

# RELIGIO-PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

Truth Seeks no Quack, Hates no Human Shrine, Seeks neither Place nor Applause: She only seeks a Hearing.

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NO. 8

## ANOTHER IMPOSTOR UNEARTHED.

The would-be Martyr a Foul-Mouthed Libertine.

D. M. BENNETT,  
The Apostle of Nastiness.

Professing Devotion to his Wife, he Teaches Free-Love.

THE TRUE INWARDNESS OF A FILTHY CONGER, NEVER BEFORE PUBLISHED, AND NOW EXPOSED ONLY IN THE INTEREST OF TRUTH AND DECENTY, BY A SPECIAL AGENT OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

D. M. Bennett has placed himself before the public as a teacher and leader. He has attacked the prevailing system of religion on the ground of its being ignorant and degrading. He has sought to make his case by dwelling on the objectionable passages of the Bible, the reported conception of Jesus, etc., and by proclaiming the short-comings of the clergy. He has, in many ways, evinced his determination to oppose the Christian religion—and morality, and to put himself before the world as the exponent and upholder of a better morality and a finer intellectual culture. In doing this he has declared his hostility to fraud and avowed his devotion to truth. His paper, the organ through and by which he proposed to work this grand reformation, he called *The Truth Seeker*. Thus from the outset of his career as a public agitator, he has virtually proclaimed that whatever the Christian part of the world might say of his work, he should first and last always be found a seeker after truth and righteousness, and, therefore, not only presumptively, but beyond peradventure, a sincere and unwaveringly honest, pure and upright man.

In his defense before Judge Benedict a strong effort was made to establish his claim to sympathy on the ground that he was, and always had been, a man of the highest kind of exemplary character. And, indeed, the prosecution knew so little about the man that it admitted that claim. His domestic relations were more than once alluded to as being of the most sincere, confident and happy kind. And in his own defense in his paper, he frequently alluded to his long and happy union with his yet loved and loving wife, and in his farewell address to his readers, on the eve of his removal from Ludlow Street Jail to the Albany Penitentiary, he makes the following touching allusion to Mrs. Bennett:

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

"Now I must take my leave of you. The time has nearly come for the officer to call for me."

Assuming that the writer of that passage was a truthful man, and that this devotion to his "retiring little wife" has really been such as is therein indicated, it is a proper appeal to public sympathy. That it has touched the public heart so largely, as is evidenced by the general readiness to petition for his pardon, is proof that it was, in point of fact, deceived by his pretenses of honor, virtue and probity.

Now, while it is true that Bennett did not receive a fair trial, and is therefore entitled to so much sympathy as a fair-minded people would readily accord to any bad man who had been denied a candid trial, he is justly entitled to no more. So much more than that as he has received is due to the deception that he has practiced upon the public mind. And in order to place this whole matter where it belongs and give the public an opportunity to measure its devotion to Bennett by its knowledge of his real character and his just deserts, it becomes necessary to expose him. And as he has set himself before the public as a destroyer of the prevailing religious faith and morality, in order that he may inculcate and establish what he professes to consider a higher, nobler, better religion and morality, it becomes

### THE IMPERATIVE DUTY

of those who know him to be unworthy of emulation and his character to be degraded, and demoralizing in its influence, to condemn him. It needs no argument to convince any candid mind that when a man places himself before the public as a teacher, he becomes amenable to that public. As a community may object to the methods of the character of the teachers of its children in the public schools, so does society possess the right to criticize the character of its teachers—large whether they be clergymen or editors. And when the character of such a public personage shows itself to be such as to work against the well-being, the virtue, honesty and health of

society, it becomes its duty to protect itself, and if that course demands the forcible restraint of the offender, then that too becomes a duty that society owes to itself. Any other course must end in anarchy.

Dropping for the present any consideration of the question upon which Bennett was tried and condemned, the duty of those who hold evidence that will convince the public that he is utterly unworthy of any position as a teacher of moral culture, is first to supply that evidence and allow society to decide for itself as to its future course. Bennett has offended society in most grossly insulting and persecuting an honorable member of society; let it decide upon its own retaliation.

But this much may be justly claimed—and this point will be presented again,—that whatever may be his proper grounds of complaint against the court before which he was tried, and however much many Spiritualists and Liberals may have believed in him, being deceived, no honest exponents of these parties can longer acknowledge him to be their representative; that while they will always stand ready to contend for freedom of thought and speech, they are not willing, and will not longer allow, themselves to be understood as in any way countenancing a man who, under the pretense of teaching Free Thought and Spiritualism, hides the character of a filthy rascal.

The antagonism of Scientific Materialism and the Spiritualism of the *JOURNAL* to the prevailing theology is one of principle. While Bennett is entitled to all the justice that should direct the action of all our courts in their treatment of real or supposed offenders, yet he does not and cannot represent any principle for which the teachers of the Materialistic and Spiritualistic philosophy are laboring. When popular theology encourages and applauds the dishonest and contemptible methods of Comstock it places itself on a par with those whom it would condemn and punish. And in the name of purity and liberty both must be condemned. Both sides must stand on principle, and the one that has it not must yield.

"A round and round we run  
Ever the Truth comes paramount, and ever is  
Justice done."

### THE FACTS ARE,

that while Bennett was laying claim to his right to be considered a public teacher of better morals than the prevailing Christian religion afforded, he was endeavoring, with a besetting persistence, to obtain control of the person of a young woman who had touched his fancy and who had been induced to accept a salaried situation in his office, evidently under the design on his part to obtain her consent to become his mistress. The advances of the libidinous old Lothario produced only astonishment and disgust on the part of his intended victim. But in spite of her repeated protestations against his course she made the object of attention that assumed the character of a villainous persecution. He boldly proclaimed to her that his home and wife were distasteful to him, that his love there had long since died, and that she alone of women was the object of his undying love. It only added to his unwholesome fame that she who refused to listen to him bore an unblemished reputation. From a mass of letters written by Bennett to this young woman, abundant evidence may be obtained to prove that while he persecuted her under the vilest impulses of his low nature, he still knew her to be pure; and the testimony of friends who knew her before, during, and since her business association with him is all strong in her commendation. But if it were not so, if she had been like herself, it would not in any way change the evidence against him, or lift the black cloud from his character. The only difference would have been that in that case the public would not perhaps have learned so early the true character of an audacious impostor.

