of the testimonial of our confidence and respect be sent to Mr. Kiddle, and also a copy to the RELIGIO-PHILOSOPHICAL TOURN. AL. Banner of Light, and Brooklyn Daily Eagle for publication.

S. B. NICHOLS, Chairman. J. L. MARTIN, Secretary.

The above resolutions were unanimously passed by the Brooklya Spiritual Conference at Everett. Brooklyn, N. Y., Oct. 18th, 1879.

W. H. Torry, of Melbourne, Australia, writes: Spiritualism and its concomitants, mental and religious progress, have a firm hold here. We have not much of the senational, but reach the minds of the people through the intellectual and minds of the people through the intellectual and reasoning faculties; our local association works atsacily and searcestly in that direction whilst weiting the arvival of a professional apeaker. Members are taking their turn, and filling the platform at a smaller hall, where from two hundred to three hundring the attendance of members and rising passently exceeding two hundred every fanday morning. It publishes in conjunction with the flyings Lyonum, a paper (monthly) written inclusively by members. I send you a specimen copy herewith.

"His Little Yardstick."

The same of the sa

In this month a distinguished man in Philadel-phia passed away,—Henry C. Carey. His books on Pulitical Economy have a world wide reputaon Pulitical Economy have a world wide reputation, and he was recognized as one of the great authorities on those subjects, both by those who believed his views or "projection to home industry," and by men who accept the "free trade" theory. His funeral was largely attended by a wide circle of personal friends, and by many eminent persons who respected him and his genius and ability. He was over eighty-six years of age, but healthy, temperate and pure in habits, and so pessed quietly on in fullness of days.

I knew him well personally, as a man of charming courtesy and excellent character, kindly, just and true. I never asked his religious belief but I knew he was not "principle"," yet was a spiritual thinker—not a Materialist. After his death a Philadelphia preacher made him the dubject of pulpit criticism, on which the Delly Resing Telegraph of that city made just comment, as below.

graph of that city made just comment, as b G. B. STEBBINS.

It probably made no difference whatever to Henry C. Carey, he having been in his grave, where in love and honor some of his most honor-able fellow-citizens had laid him, that on Sunday a minister of the Gospei should make his religious creed, his beliefs and hopes, or his want of them, either, the subject of a sermon. But it, no doubt, made some difference to the surviving members of his family, and to the dead philosopher's friends, to be informed through an advertisement in Saturday's journals that a reverend gentleman would take for his morrow's text 'Henry C. Carey's Cheerless Creed," or to read on Monday morning the abstract of it furnished by its author to the daily press in advance of its delivery, and find that therein the sacred faiths and beliefs of the father and friend had been cruelly criticised, scorned, and held up to a listening congregation as things to be reprobated.

We do not say that such an act shames that re ligion of Charity which Christ taught, but we do eay that it impinges upon that lower gospel of good taste, and that it offends the ears and eyes good taste, and that it offends the ears and eyes of men of gentle breeding. Among thoughtful, "liberal-minded folk it will scarcely be thought that the dreed of this old man, so lately dead, greatly offended true religion. It was broad enough for all mankind, for it recognized Gentile and Jew and Pagan; the creed of "one of the best of men" cannot very well be a bad creed, for it shapes and fashions his life. But there is no evidence supplied by this sermon tending to prove that Mr. Carey was not a religious man in the orthodox sense of the term, or, for the matter of that, that he was not a Christian. In fact, this sermon tells us, on the authority which its author himself accepted as good, that Mr. Carey "fronted the unknown future with a faith that all would be well with a man who did his duty here." Certainly that proves Mr. Carey's faith in the soul's immortality, and twice the sermon declares that at the last the dying man prayed 'God Almighty, when will sleep come?' which certainly proves his faith in God. Yet this creed which was broad his faith in God. Yet this creed which was broad enough to embrace in its charity all humanity, God, and the soul's immortality, is denounced in the pulpit and press because, among other things, it "fails to recornize a personal Savior." What is there to prove that Mr. Carey's belief did not include that also? Nothing, admits the preacher, but a newspaper paragraph, "that appeared editatelly" But appears the newspaper paragraph. torially." But suppose the newspaper paragraph were true, and that Mr. Carey lived and died without a belief "in a personal Savior," is there to be no salvation for him? We are sorry if there is not, for he was a good, useful, charitable man, and the world is full of men like him in that, and like him also in his unbelief in "a personal Savior."

There are whole sects, among them one called the Jews, whose religion is as indisputable and as much to be reverenced as that of the most rigid Christian of them all. We copiess to the wish that all the world were Christians, that they could all believe precisely as we do, but because they do not, it appears to us that, as the Savior of man-kind would not have cast the first stone at them, it does not become us to cast opprobrium upon them by loud and public vaunting of our better and only genuinely correct creed

The truth is that men's creeds, their hopes, faiths, beliefs, aspirations, and feelings, cannot be accurately measured by a yardstick just thirty-six inches long; tape and other stuffs of that sort may be, but not ever the personal responsibility of man for his beliefs or unbeliefs to his God. Ministers of the Gospel err when they try to do it; they cannot go up and down the world successfully with their petty pocket rules measuring consciouces. It is said by the greatest of all authorities that the truest religion consists in "Faith, Hope, and Charity, and the greatest of these is Charity." If that be true, -and who doubts it?then Bigotry should put aside its contracted vardatick, nor try to measure with it the creed of soul to which God has given the sleep prayed for.

Unities Should Exercise the Broadest Charity.

To the Editor of the Beligio Philosophical Journal: I have been a reader of the Journal but a few months, yet I think I see in it sufficient liberality to warrant a subscriber in giving his humble views on any subject which may be discussed in its

Among the good things in a late Journal, is the reply of J B Crocker to the fallacies of J. Murray Case. I like to see an open, candid and just criticism of all opinious which affect the pubile, yet we should never forsake principles because some men holding to them err in judgment and others become blatant in expression. I feel, however, that some of the criticisms in the Journal ever, that some of the criticisms in the Journal lack that discriminating charity which should ever characterize the writings of men of broad and liberal views. I wash to speak (in all charity, however,) of the article of Hudson Tuttle on "The Cincinnati Convention." If there were prominent men of liberal views, who believe in political nent men of liberal views, who believe in political redress for political wrongs, and they remained away from the Cincinnati Convention, or withdrew from that body because they could not control its elements and dignify its action, I hold that such individuals are poorly qualified to criticise those who were willing to put their shoulder to the wheel and advance an unpopular cause. I have carefully observed the action of the Convention, and can see in it (saids from the conjetons to tion, and can see in it (aside from the opinions to some few individuals whose zeal quite overstepped their judgment) no war on the orthodox church as a church, but a just and decided stand against its political encroachments. Men ought carefully to discriminate between the rights of a church holding to one idea, and the rights of the masses, the interests of which are in no-wise identical and, we might truthfully say, antagonistic. Mr. Tuttle can hardly be liberal as a Spiritualiat without being politically liberal, and in his advocacy of his sentiments, or his criticisms on the opinions of others, he should rise above that indiscriminate which holds a patter responsible to the ing view which holds a party responsible for the opinions of its individual members.

opinions of its individual members.

Mr Tuttle says: "As Spiritualists, we have nothing to do with these men." That may be true of Spiritualists as a body, but individually he might with the same propriety say that we have nothing to do with the Republican or Democratic parties; and yet we work hand in hand with hose parties, and do not claim that our dignity sa Spiritualists is at all interfered with thereby, though we are found laboring not only with the irreligious and vile, but with the blatent demagogue. There is not a Spiritualist with whom I have conversed but thinks the time ripe for political reform.

A. J. Maner. ical reform.

Mrs. H. N. G. Butts writes: I have not forgotten you nor your able Journal, and should have contributed something for it long ago, had not ill health prevented. I am in sympathy with all reformers who are lab rink to better the condition of suffering humanity. Ah! me, how much there is to be done, and how few the laborers in there is to be done, and how few the laborers in the Lord's vineyard. I have just read of the death of R. H. Ober, whom you may know. He was a consistent Spiritualist, a friend of peace, and an old Anti-Stavery veteran. He sympathized with the lowly and down-tredden, and gave liberally of his limited means, to the causes that lacked assistance. He was a native of Massachusetts, I think, but lived in Newbury, Ohio, with his son-in-law a part of the time. The writer has lost a generous friend, and the author of "Vine Cottage Stories" an appreciated helper. How fast the good and the true silp away from us! In a blessed remaion we will hope by and by, for a home bereunion we will hope by and by, for a home be-youd the skies where no graves will come be-

|Haming the Beby.

To the Editor of the Religio-Philosophical Journal: I have taken the liberty to send you an account

of quite an interesting affair which transpired here on Wednesday evening, Sept. 24th, 1279. Should you deem it worthy of a place in your Should you doem it worthy or a pince it your valuable paper, you would gratify many of the friends of the same, who reside here, and it may contain some interest to parties elsewhere. The event was nothing more nor less than, "Naming the Baby." To us who were present, it was novel and interesting, to say nothing of its beauty. I the Baby." To us who were present, it was novel and interesting, to say nothing of its beauty. I know there is nothing very strange, ordinarily, in "naming a baby," but what makes this an extraordinary proceeding, is the fact that the whole was arranged and managed by the spirits. The baby's parents are E. D. Wheatley and wife, both of whom for many years have been believers and active, workers in the Spiritualist's fold. Mrs. Wheatley is a very fine Medium. The other parties present at the ceremony were Dr. Holden and wife (formerly Mrs. Hyde of New York and Boaton), Mrs. M. J. Hendee (one of our foremost mediums). Mrs. J. Youngberg, Mrs. Chambenlin, Mrs. Robinson, Miss Carlisle, Miss Jennie French, Mr. Clarke, of Oakland-ghost notoriety, Mr. Beneman, Mr. C. H. Bailey, a medium, and myself, also somewhat of a medium and a spiritual electropath. The parlor in which it transpired was beautifully decorated with flowers.