The passages quoted below are from Bennett's letters to this young woman. They are in all cases given word for word. The orthography, etymology, syntax and prosody are strictly observed. The original letters are in safe hands and will be preserved, and can be produced if necessary. It was known to a few many months ago, that Bennett was utterly unworthy of the confidence and sympathy of honorable people and this exposure would have come sooner, but the fact is that the lady was living in dread produced by the efforts of Bennett and his friends to obtain possession of these letters and was afraid to allow them to be used. The delay is therefore due to the difficulty of obtaining the evidence. Out of regard for the lady's feelings her name is for the present withheld. Only enough of the evidence is used now to unveil the

### MARTYRED IMPOSTOR.

A letter that reveals the true inwardness of a man whose whole name seems, by this revelation, to be steeped in filth, so much does he repeat it, cling to it, dandle it, and roll it like a sweet morsel under his tongue, reads as follows:

### THE "MARTYR'S" LOVE LETTER.

"Dear —, I ask you to bear from me one more infliction... You evidently are unable to make any allowance for my impetuosity of nature or my honest feelings and impulses... I want to say a few things and if possible make you understand me... You are a young lady of good mental qualities, quick of perception and of fair logical ability, but still you have not read me aright... My great offense is I have taken a fancy to you. Picked you at first and soon got to love you. Is this my great offense indeed that I must be blamed and flogged 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. But I insist it was not wicked, it was not sinful. It is natural for me to love and I do not feel as though it was wrong for me to love... If I can express myself comprehensively, let me say—there has been an uncongeniality in my domestic relations—a body without a soul—a union without love, or if love once existed, now unfortunately dissipated and dead. 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. And if I ever spoke my honest convictions in my life I now believe you could have yielded to my wishes. Done all I wished you to do, yielded to all my most 'villainous' desires, and I believe you would still be as pure, as good and as virtuous as you are to day."

"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 makes that right which in itself is not right. It does not convert lust to love, it does not change purity to impurity. Again a man and woman may, in my belief, 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 people each other have a right to do so by the laws of their being, and all the men and women of the world, there are in existence have a right to do so, it is wrong for them to do so."

"But one may feel this love and the other not... I am convinced you love and feel towards me as I have towards you. You and I are very differently—(?) I am, you may think, too sensual, too gross, too vulgar. I do not think I am. I am simply a human being, with the impulses, affections and passions of a human being, and I am not the most groveling and unclean of men either. I love those I love and detest those I detest. I am positive, and am one side or the other. I cannot be lifeless, I cannot be soulless, I cannot be indifferent in matters of the affections or of the heart. You are much more of an angel than I am. You are too far above the low, sensual, earthly, human plane to match with a fellow like myself. Pardon me if I say, it appears to me almost, that you are on the wrong side of the 'shining river.' If you had crossed over and were numbered with the glorious band who spend their time in tipping tables and playing on cornets, you would be more in your element than among those crude, sensual mortals who make up the mass of mankind. I feel pretty sure there is no use in your and my trying to make each conform to the other. I cannot make you see and feel as I see and feel, nor could you would me over to be as you are, and to have the passionless nature you possess. I could not be so if I would, and would not if I could."

"You very kindly remind me of what I said in my letters that offended you. I thank you. I had almost forgotten those remarks. You make the 'blackness of my heart' very apparent. How could I have been so vile? How could I have so insulted you? I have said and done so much amiss during our brief acquaintance that I am almost sure that I can never be forgiven. Just think how bad I have been—what improprieties I have committed."

[Here follow twenty-two lines, too filthy and obscene to publish in a family paper.]

"If you can forgive me for these great improprieties, I will say this much in truth, while in the 'vulgarity' of my nature, in my talk with you and in what I have written you I have so often forgot that you are a lady, that you have never said a word to me nor never told me a story or an anecdote that made me think one particle the less of you, or that made me think you any the less of a lady. No! I am glad to have you any such charges to bring against you. You have never offended me in the way I have offended you."

"When I come to think over the great wrongs I have been guilty of, I cannot wonder that you found it necessary to write me four pages last Monday, in censuring the language I had the 'baseness' to use towards you and in forgetting that you are a lady. You certainly have had plenty of reason for faulting me on every occasion we have been together and reminding me of my want of discretion. I can realize that my life will be too short to dully stand for all the bad things I have done."

"I cannot think a change that I fall to make myself agreeable to you. Nor can I think strange that you repel me. In every interview we have had I have acted improperly and you have had occasion to reproach me for my conduct or imprudence. Every letter I have written has been unacceptably, vulgar or obscene. I have turned you from my door when I ought to have kept you regardless of what affect your presence produced upon a person whom duty, not love, impels me to somewhat regard. I really do not know what I have done that you should have any esteem or any respect for me... But, —, however

badly my conduct may look to you, I would be glad to assure you that I have entertained mainly and honest feelings towards you. 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 that 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... I felt that my character and position were or should be some guarantee to you for my professional and my conduct. I thought I would in a very few weeks, take the room adjoining where I now live and make an 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 (which I feel sure is destined to reach greater proportions than it now holds) so that you might be part owner with me in it and to take a certain part of it to attend to. On the night we went to the 5th Avenue Theatre I wanted to give you a statement of what I would do, and commenced to do so, but you curdy and I think cruelly cut me short and said you wanted to make no arrangements for the future. I saw my plans and what I had to say about them were distasteful to you and I did not say what I intended to have said. Of course there were some 'conditions.' I would not make such a proposition to any one without exacting some conditions... Further talk about it is unnecessary, but I do honestly think you spurned and rejected a good, friendly, honorable intention, and you coldly trampled on an honest upright loving confiding heart."

Comment is unnecessary. Judged by his professions of devotion to truth, chastity, wife and home, the man becomes a canting hypocrite. While he was trying to induce the girl to accept an interest in his business and a home in his "inner office," he kept right all the time of his male-object, which was his prostitution, and would not allow her to see any of his ostensible generosity without admitting to certain "conditions," and thus his protestations that he meant "nothing immoral," "nothing sinful," only shows the moral blindness and corruption of the man. It is not enough for him that at honest woman spins his jeweled advances with contempt. He is irrepressible. Having treated his wife like a slave for years, he cannot realize that any woman should surrender to him love, honor, chastity, self-respect, everything, and become his slave also. On one occasion the lady exoriated him so terribly that he became enraged and discharged her. In a few days he returns to his design as follows:

### FURTHER SPECIMENS OF OLD LOTHARIO'S LETTERS.

"I presume you are hardly able to appreciate how I felt the night before that day and on that day, and if I tell you I felt chagrined, rejected and dejected you may form a slight conception of the state of my feelings; but a week sometimes makes a great difference in a person's feelings, it does in mine I know. My grief has become partially assuaged and I can think soberly and talk rationally..."

"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. I must try and check myself up to the rules of propriety. Do you think you know just how I feel? I don't believe you would blame me severely for what I wrote. Oh, I did feel badly! And it has been such a long week to me—Oh so long and lonely. I have felt as though I had lost a near friend by death or removal. Had I not have that friend back again? Say yes, —."

Falling to produce the desired effect by a letter, the persistent teacher of better morals tries a personal appeal, to which reference is made, in the following extract from another letter to the same lady:

"I must say my visit to you nine evenings ago turned out very differently from my anticipations... I wanted to chat with you pleasantly and to make a proposition to you, but your severe upbraidings knocked all my intentions out of me... I slept very little that night so much did your altercation affect my feelings. I was so sorry that you regarded me in so unfavorable a light, and that you thought me so insincere and inconsistent as a reformer. But I hope you were happy after the blast you gave me... 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."

And he sends another after that one by way of addendum, saying:

"Let me add to my offer, that I will procure for you such books as you need and will undoubtedly do more for you as needs arise and your state of feeling towards me is developed. If you maintain silence I shall understand that you spurn this offer as you have several others... I think of you a great deal and vainly wish you could feel more friendly towards me. I do not write this with any expectation of changing your mind. I have already tried that until I have seen its futility. There is no use in 'crowding the mourners.' I wish and wish and wish but wishing does no good. Will you write me once more? Good-night."

Your real friend, D. M. BENNETT."

But one after another of the poor old fellow's mistakes go out from the ark of his hope, like Noah's dove, and day after day goes by without sign or sign of the olive branch (of peace), and night after night his bitter tears add to the flood of his despair, and his love-lorn old bulk still tosses on the dismal sea of woe, until at last the October frosts of the maiden's chastity begin to chill the fire that consumes his blood and dry up the water that covers his brains, and a streak of sense shimmers across his bewildered mind as follows, to the same:

"I think I am correct in thinking that keeping up a correspondence with me is not desirable to you and I will not ask it... Pardon me if I express to you the thoughts I entertain. I don't know whether you take much stock in me or in anything connected with me. I don't know whether you have read one of my papers yet, or an article I have written, and I have even wondered whether my letters interested you enough to induce you to read them through. In fact I have come to regard you as the quintessence of indifference."

But the disease is in his blood, and the first warm day reveals him suffering under the fever again. Hatred of theology, opposition to Christian morals, dislike of the clergy, devotion to Truth-seeking, domestic happiness, the inculcation of better morals, the general and speedy improvement in the happiness of every man, woman and child in this world and a little good advice thrown into the grand scheme, all these grand passions of mind, power and passions of body are all concentrated on the one real and damning object of his life, at that time, to prostitute a virtuous woman to his beastly desires. He misdiagnosed her because she will not yield. He knows that times are hard and business dull, and chances few for a poor girl to obtain employment or a living in New York in the long blue months of '76 and '77 without selling her body and soul. And he attempts the "starving out" process. Seeing that even that is not likely to succeed, he appears, in his next letter, to be on the point of hiring another girl to fill the place. That bait is flung out and trod in a postscript as follows:

### EXTRACTS FROM THE "REFORMER'S" POSTSCRIPT.

"Sam has a girl... She and Sam correspond and Sam shows me her letters... I think she is really smart. [It portrays how he instructs Sam to "sound" the girl and see if she will come and work for the eminent reformer of the *Truth Seeker*.] "Sam was delighted with the idea... But, —, if you and I could be permanent good friends and you could have a little higher opinion of me and the work I am trying to perform, and if I could only feel that there is a little place for me near your heart where I could nestle and that I could confide in your friendship and esteem, I should much prefer you to any other woman I know... If you had as much regard for me as I would like you to have, you would not speak to me as you sometimes do. Am I really a person to be despised? Have I not some qualities worthy of respect?"

The reformer, even from his secure and quiet home at Albany, may now hear the distant murmur of the answer that the public will return to his anxious questions.

But, meantime, what of the lady? In going to work for Bennett she relinquishes an opportunity for steady employment at fair wages. He has persecuted her for months. She turns upon him time after time in the indignation of her insulted womanhood. He discharges her. She is thrown out of employment where she had been promised a permanent situation. She knows that her assistance is needed in the office and that she is being starved for the purpose of compelling her to yield to the depravity of this man who is professedly laboring to increase the virtue and happiness of the human race. Here and there she tells her trouble to a friend. She shows Bennett's letters to convince them. In astonishment and disgust they turn back and follow the reformer no more. It comes to his ears that at last this "little woman" has defied in defense of her womanhood to expose his baseness, in part. The conviction at last flashes through his muddled brain that this woman will starve before she will surrender herself to him. The mask of hypocrisy falls from his face. His protestations of love vanish in curses, and the natural brass gleams sharp and hard upon his countenance that has been so long powdered with pretended affection. His next letter is addressed, not to "Dear —," but to "Miss —."

### HE UPBRAIDS HIS INTENDED VICTIM AND TRIES TO GET BACK HIS TELL-TALE LETTERS.

"I have felt that you were treating me unkindly and badly in making my silliness

Continued on Eighth Page.



An Examination of a Materialistic Stand-point of the Question of Individual Immortality.

BY JUDGE R. S. MCCOY, A SPIRITUALIST.

There is a prevailing theory among materialists that the universe is a vast system of spheres and systems of spheres, from greater centers to lesser centers, thus going to planets, and on down to the most insignificant atom, the smallest leaf, the atom of matter, and thus has its corresponding effect upon the law, and hence the quality of force.

The force is governed by inherent law, and hence the quality of force. The physical or grosser quality of force, the most refined quality of force, and the spiritual quality of force is the very God of gods. Don't understand us as saying there is no God, but rather a universal, ever-present God, which includes and overabounds all our notions of a narrow, limited being. Is it not a self-evident proposition that separate individuality is a limitation of power and knowledge? therefore all-wise, all-powerful can never apply to an individual being, but can only be found where there is no individuality, no limitation, but a diffused power and force permeating all things.

As soon as the child is detached from its mother then for the first time it begins to take in the force by taking air into its lungs. This air containing oxygen effects a new centre of pulsation, the heart. Then commences a new pulsation which throws the blood into every part of the body, the extremities and the brain. The principle is diffused throughout the organization. Thus this being carried on within itself a pulsation which throws it in unison with the pulsation at the great centre. The same rule holds good with the animal and vegetable kingdom.

The organization of the vegetable is such that it has within the esp, what in the spring receives the influence of the outer pulsation until the esp commences its pulsation and is carried through the whole body and to the end of each limb; and here there is another pulsation which brings forth the leaf, the bud and the fruit. There is an inward pulsation through the esp and there is another from without which comes from the heat and sunlight. This pulsation is simple in the plant and more complex in the animal, and still more complex in man; and as you go on in the ascending scale the same law must govern, the same pulsation must be carried on, but in the spiritual world and the great spheres, this system of pulsation must become more and more complex.