When the proper time had come, and all being in readiness, Mrs. Youngberg was requested to sing a song, which she did in splendid style, after which I was requested to take a position in the center of the recess of the bay window, and be god-father to the haby. I stood under an arch of lace and flowers; the whole party then drew near, forming, as near as possible, a circle, the parents of the child foremost. The mother then placed the baby in my hands, and the naming was accomplished by Shanne, Mrs. Holdef'e control, in the following manner: She placed her hand in a boul of water, then put it upon the baby's fore-

the following manner: She placed her hand in a bowl of water, then put it upon the baby's fore-head and declared that her name was Effic Louise Wheatley, and proceeded to deliver a brief but very beautiful address, in which she stated the child's life would be a life of sunshine; that her path would be atrewn with roses without the thorns, be a blessing to her parents and others with whom her lot was cast; that she was under the special care and guardianship of the spirita; that she was a spirit medium and had spiritual vi ions. This act constituted Mrs. Holden god.

mother. Sunshine, Mrs. Wheatley's control, received the baby from me, covering her face with kisses and showing her unbounded affection for the child in many ways. Gipsey, one of Mrs. Hendee's controls, came and took her in her arms, blessing her, and making some very appropriate remarks. Iono, one of my controls, then had to hold the baby awhile, after which Mr.Bailey was controlled by Sambo,—he, too, took the little one in his arms and amused us all very much by his old fashioned antics and

remarks.
We now formed a circle, joining hands and singing. All the mediums were controlled, and gave tests, or had something to say. Mrs. Hendee's remarks were poetical; she expressed some fine

ideas.
We now repaired to the dining room and did
justice to a bountiful collation prepared by Mr.
and Mrs. Wheatley, which the spirits enjoyed as
well as the rest of us. During and after the collation, Iono and Sambo tried to describe the part the spirits took in the ceremony, alleging that the babysaw a most beautiful tableau and we all believe it, for never did one of her agaseem to understand or realize what was being done without being specially gifted. Some present caught a glimpse of the tableau, but cannot describe it; and as I write Iono is trying to enable me to do so, but language is too poor. There are no words in my vocabulary adequate to convey the impression I have of it,—it consisted of the most beautiful forms, with faces of indescribable brightness, and a bed of beautiful flowers, etc., etc.

I will here state that the little girl was exactly two months old, the spirits being unwilling to name her any younger than that. Another fact I will also state: the mother did not know what her child was going to be named until the same was pronounced by the apirit Shannie.

All present said that it was the most appropriate

ceremony for "naming the baby," they had ever seen, and they were delighted with the whole of it. Yours very respectfully,

No. 1, 4th Street, San Francisco, Cal.

Letier from Melbourne.

To the Editor of the Religio-Philosophical Journal.

Your paper of July 5th contains a letter from Mrs. Emma Hardinge Britten wherein reference is made to the Victoria Association of Spiritual ists calculated to convey to our brother Spirit nelists in America a false impression with regard to that Association, by leading them to infer that it was unstable and inharmonious. The annual report (just published) which I forward with this letter, will show you that it is a "Live Institu-tion," and is steadily growing in numbers and influence, and among the names of its officers will be found some of the most prominent and rep-utable Spiritualists in this city, including those ploneers of Spiritualism here, Messrs. Terry, Stow, Brotherton, Moore, Stanford and others. As sec-retary of the Association for the past twelve months, I beg to attact that there has been no disuplon or discord within its ranks during that period, and the only persons outside of it with whom it has disagreed, are Dr. and Mrs. Britten. The Association has not willingly promoted any quarrel with that lady and gentleman, but from their high handed conduct, were compelled to withold their support from them during the last withold their support from them during the last course of lectures Mrs. Britten delivered here. At the time Mrs. Britten arrived from Sydney to commence that course, Mr. Walker was lecturing for the Association and drawing large audiences, yet although guaranteed against any loss by a wealthy gentleman of the Association, would continue its lectures. The Association in the interest of Spiritualism withdraw its lectures and sent him. ituelism, withdrew its lecturer and sent him to a neighboring Colony until Mrs. Britten had finish-ed her course. Herewith I send you, with the re-port referred to, copies of the Harbinger of Light which explain the circumstances of the disagreement referred to, and I may incidentally mention as bearing upon an inuendo in Mrs. Pritten's let-ter, that the above paper is not controlled or sub-sidized by our Association, and at the time re-ferred to the only business done with it was the insertion of a small advertisement and subscription for one copy. Melbourne, Sopt. Stb., 1879. AVAN ALKEMADE.