Our theory of the difference in all life from the lowest vegetable to the highest intellect, is this: All life exhibits itself through matter. The exhibitions through gross matter are direct and simple; the exhibitions through refined matter are complicated and intricate, so that development of life in refinement, is in every complexity of action on matter. The force is the same as it acts on leaf or brain, but in one instance it acts on a simple arrangement of matter, on the other on a complex arrangement of matter. All of this force, according to this theory, proceeds from the One, and wherever there is life it comes through the effect of this pulsation and that living thing, whatever it may be, is part and parcel of that One and its life throbs in unison with each pulsation of the One. Thus we see, according to this theory, that every living thing depends upon the One for support and life; and in like manner and for the same reason the One depends upon every living thing. The most insignificant is a part of the One and of the whole. Here, then, we see the harmony of things. There is a correspondence between man and the universe. Each individual life is a microcosm of the whole.

There is one all connected, and each pulsation of the great One goes throbbing on to the lowest animal and plant. There is a nerve, as it were, running from the lowest up to the great Centre. Each centre of each living thing is connected with the great Centre, and thus connected with and of all other living things. As the central force is necessary to the life of each part, so is each part necessary to the life of the centre. And that organization which from surroundings or hereditary virtues, is the highest and most refined, is capable of receiving the most refined part of this general force.

The plant only receives that part which its organization is fitted to receive. The animal receives the part which its higher organization is fitted to receive; and man, who has a finer organization of nerve and texture of brain receives the still higher qualities, all from the same common centre, but appropriated according to the organization. Man is therefore an exact counterpart, a miniature universe.

If we could thoroughly know ourselves we would know the universe. In speaking of individuality we mean not only human individualities, but all separate individualities; the animal, the plant, the sun, the rocks. Now each individuality is not only a microcosm of this world, but of this solar system, and also of the universe including all systems.

This force, which emanates from the great centre and permeates all matter in the universe, and in its different and varied conditions, is given different names, although it is the same force acting differently and producing different results by acting on matter in different conditions. When it acts directly on masses of matter we call it the force of gravity. When it acts on particles of matter we call it the force of affinity. When it acts on matter in an etherialized condition, such as atmosphere, the result of the action is heat, light and electricity. When it acts on particles of matter uniting them into new and different combinations, it continues to act upon these accumulated combinations until the matter reaches a point which results in vegetation. And at this point we give it the name of life. It is the same matter and the same force, but the continued motion and continued combination have gone on in an ascending scale until there is an organization of vegetable matter which we call vegetable life. (Eternal motion for eternal refinement.) As a part of this organization there is formed a germ or seed which represents the whole organization in miniature, and by and through which the whole organization is reproduced.

For the highest and most refined quality of force, the most refined quality of force, and the spiritual quality of force is the very God of gods. Don't understand us as saying there is no God, but rather a universal, ever-present God, which includes and overabounds all our notions of a narrow, limited being. Is it not a self-evident proposition that separate individuality is a limitation of power and knowledge? therefore all-wise, all-powerful can never apply to an individual being, but can only be found where there is no individuality, no limitation, but a diffused power and force permeating all things.

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Our theory of the difference in all life from the lowest vegetable to the highest intellect, is this: All life exhibits itself through matter. The exhibitions through gross matter are direct and simple; the exhibitions through refined matter are complicated and intricate, so that development of life in refinement, is in every complexity of action on matter. The force is the same as it acts on leaf or brain, but in one instance it acts on a simple arrangement of matter, on the other on a complex arrangement of matter. All of this force, according to this theory, proceeds from the One, and wherever there is life it comes through the effect of this pulsation and that living thing, whatever it may be, is part and parcel of that One and its life throbs in unison with each pulsation of the One. Thus we see, according to this theory, that every living thing depends upon the One for support and life; and in like manner and for the same reason the One depends upon every living thing.

The most insignificant is a part of the One and of the whole. Here, then, we see the harmony of things. There is a correspondence between man and the universe. Each individual life is a microcosm of the whole. There is one all connected, and each pulsation of the great One goes throbbing on to the lowest animal and plant. There is a nerve, as it were, running from the lowest up to the great Centre. Each centre of each living thing is connected with the great Centre, and thus connected with and of all other living things. As the central force is necessary to the life of each part, so is each part necessary to the life of the centre. And that organization which from surroundings or hereditary virtues, is the highest and most refined, is capable of receiving the most refined part of this general force.

The plant only receives that part which its organization is fitted to receive. The animal receives the part which its higher organization is fitted to receive; and man, who has a finer organization of nerve and texture of brain receives the still higher qualities, all from the same common centre, but appropriated according to the organization. Man is therefore an exact counterpart, a miniature universe.

If we could thoroughly know ourselves we would know the universe. In speaking of individuality we mean not only human individualities, but all separate individualities; the animal, the plant, the sun, the rocks. Now each individuality is not only a microcosm of this world, but of this solar system, and also of the universe including all systems.

This force, which emanates from the great centre and permeates all matter in the universe, and in its different and varied conditions, is given different names, although it is the same force acting differently and producing different results by acting on matter in different conditions. When it acts directly on masses of matter we call it the force of gravity. When it acts on particles of matter we call it the force of affinity. When it acts on matter in an etherialized condition, such as atmosphere, the result of the action is heat, light and electricity. When it acts on particles of matter uniting them into new and different combinations, it continues to act upon these accumulated combinations until the matter reaches a point which results in vegetation. And at this point we give it the name of life. It is the same matter and the same force, but the continued motion and continued combination have gone on in an ascending scale until there is an organization of vegetable matter which we call vegetable life. (Eternal motion for eternal refinement.) As a part of this organization there is formed a germ or seed which represents the whole organization in miniature, and by and through which the whole organization is reproduced.

This important action of force, not only has its separate result, but each result has its effect upon all other particles of gross matter, and also upon the condition which surrounds all things. Vegetable life therefore has the effect of imparting the general force, and the inward combination to act in an etherialized condition, and from necessarily results in a higher organization, and that higher organization is animal life. Certain conditions were necessary be-

fore the highest and most refined quality of force, the most refined quality of force, and the spiritual quality of force is the very God of gods. Don't understand us as saying there is no God, but rather a universal, ever-present God, which includes and overabounds all our notions of a narrow, limited being. Is it not a self-evident proposition that separate individuality is a limitation of power and knowledge? therefore all-wise, all-powerful can never apply to an individual being, but can only be found where there is no individuality, no limitation, but a diffused power and force permeating all things.

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The Mission of Spiritualists and their Press in the World's Present Religious Crisis.

BY REV. S. L. TYRELL.

Fanatics have always some great crisis on their hands as a theme for their exciting harangues; but their cry of "wolf" has so often proved a false alarm that the world now pays little heed to warnings of real danger. It has been so often said of late that the world is in the midst of a great religious crisis,—that it is an age of universal skepticism, that the remark excites little attention from the very busy world, yet the momentous fact remains; and thoughtful statesmen and moralists are anxiously seeking answers to the new, dark questions,—

"What is to be the effect on morality of this decline of religious beliefs?" "What will be the condition of a world without religion?" and with their science and metaphysics they are making a new analysis of human nature to see if it contains within itself a basis to sustain morality when the supports and sanctions of religion are entirely removed. Some hopeful, conservative religious thinkers think the estimates of modern skepticism exaggerated, and say as the Catholic professor said to Huxley: "It is only a fresh gust of the old storm, and will soon blow over;" but their observations are superficial. A high Catholic authority lately gave the opinion that in twenty-five years at recent rates of disintegration, the Protestant churches will be totally disorganized. This prediction seems almost too bold for belief, yet there are so many unmistakable evidences of waning faith even in the most conservative evangelical churches as to make its fulfillment quite possible; for how can their extreme sensitiveness in regard to the scientific examination of the Christian evidences be rationally accounted for, except upon the theory that they are fatally honeycombed by a latent half-unconscious infidelity. Genuine, honest faith, whether right or wrong, is always fearless, courts inquiry; knowing that truth in its very nature is indestructible, and a church should regard itself far gone in infidelity when it detects in itself the least fear or unwillingness to have the grounds of its faith probed to the very core.

Galileo believed the sun was still, and he desired the most searching examination of his scientific faith; Jasper, with equal confidence, challenges the world to disprove his theory that "the sun he do move." The assertion seems reckless at first, but facts fully warrant it, that the enlightened Disengagement of to-day at bottom is only a disguised rationalism, and rationalism when slightly analyzed, simply a form of deism in clerical costume; for there is, and can be no logical half-way or middle ground for faith to rest upon, between an infallible Bible and natural religion; for the very moment the Bible is admitted to be in any sense imperfect, and its ideas subject to revision by uninspired human criticism, it at once falls to the level of ordinary religious literature, and while men by a curious sort of self-deception fancy they are reading divine revelation, they are in reality only receiving back from the scriptures the thoughts which they themselves put into them; and since every intelligent clergyman in Christendom admits that the Bible in science, chronology and history is very fallible, the singular and unexpected fact comes to light, that the great Protestant body which is accustomed to speak so arrogantly of their superior light of revelation, is in reality but a great organization of natural religionists who bend the Bible at will to conform to their teachings of the science and higher morals of modern times, and who like the rest of the world, are trying at best they can to follow the light of nature. Let our general assertion in regard to the extent of Protestant skepticism be thought too vague and extravagant to be convincing, we would refer to the statement of Dr. Coesterze, of the University of Utrecht, at the late conference at Basle. He said that many of the clergy in critical, studious Holland "now dispute with all seriousness, the question whether Jesus or Buddha deserves the higher reverence." The great English church cannot be far behind Holland when the great deistical Colenso and very broad Dean Stanley can hold high positions within her pale. Even in conservative Scotland, Prof. R. Smith's sobriety, ambiguous, yet ill-concealed skepticism is enthusiastically sustained by the young rising clergy. As an indication of the state of orthodoxy in America, we quote from Prof. Hovey, of the Newton Baptist Theological Seminary. He says his theory of inspiration does not compel him to believe Joshua made the sun stand still and other objectionable narratives of the Old Testament.

Thus it is plain, that modern Protestantism is by a fair analysis only different

religion and science to the investigating spirit. That such a poor, doubting, questioning attitude of all points, has quadrupled the mass of material more than the entire mass of the vision of the condition of the world, and is to be regarded as the most serious, when exactly the reverse would be the case, if the truth too devoted to the cause of the superficial inquiry. Doubtless, perhaps the most sincere percentage of truth ever known, was also the most unprofitable. In all the history we could find but one thing sure enough to make the basis of his philosophy:—the one single naked fact of his own conscious existence. Five words, "I think, therefore I am," was all which he could not doubt. The honest reasoning soul can never rest in perfect peace until like Descartes it has let doubt do its worst, for if it may reason of anything there is any dark excuse left unremoved a lurking sense of uncertainty and a sense will forever haunt the imagination. In this grave task of occupying the sacred volume of the coming church which has devolved upon Spiritualism, how infinitely important to discard all apocryphal matter from the canon; and how zealously should every genuine Spiritualist and lover of truth cooperate with a sternly critical press to accomplish that result.

Idea rule the world, and the press is now the recognized leader of the world's thought, and hence upon an independent, searching, truth-worshipping, spiritual press rests the main responsibility of guiding this divine movement to its grand beneficent results. It is certainly a strange and puzzling mental phenomenon, that any intellects of so skeptical a type as those most common in the spiritual ranks, and which objected so recently and intensely to the Bible on account of its marvels, should seemingly be so anxious to accept as true, greater wonders on so slight examination, and offended rather than grateful to the press for exposing their delusions. This class who by some unexplainable reaction or reversion of the logical faculties, have become as over-zealous as they were formerly skeptical, should not be surprised that some of their severe sarcasm upon orthodox infidelity should be returned upon them. Never before in history was the public mind so divested of religious prejudice—never so plastic to receive impressions of truth, and never had the religious press an opportunity to do so glorious work for humanity in giving the right direction to its theology. It is gratifying to every lover of his race, to see a journal of such wide influence as the RELIGIO-PHILOSOPHICAL JOURNAL, fully awake to its responsibilities in this crisis, and by its unrelenting blows on religious shams and humbugs of every name, so rapidly fitting the vast body to which it adheres to fulfill its obvious mission of reinstating in the world original Christianity. An unfettered press like the JOURNAL which shall prevent any form of religious reception or superstition from getting a firm foothold on the public during this plastic transition age of thought, deserves, and will receive, the gratitude of the world; and the day is not far distant when "Spiritual Pilgrims" will flock to the office of the RELIGIO-PHILOSOPHICAL JOURNAL instead of Terre Haute, and specimens of worn type that did good service in war against humbugs and frauds, will be sought for as relics, like revolutionary bullets, and prized more than samples from the glittering robe of Jesus manufactured at Mrs. Stewart's Mecca!

Fox Lake, Wis., Oct. 10th, 1879.

Prof. Wm. Denton on the Infernal Traffic of Stewart and Morgan, Et Id Genus Omne.

To the Editor of the Religio-Philosophical Journal.

The true medium's best friend is he who exposes the false ones; those who are mediums for fraud and who care nothing for Spiritualism, say to these those of its believers, who are unable to discern the difference between their shams and genuine manifestations.