Letter from a Medium of Twenty Years Standing.

To the Editor of the Religio-Philosophical Journal: I am so glad that you are not weary in well-doing. The more I see how deep recised Spirit-ualistic superstition is, the more do I realize that it will have to pass through its phase, like other religions (?) and like the measles or fever, it must have its run till a crisis comes. I am amused at the mild way in which Pence & Co. take your ex-pose. If it were untrue, they could arrest you for libel of an infamous character and make both you and your property suffer. That they only reply in Mind and Matter, is to me a very strong evidence against them. I am told that Eddy (Wm., I believe) filled the old adage of having "rope enough to hang himself" at Lake Pleasant. His hall was filled to see the spirit materialize and hair was anot to see the spirit materialize and leating, and the disguise was so "thin" that even the most devout believers are silent, and Elder Evans, who, I think, was on the committee or platform, asserted that it was Wm. Eddy, or that he had no evidence to the contrary.

I think was Recent has weared two positive of

I think Mrs. Boggs has proved true nobility of character in rising to explain.

I am using your papers as tracts and hope they will yet bear fruit to you and the readers. Success to you and your wife.

BOSTON, MARE

V. Drury writes: Your course against free. love and humbug of every kind, has my emphatic approval and is highly satisfactory to all pure minded, progressive people, who, I am sure, will help hold up your hands.

Maggie Carver writes: I fully and emphatically endorse the Stewart and Morgan exposé having been there and seen for myself.

"The Liberal Proseners of America out of the Paipit."

Such is the algulficant title of a series of articles in Unity—the nest semi-monthly published under charge of the Western Unitarian Conference in this city. Bryant, Longfellow, Whittier, Emerson, Draper, and their like are discussed in these articles. This is well, for it recognizes teachers outside the narrow sectarian pulpits. We do not see Wallace, Zoeliner, Devia, Crowell, or any known Spiritualist in their list, but we can walf, and credit each forward step meanwhile.

Our work for the spiritual philosophy must go on. We are not to be absorbed or stopped by other movements, like this. Where we agree, all well, and that agreement is recognized. Will these liberal Christians do as much for us? Not yet, we fear; "more's the pity," for them.

We are glad to quote what J. L. Dudley, -an independent preacher, once of Milwaukee, now of the Shaker Fraternity Society of Boston,—says in Unity on these outside preachers:

Bigotry is old, but going to seed rapidly. Its inter-breeding has been so persistent, in all the past, that its increasing sterility is among the hopeful algue of the times. Everything has its uses, and men are to be judged by their circumstances. This is the Divine law. None are so able to understand this, and, therefore, to for them that persecute and despitefully use them," as those whose religion is philosophic enough to enable them to see that "all things work together for good," in the Divine logic of Love. We are speaking, in these papers, of "American Preachers Outside the Pulpit." Would that they were inside. What the American Pulpit seks for, and what it is rich in the lack of, is broad, general

culture. Its poverty in those things of the Divine Kingdom, wherein the outside preachers are making the world rich, comes from the stint of teching the world rich, comes from the stint of technical training. Let the gospel of these preachers the evangel of men like Bryant, Whittler, Emerson, Mueller, Draper, Fiske, Tyndall, Pierce, and their confreres—be allowed to supplement the faith and reverence of the traditional pulpit, and the broken kingdom of God is made whole. * * * The power of thought, the rising tides of intelli-gence, have shattered the old rafts of the still waters, and the posterity of the spiritual "Noahs" are all affoat. Who shall throw a line? and where are the re-constructers!

It is a pleasant reflection that the discussion of religious and theological questions is siready be-yond the monoply of the traditional pulpit. Once plainly within the jurisdiction of literature, sci-ence and philosophy, their harmony, with all other truth, from dust to star, from the feeblest "shock" of paychic life to the "infinite" power eternal and inecrutable, may be conceded. To the missionary labors of these outside preachers the world's coming peace will owe grateful ascriptions. When ecclesiastical tribunals awake to the fact that the living priesthood of the hour, the ordained "mes-sengers" who are "called" to lead, mould and determine the religious convictions of mankind henceforth, are not "insiders," but saintly, brave and inspirational "outsiders," pulpits and churches and the "jall keepera" of faith may well take unto themselves the old cry of despair, "What shall we do to be saved?

A Vermonter's Opinion of D. M. Bennett.