Our spirit friends, through a true medium, can often do but little and sometimes nothing; they may rap, show a hand and possibly a face, for a moment when conditions are favorable; but these sham mediums, like the prestidigitator, are always ready to perform when the money is forthcoming, and their performances are generally of the most astounding character. You can take your choice, Jesus or General Washington, for the low price of fifty cents, and I have no doubt that a class of twenty at a dollar each, would call out the great Jehovah himself.

I cannot express to you the satisfaction with which I read your thorough exposure of the infamous villans, who have been carrying on their all infernal traffic at Terre Haute. In exposing them, you are doing a great service to Spiritualism and every genuine medium; and though ignorant and fanatical Spiritualists may hate you for it, they will yet bless you for your manly efforts to rid our cause of the blood-suckers, who have been draining away its very life.

The intelligent and the good are with you; you need not let the rest disturb you. Yours for the right and true only, come what will. WILLIAM DENTON. Wellesly, Mass., Oct. 18th, 1879.

Raphael did well, and Phidias did well; but it is not painter or sculptor who is making himself most nobly immortal. It is he who is making true impressions upon the mind of man; frescoes for eternity, that will not shine out till the light of Heaven reveals them; sculptures not wrought in outward things, but in the inward nature and character of the soul.—H. W. Beecher.

If churches do not object to filling their pews by the use of horse and steam cars, but do object to opening the public libraries; if they employ operatic music and call it praising God, and condemn sacred concerts, worldly men and women call it cant, and go on excursions.—Golden Rule.

The great principle and foundation of all virtue and worth is placed in this, that a man is able to deny himself his own desires, cross his own inclinations, and purely follow what reason directs as best, though the appetite leans the other way.—Locke's Education.

Truth ought to be the object of every man, for without truth there can be no real happiness to a thoughtful mind, nor any assurance of happiness hereafter. It is the duty of every man to obtain all the knowledge he can and then make the best use of it.—Thomas Paine.

Many a Christian, says the Alliance, trusts Christ to carry him through the valley of the shadow of death, who does not rely upon Him to take him through the dread to-morrow.

The world owes all that is solid in



Woman and the Household.

BY ANNE M. POOLE. [Metuchen, New Jersey.]

BEYOND THE WALL.

The purple clusters or the fertile vine In their rich fullness ripen and then fall, Each globe a cup, holding its ruby wine Beyond the wall.

The soft south wind dips the waters o'er Of the curved bay; I hear the labor call Unto his lad upon the distant shore, Beyond the wall.

The shadowy mountains in the distance grey, The rose may plume, or wear an azure pall, Of mourning, when the sunshine fades away Beyond the wall.

Within my bars a single beaten track Leads round and round, always the shadows fall On my grim path as forth I tread and back, Within the wall.

Unfrequent roses slyly bud and bloom, The huddled fruitage hastens to its fall, Nor love, nor beauty, joy nor peace, nor room Within the wall.

This narrow span of earth and stretch of sky, Press me behind them like a blue and pall, The Heavens are deaf although to God I cry, Within the wall.

But for the barriers crumble forth my hand, As in an angel's rise and fate foretold, To him who wills, as by his word command, There is no wall!

An opportunity for the higher education of women, in this country, has become an accomplished fact. The professors at Hartford have twenty-two pupils in twenty-four different classes. These are in Latin, Greek, Sanskrit, German, Philosophy, Belles Lettres, Natural Science, etc.

While an effort was being made to establish the Camden collegiate school, in London, an appeal was made to the public for funds, which resulted in raising six hundred dollars in a few months.

John W. Chadwick, of Brooklyn, dedicates his "Poems of Nature" very tenderly to his father and mother, then:

"And two of such the kingdom is, Whose winsome prattle helps me more Than aught that I have ever gleaned From Bible text or scholar's lore; But most of all, to me whose hand Lies close in mine where'er I roam; My sternest critic, safest guide, The dear wife-angel of my home."

The carrying-on of instruction by correspondence, which has been so happily begun in Boston, was first instituted in Cambridge, England. It proved to be a most successful stimulus to self-education, where pupils have sufficient intelligence and energy to make it a substitute for personal instruction.

A few years ago, seeing the necessity of sanitary knowledge to the well being of the household, an association of women, with the Duchess of Argyll at their head, was formed, for the purpose of "promoting the physical and social well being of those about them."

Dr. Mary J. Safford, one of the most efficient of eastern physicians, sends to the "Laws of Life" an account of a camping out experience in North Carolina, which exhibits a most deplorable condition of life in that picturesque northwestern portion of that State.

"We traveled on highways so execrable that our average amount of speed was only two miles per hour, and we made long journeys on foot, in order to relieve our horses of their burden."

Certain it is that many things to all appearance the result of volition are capable of being explained as absolutely unconscious acts; and when the swimming swarms of an algae avoids collision, and by a reversal of the stroke of its cilia backs from an obstacle lying in its course, there is almost certainly in all this nothing but a purely unconscious act.

Dr. Mary J. Safford, one of the most efficient of eastern physicians, sends to the "Laws of Life" an account of a camping out experience in North Carolina, which exhibits a most deplorable condition of life in that picturesque northwestern portion of that State.

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and children's wear. The machinery of the loom was as primitive as if iron and steel were not in use. The interest we manifested in the work, was equalled by the astonishment of the maiden to find that we could weave.

While she plied the shuttle, soace was had in a dipstick extending from between her lips. This consists of a bit of wood softened and frayed out at the end to form a brush; being dipped in snuff, it is rubbed upon the teeth and held in the mouth as a toothpick.

The habits universal among the poorer classes, and is not infrequent among the educated. Appalling results of its use are seen in more ways than one. We noted several children along the way, with paralyzed and emaciated lower extremities. The sallow complexion of the people, and their lean, endeavorous condition cannot be attributed to any one cause, but to the sum total of violated hygienic law; the lack of proper bathing; the eating, summer and winter, of fried fat bacon, hot biscuits, yellow with salaratus, hot corn cakes, and the drinking of strong black coffee."

PROTOPLASM AND CONSCIOUSNESS. No Ground for Supposing that "The Physical Basis of Life" is also the Psychological Basis.

From Dr. G. Alliman's Address Before the British Association.

From the facts which have been now brought to your notice there is but one legitimate conclusion—that life is a property of protoplasm. In this assertion there is nothing that need startle us.

I know that there is a special charm in those broad generalizations which would refer many very different phenomena to a common source. But in this very charm there is undoubtedly a danger, and we must be the more careful lest it should exert an influence in arresting the progress of truth, just as at an earlier period traditional beliefs exerted an authority from which the mind but slowly and with diffidence succeeded in emancipating itself.