To the Editor of the Religio Philosophical Journal: I am glad that you have let a little broad day-I am glad that you have let a little broad daylight into the past dark ways and vile character of
D. M. Bennett. I never had any faith in Bennett,
and felt that it was only a matter of time when
his "sins would find him out." I hope every like
man or woman, be they called Christians or Pagans,
Spiritualists or Materialists, who are living a lie,
will sooner or later be shown up in their true col-

ors; and if they are exposed by as unprincipled a man as I think Anthony Comstock is, the greater should be their remorse and mortification. It is an old saying that "it takes a rogue to catch a rogue," and it may be better to endure and suffer such an evil as "Comstock," if a little good can be ccomplished

Spiritualists and Liberalists of every name, have ever been the targets at which the church has hurled its abuse and bitter persecutions; and it is not to be wondered at that there should be a symnot to be wondered at that there should be a sym-pathetic union of resentment among all classes. of liberal people. The fight between the Church and anti-church has been so strictly confined to differences of belief in doctrines, that the real moral qualities of the combatants on both sides, have been too much lost sight of. The result has been large investments in martyr stock, and a tend-ency to whitewash and apologise for immorality and fraud, both in the church and out, under the ples of "religious persecution." Let these Spirit-ualists and Liberalists who are not willing to pluck the woods from their own gardens be more con-sistent and not quite so officious in pointing out defects in their neighbor's field. When I was distributing some circulars and specimen copies of the Jourwal at Lake Pleasant Camp Meeting, a cory few persons said "they did not like, nor wish to read the Journal, because it persecuted the very best mediums in the country;" and one per-son was very emphatic in the condemnation, espe-cially because of the Journal's treatment of D. M. Bennett. I am sorry to say that this person was supposed to be a woman, although she had on pants. She may be excusable on the ground that she may never have received improper letters or propositions of "co-partnership" from her friend

NEWMAN WERKS. Rutland, Vt., Oct. 27, 1879.

S. Arthur, musical medium, writes: It may avail nothing, but I could not rest until I wrote to tell you what I think of the Journan and its sentiments. To say that I endorse it, would be too tame a word,—I am enthusiastic! The Journal is a reservoir of philosophy, a fountain of truth, and to me each number is a soul comforter. You remind me of a stanza in "The Battle Hymn of the Republic:"

"He hath sounded forth the trumpet Which shall never call retreat: He is sliting out the hearts of men, Before his judgment's seat. Oh! be swift my soul to answer him, Be jubliant, my feet, While Truth is marching on."

I fail to see how any one can object to your treatment of pretended mediums. If we are obliged to hire magicians and trickaters to sustain our "faith," I say, let it go down; but I know that our departed friends do visit and commune with us at all times, and I am prepared to prove this fact to all whom I meet. If the churches had taken the course the RELIGIO-PHILOSOPHICAL JOURNAL IS now taking, i. e., sifting their own members, they would now be in a much better condition morally

J. G. Patten writes: I am greatly indebted J. G. Pattern writes: I am greatly indebted to you, and I will tell you how you saved me about one hundred dollars and the loss of about amonth's time. A friend of mine residing here was soon to accompany me to Terre Haute, Indiana, to attend Mrs. Stewart's scances. Your late expose reached us just in time. I, like thousands of others, feel grateful to you for this noble work you are doing in opening the eyes of the credulous and making the blind see. May God and the good angels strengthen you to push on in the woble work you have insugurated, in crushing out frank of every species wherever it is found. Your labor is full of trials, but your reward is certain. Tour of overy species wascaver is second.

is full of trials, but your reward is certain. Four paper is growing in popularity with Spiritualists overy day in this section, and I know your subscription list must receive a large increase in a

very short time Pr. E. D. Bubblitt writes: You are certainly making the teathers by at Terre Haute said class. Where at a great rate. I have no doubt but that Mrs. Stewart has good mediumistic powers, but the moral nature of herealf and many others seems scarcely to be developed beyond balghood, or they would not prostitute such a divine onne to lying, secoption and money making. After all I suspect that she is less guilty than her confreres, as a modiumistic nature being often vary nagative, is often easily psychologized to do the bidding of others. I have great confidence in the fairness. others. I have great confidence in the fairness and clearness of spiritual perception of Dr. Kay-

J. M. D. Miller writer: We have very good spirit phenomena, through Miss Sue Royers, who is an excellent medium for raps, splendld as a transs speaker, and tolerably good for material-

Elemen Tuttle writes: You serve Bounett just right! His course is I can find no word strong enough to tell my disgust.

Notes and Extracts.

Am ideal will not satisfy the cravings of hunger You must have the substantials.

To cast out devils truly means to cast out pas-sions, jealousles, strifes, and whatever is injurious to the peace of a community.

Some people worship a God that is rather deaf, or far from them, therefore, they have to speak very loud to make him hear.

The spirit required sasistance from the material, and the material would be of no use were it not for its spiritual associations.

The child is born as the result of law; he grows to manhood not because it pleases him to do so, but because he can't help it himself.

There is pleasure in contemplating good; there is great pleasure in receiving good; but the greatest pleasure of all is doing good, which comprehends the rest. Price is seldom delicate; it will please itself with very mean advantages; and envy feels not its

own happiness, but when it may be compared with the misery of others.

Do or do not the churches generally worship the same imaginary man made God that Moses did, instead of worshiplug that Infinite spirit that Christ claimed as his Father,

Depend upon it that revelation, if needed to-day, will be given to day. Indeed it is being given, and Spiritualism has come to lead humanity out of darkness into His most glorious light." The God that Moses worshiped was under the necessity of resting one day after laboring six days, but when Christ was rebuked for laboring

on the Sabbath, he said, "my Father worked hitherto and I work." The damps of autumn sink into the leaves, and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life, by the gentle

pressure of recorded sorrow. For me, I have determined to lay up, as the best solace and treasure of a good old age, the honest liberty of free speech from my youth, when I shall think it available in so dear a concernment

as the church's good. - John Milton. Never lose an opportunity of seeing anything beautiful. Beauty is God's hand-writing; it is a wayside sacrement. Welcome it in every face, ev-ery fair sky, every fair flower, and thank him with

your eye. It is a charming daughter, a cup of bless-Happiness, like manna, is to be gathered in grains and ebjeyed every day. It will not keep; it cannot be accumulated; nor have we to go out of ourselves or into remote places to gather it, since it is rained down from heaven at our very

doors, or rather within them. There can be no doubt that unbelief is spreading far and wide. To all, except a small minority, fatth, in the old sense of the word, is growing more and more cold and shadowy, and the ancient "miracles" once so sacred, and so certain, fall to bring the conviction they once brought.

The Buddhist has his God, but he is subject to conditions. He delights in the homage paid him even to the sacrifice of human life. The Turk has his God, and he possesses all the elements necessary to constitute a man and exemplary Turkish character. His place of abode is the harem, where countless numbers of slaves do his bid-

Spiritualism can demonstrate to science that revelation is not contrary to and at war with nature; that inspiration is an actuality; that so-called miracles are not violations of but occurrences in strict accordance and conformity with natural laws; that existence beyond the grave is not an illusion but a fact—real, palpable, and

They who reject the supernatural, claim to be the only phil sophers in these days, when, as Peter Parley says, "every little child knows all about the rainbow." Estiefted with the tangible inclosures of their own perfold, these are not awars that whosoever did know all about the rainbow, would know enough to make a world. Supernatural simply means above the natural. Between the laws that govern the higher and the lower there is laws that govern the higher and the lower, there is doubtless the most perfect harmony; and this we should perceive and understand, if we had the enlarged faculties of augels.

The following law and law cases are taken from the record of the New Haven colony in 1009. The statute says: "Whosoever shall invelgle or The statute says: "Whoseever shall invelgle or draw the affections of any maide or mald-servent, either to himself or others, without first gaining the consent of her parents, shall pay to the plantation for the first offense, 40; the second, £4; for the third, shall be imprisoned or corporeously punished." Under this law, at a court held in May, 1669, Jacobeth Murtine and Sarah Tuttle were presented for satisfactory down in a chestle towards. prosecuted "for setting down in a chestle together, his arm around her waist, and her arm upon his ahoulder or about his neck, and continuing in that sinful posture about half an hour, in which time he kissed her and she kissed him, or they kissed one another, as ye witnesses testified."

The prophet Elijah has risen in the ancient English town of Chichester. He is tall and hand. anglish town of Chichester. He is tall and hand-some, and wears a picturesque garb of sheepekin and high cowhide hoots. He carries a staff and small horn and announces his meetings, which are held in the People's park, and are very largely attended. He says he was once a landscape pain-ter, and eight months ago he had several visions, in which he was told to call himself Elijah at all meetings as he was the real prophet foresteld and meetings, as he was the real prophet forefold and promised in Malachi iv., 5. This verse is the whole foundation of his doctrine, which is to preach Anglo-Israelism to the English people, who, he states, are the lost ten tribes of Israel; and if they do not listen to him and in time return to forusalem, a great famine is prophesied.

It is deemed incredible that people in magnetic sleep can describe objects at a distance, and spenss which they never looked upon while walking; yet which they never looked upon white walking; yet nobody double the common form of somnambulism, called sleep-walking. You may singe the eyelsahes of a sleep-walker with a candle, and he will perceive neither you nor the light. His eyes have no expression; they are like those of a corpas, Yet he will walk out in the dense darkness, avoiding chairs, tables, and all other obstructions; he will tread the ridge-pole of a roof, far more securally than he could in a natural state, at midday; he will harness horses, nack wood, make above, etc. y than he could in a natural state, at midday; he will harness horses, pack wood, make shoes, etc., all in the darkness of midnight. Can you tell me with what eyes he sees to do these things? and what light directs him? If you cannot, be humble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenough the conclude that these phenough to conclude that these phenough the conclude that the conclude the conclude that the conclude the conc nomena are not deviations from the divine order of things, but occasional manifestations of principles always at work in the great scale of being, made visible at times, by causes as yet unreveal-