Interpret and Translator OF THE GREAT MYSTERIES RECORDED IN DANIEL AND REVELATION AND OTHER BOOKS OF SCRIPTURE.

THE CLERGY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC.

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rest is that from analogy. It is argued that because the life phenomena, which are invariably found in the cell, must be regarded as property of the cell, the phenomena of consciousness by which they are accompanied must be also so regarded.

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Religio-Philosophical Journal

JOHN C. BUNDY, Editor. S. R. FRANKS, Associate Editor.

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LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts. CHICAGO, ILL., OCTOBER 25, 1879.

D. M. Bennett.

We give this week a good deal of space to the consideration of the person named above. The communication is long, yet necessarily so. We ask for the careful attention of all into whose hands it may fall.

"Proof stronger than holy writ" and now that we have it in all its repulsive proportions, it is

"More in sorrow than in anger" that we lay it before the public as a most unwelcome, but imperative duty.

The question involved in it is not only a national one, but, in touching, as it does, the very foundation of society it becomes cosmopolitan in its proportions.

It is not, we emphatically claim, a question of Mr. Bennett's present imprisonment or of the motives of those who procured his conviction. We wish it to be distinctly understood that we as heartily despise Comstock's methods as any lover of fair play and justice can do; and we even go so far as to admit that Mr. Bennett's trial was, to a great extent, a judicial farce.

We have good reason for saying that Mr. Bennett's lavish receipts of money on the occasion of his first arrest and threatened prosecution were an astonishment to even himself, and that when that case was quashed he determined to create another for the money that was in it.

The point upon which we make the issue is that Bennett has aimed to establish the conviction that he is suffering, not because of his own or Heywood's obscenity, as charged, but because he is the disseminator of "infidel" literature and ideas that are obnoxious and dangerous to christianity.

theological questions, or against any chaotic and proper presentation of any subject bearing upon the intellectual freedom and moral culture of humanity, he will find us ready to take the field and prepared to stay there until victorious liberty breaks in pieces the last link of the corroding chain of priestly arrogance and mental bondage.

As the case now stands, the fact is, not that any worthy principle, or indeed any principle, has been attacked, but that in a personal encounter between two unprincipled men, one whipped and the other got whipped. And the claim has ever since been incessantly urged that the man who got whipped is therefore a martyr.

Free thought, scientific materialism and Spiritualism, as such, repudiate obscenity and obscene men and women just as heartily as orthodox can do. The cause of Liberalism and Spiritualism, as maintained by their real leaders, the world over, is identical with the cause of right-reason and pure lives.

Whatever may be Bennett's ability as a worker in any field, he cannot be a representative of, and a leader in, any movement that wise, pure, sincere men and women love. His character forbids it.

The man or woman who would lead the world of man to a higher level must be above, not below it, for the noblest aspirations turn our eyes toward the stars for grander life, not to the offal that soils our feet.

Now, whatever the professions of such a person or teacher, his actual effect upon society is only, can only be, bad. He is an assassin of liberty, for true liberty is only possible with parity of life, character and motive.

being of society. And this is what Bennett has done, both in his paper and by his conduct. Therefore, in face of these ugly facts, it becomes the duty of the public, the conservators of society, to repudiate him as a teacher and guide.

"Tak' a thought an' mend" but at his advanced age, with his disposition to "love too hard," and his tendency "to let his fancy run away with him," that supposition is hardly tenable.

"When God hath made the pile complete," he, too, will fill a worthy place.

As calmly and dispassionately as the peculiarly aggravating nature of the case would allow, we have endeavored to fulfill the task, and now submit it to the judgment of that august body by whom the blessings of liberty are upheld.

"We can calmly smile at Satan's rage," and face the verdict of an untroubling world.

Brother Watson Accepts—Dr. Pence Declines.

Before putting last week's paper to press, we forwarded to Bro. Watson and Dr. Pence, copies of our proposition for test sances with Laura Morgan.

AUGUSTA, Oct. 16th, 1879.

Your "advance proof" of editorial was received this evening and read with interest. Your proposition to both fair and liberal, but it seems to me that three persons could as well settle that question at thirteen.

If I had to make a proposition, it would be for you and some other gentleman, to meet at Terre Haute at a given time, and take the gentleman you have selected, Judge C. F. McNutt, to act as referee, and you three make out your report of the sances.

I am in favor of the closest scrutiny in all my investigations, and am willing to do all in my power to learn the truth. If these manifestations are not genuine, then I will confess that I have been badly deceived.

I will write to Dr. Pence and send him your slip, and tell him what I have written to you. The time I have suggested is as late as I could agree to be from home.

E. S. If you are disposed, you are at liberty to publish this letter. I hope they will accept a proposition that will give you an opportunity to fully test the matter of the genuineness of the materializations.

Dr. Peebles told me of your proposition to him. I told him he ought to have accepted it at once. He was the man, as he was there ten days.

Dr. Watson, Dr. Peebles and all other high minded investigators, will find themselves grievously disappointed, if they expect fair dealing from such people as constitute the Pence Hall Combination.

each noble spirit as Bro. Watson find out they cannot place any reliance on the integrity of these manufacturers of commercial "spirit" phenomena, the sooner will Spiritualism be able to throw off these shackles.

To Col. Ingersoll, B. F. Underwood, and Others.

Col. Ingersoll holds the respect of the entire country for his devotion to the family, and for his advocacy of all that is pure and clean in morals. However much the Christian world despise his theology, there is only warm praise for his advocacy of the sanctity of the marriage relation.

If it is claimed that dirty linen should be aired in private; is it not true that truth, virtue, decency have no privacy, and need none? We have neither Presbytery nor Pope before whom to lay our party wrongs.

Science Endorsing the Spiritual Idea.

The President-elect of the British Association of men of Science, which met at Sheffield the 20th of August last, Dr. G. J. Allman, formerly regius professor of natural history in Edinburgh.

"Through now we may at most but indicate some weak point in the generalization which would refer consciousness as well as life to a common-material source, who can say that in the far-off future there may not be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of thought?"

Already "other and higher faculties" are being manifested through Spiritualism, and already light has begun to "stream in upon the darkness."

Falsehoods Nailed.

Every devotee of the mock-materializing sheps from Boston to Terre Haute, is industriously circulating the story of the JOURNAL's great loss of subscribers since its crushing exposure of Pence's Pantomimism.

Every lover of pure morals, every parent who is anxiously guarding the sweet children of his household, should help hold up our hands in the warfare we are making on the human jackals who infest society.

Testimony of Professor Fechner.

However incredible the spiritual facts may at first sight appear to be, we must altogether give up trust in human testimony, and the possibility of proving facts by observation, and thus part with all knowledge derived from experience.