There is something exceedingly arrogant and There is something exceedingly arrogant and short-aighted in the pretensions of those who ridicule everything not capable of being proved to the senses. They are like a man who holds a peany close to his sys, and then denies that there is a giorious firmament of stam, because he cannot see them. Carlyle gives the following sharp rebuke to this amonging class of thinheres. Thou will have no mystery and mystlelam? Will walk through the world by the sunshine of what thou callest logic? Thou will explain all, account for all, or believe nothing of it? Nay, then will even attempt laughter! Whose recognizes the unfathomable, all-pervising domain of mystery, which is everywhere under our feet and among our hands; omable, all-pervasing domain of invitery, which is everywhere under our feet and among our hands; to whom the universe is an oracle and a temple, as well as hitchen and castle-stall-he shall be called a mystle, and delirious? To him thou, with suiffing charify, wilt protrusively proffer thy hand lamp, and abriek, so one injures, when he kicks his foot through it. Wert thou not born? Wilt thou not die? Explain we all this—or do one or two things: retire into private places with thy foolish eackle; or, what were better, give it up; and man not that the reign of wonder is done, and their world all disembellished and procale, but that thou thyself are hitherto a sand blind pedant."

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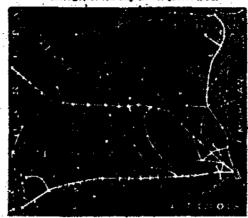
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10:15 p m* Rockford and Fox River.

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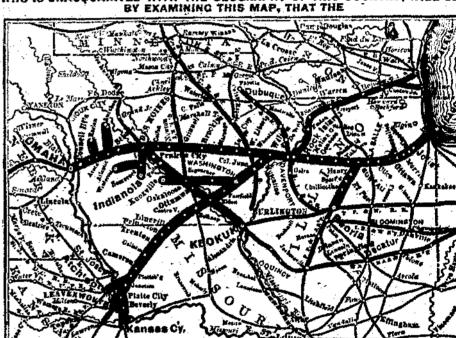
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Constraint from States Past. phenomenal and mental phases, prevailing to an extent which has actorished their more civilized invaders. Phenomena which Europeans and Americans have been at the pains to cultivate by years of effort, or to simulate with the juggiers art, these people have ob-tained for centuries, without other arts than tained 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 voluminone 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 sophistical. Jeanitical and, to use a purely American definition, one of the meanest specimens of a "Christian minister," that it has 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 ref-erence to the published arguments on both sides, that is, provided any one will take the trouble to wade through the green Christian

On my arrival in Dunedin this irrepressible stone thrower, re-commenced his Christian work of abuse in my favor, and dy first one, then a course of lectures, on the "Horrors, Infamiles, Obecenities, 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, contempti-ble, 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 greaning, 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 Spiritual ism, were, as I afterwards found, quite numerous enough to compensate me for all the annovence occasioned by this doughty champ-ion. When I state that Mr. Green fully ac-knowledged the fact of spirit communion, but claimed it to be "all evil," citing in proof of his assertions the teachings of Mrs. Woodhull and her endorsement 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 defense. I must be permitted to say in this con. at our mo 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 kinted, all of value that I can glean concerning the cause of Colonial Spiritualism, its facts, and fanati-cisms, its friends and its foes, will be carefully collated by me for future use. Meantime and in accomplishment of the spirits' charge, to bid farewell to the rostrum whilst my power to fill it is in 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 and denoring for Europe and then begin 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 HARDINGE BRITTEN. 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 reasers 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 canonize him, or to install or extel him as a hare and marker. tol him as a here 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 the favor by the wordy harangues of his hampions, who have shed mock tears over his imprisonment and persecution.

We hope they will be content to let the aid libertime rest for a time and reflect over the disconsistant.

Let us not be drawn aside from nor lose sight of the most work before us. We must not trust said for be disheartened because another assessed reformer has proved to be an amount of self-indulgence and best upon which so many are still working their weary way. This time it chances to be in the making Liberalism that the black

hypocrites and impostors.

Society at large is greatly indebted to Col. Bundy and the RELIGIO-PHILOSOPHI-CAL JOURNAL for the noble work which he is so persistently engaged in, of weeding out frand and exposing hypocrisy and cor-ruption. We cheerfully surrender space, even part of our editoria; page, this week to his able and manly consideration of the subject, and willingly accord to him the honor of silenoing 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 Seer.

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 impositors, who resorted to the artifices of the professional thaumaturgist and rarely rose to to the level of Simon Magus, while their base tricks were as contemptible, as those of honest conjurors 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 a possible as improbable. 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 Maskelyne and Cooke business.

We are not a credulous, and, at the same time, hardly a sceptical people. He, there-fore, 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 unbiassed 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 is 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 trunks of 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 flashing 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 shortly after words to this effect, were given forth: '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, my lips began to move, and shortly after long after, I came to Europe very suddenly, received anything but a warm wel-come from some of the leaders of the movement, and have suffered not a little from the jealousy of others, whose work I have endeavoyed 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 gen-tleman, who believed himself to be made of glass, and was wont, when touched, to shrick, "Take care! you'll break me!" Prima facte, 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 averaging and parameter. ever, asseverates his ability to produce the evidence of eve-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 plices nor insure. 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 measurement provided to the measurement of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States, who professed his infinite gratique of the United States and t sage purporting to come from his deceased

Among his admirers in England, may be reckened not a few of the house coles, some being—pardoxically 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 cars of two ladies, to whom that poor lad was very dear, through the mediumship of Mr. Pictoher, exactly five weeks before the news of his death was wired to Chisheberst. There is, of course,

sheep is found; next time it may be among nothing to show that this black prophecy the Spiritualists or in the Church. None towas anything but guesswork. We know of are exempt from the contaminations of no law of the universe why coming events should east their shadew before Mr. Fietch-er. We simply record a fact, which can be

verified, and will add thereunto 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 Monsignor, their con-fessor, the circumstance of their having consulted the spirit of Napoleon the Third through a professed medium.

Naturally enough, a man, who, in the procaic nineteenth century, assumes the prophetic mantle, is always liable to be hoaxed. Our Merlin of Steinway Hail 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 certitude. A person, attired in widow's weeds, called upon him, and to judge by the profuse application of a mou-choir seemed to be overwhelmed with affic-

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 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 ravealed the truth, but whether this prompt exposure of a but whether this prompt exposure of a hoax was due to the spirits, 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

Certainly, if a doctrine so unpalatable to the majority of Christians, as Spiritualism, is to permeate society, this perfervid apostle appears to be, of all instruments, the most likely to bring about that undesirable resuit. He is an orator, whose flow of lan-guage never fails him. His physique is in harmony with his prophetical 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 scance, and his holiness the Pope would abnegate his infallibility by holding converse with one, whose spiritual ancestress is the grim old lady of Endor. The old King of Holland, too, would, it may be imagined, prefer to fight shy of such spirits as his late wife, who would represel him on account of 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,

Questions for Orthodox Clergymen.

To the Edit .r 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 Jeans Christ.

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:

ist. Do the teachings of Jesus constitute a sufficient rule of religious faith and moral

2nd. Did Jesus teach the fall of Adam or the doctrine of total depravity, and, if so, who of his disciples testifies to that 3rd. 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? 4th. Did he teach that he would send a written or printed book into the world for an infallible guide to his disciples?

5th. What was the mission of Jesus, and

for what purpose did he come into the world, as shown by his own declarations? These questions go to the very root of what is called the orthodox system of re-

ligious faith. 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

garded his own sunerings and death as in any sense expiatory?

That orthodox elergyman 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 forbiden 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. Con. of

faculties of soul and body.—Pres. Com. of Paith, chap. 6 sec. 2.

They being the root of all mankind the guilt of this ain 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 secrifice of himself, which he through the eternal spirit once offered up unto God, which faily satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the Kingdom of Heaven, for all those whoever the Fath-

for the more sure establishment and com-fort of the church against the corruption of the fesh, and the malice of Satan and the world, to commit the same whelly to writing, which maketh the Holy Scriptures to

be most necessary.—Same, chapt. I, sec. I. 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. 2nd.

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.

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: 8

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 fail of our first parents and never spake of imputed guilt.)

But go ye and learn what that meaneth. I will have mercy and not sacrifice.—Matt.

But if ye had known what this 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 5:24.

Whosoever heareth these savings of mine and doeth them I will liken him unto a wise man who built his house upon a rock, etc. -Matt. 8: 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 Luxe attr butes the following language to Jesus after His resurrection: "It behooved Christ to suffer and to rise

from the dead the third day; and that repentence 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 saving the doctrine of an explatory 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. ught by the writer.

If any clergyman assumes to answer the questions above propounded, through the columns of the Journal, I desire the read er 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 pro-fees to be Evangelical Christians, that the primary object or grand mission of Jesus was to offer himself as an explatory sacri-

hy 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 hear witness to truth ""

ANXIOUS INQUIRER.

Spiritual Convention at Bingham-

ton N. X.

The Susquehannah Valley Spiritual Association will hold its third Annual Meeting at Leonard's Hail, Binghamton, N. V., commencing Friday, November 7th and continuing three days. Efforts are being made to secure free entertainment for strangers, and to provide the best strainable talent to make it a profitable season for all Among the speakers anticipated are Rev. John Greenhow, of Hornellaville, N. V.; Hon. O. H. P. Kinney, editor Wanerly advocate; Rev. J. H. Harter, of Anburn, N. V.; Miss Fravilla Washburae, 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.

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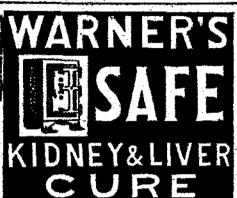
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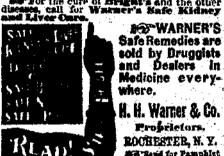
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