Our subscribers who have for years been asking us to send them the JOURNAL on credit, now no longer need to ask a continuance of the favor, thanks to better times.

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

Dr. Watson is lecturing at Augusta, Ark. Frank T. Ripley is at present at Indianapolis, Indiana.

Frank Morgan sends ten dollars for renewal of subscription, but fails to give his postoffice address.

Mrs. E. Saxon is about to leave New Orleans for a year. She needs rest and a change for the benefit of her health.

The Texas Spiritualist, for October, published by C. W. Newnam, Hempstead, Tex., is at hand, and as usual filled with articles of interest.

Charles H. Foster, the spiritual medium, has created, through his wonderful tests, a great deal of interest in Spiritualism at Troy, New York.

The JOURNAL office has been daily thronged with friends and inquirers, and our trustworthy mediums have been obliged to turn away hundreds of investigators.

Dr. J. M. Peebles commenced a three-month's engagement with the Spiritualist Society of San Francisco on the 1st Sunday of October. His address is 824 Lombard-st., San Francisco, Cal.

E. V. Wilson's lectures in New York have been enthusiastically received. He illustrates them by practical demonstrations, and in so doing he establishes the truth of all he says.

More instructive, valuable and trustworthy matter relating to Spiritualism, and Liberalism proper, can be found every week in these columns, than in all other progressive papers in the country.

With the imperial resources of the West and her produce bringing good prices, she seems entering upon an era of prosperity that must make her people rich and attract to her generous fields millions of new settlers within the next five years.

Professor Denton is death on all shams when once he knows their true character. He gives good evidence of it in another column; as also does the silver-tongued and true-hearted poet and Spiritualist, Warren Sumner Barlow, who puts himself on record in this issue.

The following is the Executive Committee of the National Liberal League of Kansas, for 1879 and 1880: E. Campbell, Chairman, Vermillion; W. E. Coleman, Fort Leavenworth; A. V. Coffin, Leroy; Mrs. C. T. Doster, Marion Centre; Miss P. Z. Clark, Topeka.

Dr. J. H. Rhodes has removed to No. 440 North Ninth street, Philadelphia, where he will keep a general assortment of books, papers, etc. He says that he has long looked for the exposure of Mrs. Stewart and many think it is more damaging to the "materializers" than the Bliss exposé.

THE COLEMAN HOUSE is the name of a new hotel, at Waldo, Florida, just opened by Mrs. W. B. Coleman, the accomplished wife of our contributor, William E. Coleman. Waldo is pleasantly located, and is a prosperous, healthy town.

Prof. Wm. Denton lectured at Florence, Mass., on the 17th, 18th and 19th of October. He has engagements to fill as follows: Williamantic, Conn., October 26th and 28th, and November 3d, 4th, 8th, 9th, 15th, 16th, 22nd, 23rd, 29th and 30th; at Bristol, Conn., October 27th, 28th, 29th, 30th and 31st, and November 5th; at Hartford, November 3rd, 4th, 10th, 11th, 17th and 18th.

Prof. J. M. Allen, who has been doing good work in Kansas for some months past, left Leavenworth, his last point, on the 18th, and is now in Michigan, where he expects to be busy for a while previous to going still further eastward. Being held in Kansas longer than was expected, he felt obliged to disregard calls from Nebraska, etc., and proceed directly east. Societies in Michigan desiring his services, are requested to address him at once, with particularity. He will give week evening lectures and public sances in vicinity of Sun day appointments. Address for a short time at Tokeagon, Mich.



Concluded from Eighth Page.

but for PROSECUTOR. Society demands it, and candor, honor, decency and justice compel it. Persecute no man, not even a bad one, but let no markish sentiment stand in the way of the execution of laws for the protection of society against evil-doers. Laws are made for bad people, not good. The good are laws unto themselves. Therefore when the laws are violated let them rectify their violation in the discipline of the offender. If they are unjust, let them be improved. But remember that repeal of protective laws for society means social chaos and barbarism come again. If "Cupid's Yokes" be not an obscene book, then was Bennett innocent of the charge preferred against him. But in that case he is innocent because himself is a cleaner and better man than Heywood. For if the term can be applied to all to filthy, vile, and beastly English, then, though Bennett be innocent on that point, he is surely guilty of obscenity in writing and sending to a lady through the mail, the letters copied in his exposure. And though he were set at liberty to-day, as being innocent of the charge on which he was tried, he would still be guilty in a tenfold worse degree. Therefore, whether in the Penitentiary or out, he is still a person utterly unworthy of the sympathy of decent men and women; and as such he is now left with the public he has outraged by his deceit to hear its verdict upon himself. Our duty is done.

"Moses Hall while on a visit to New York, learned of the existence of the evidence of his brother Bennett's cotillanes; and hastened to place his newly-acquired knowledge where it would do the most good for himself and another party. It appears that he was soon sent back to New York, then, Bennett is surely guilty of obscenity in writing and sending to a lady through the mail, the letters copied in his exposure. And though he were set at liberty to-day, as being innocent of the charge on which he was tried, he would still be guilty in a tenfold worse degree. Therefore, whether in the Penitentiary or out, he is still a person utterly unworthy of the sympathy of decent men and women; and as such he is now left with the public he has outraged by his deceit to hear its verdict upon himself. Our duty is done.

Dr. Slade in Germany.\*  
BY PROFESSOR FECHNER.

To state more precisely the grounds of my recognition of the facts upon which Spiritualism is founded, I add the following general remarks upon that subject.

In the report which Professor Zoellner has given in his work (*Scientific Treatise*) on the Spiritualistic seances which were held in Leipzig and Breslau with the American medium Slade, he has, besides printing the testimony of Professors Weber and Scheibner, also mentioned my own opinions in their favor, and I do not withdraw my testimony, although it does not reach nearly so far, and even to myself carries much less weight, than that of Professor Zoellner and his fellow observers. I was, in point of fact, only present at a few of the first of the seances which were not the most decisive, and I was present more as a spectator than as an experimentalist. Those seances did not, even to myself, amount to demonstration in the face of the suspicion of jugglery.

If, however, I take what after all I have seen myself, without being able to detect any deception in spite of the keenest attention, and add to it the results of the continued observations and real experiments of my scientific friends in their subsequent sittings, and also those of the English men of science, and if, moreover, I remember that the phenomena which in Leipzig have been questioned by being called humbug and jugglery, have in other places been demonstrated to be facts by good observers, when mediums were employed who were above suspicion, then all this reacts upon me with a force of conviction which I am not able to withstand, however much, as regards certain phenomena, I should like to do so.

Indeed, however incredible the spiritual facts may at first sight appear to be, we must altogether give up trust in human testimony, and the possibility of proving facts by observation, and thus part with all knowledge derived from experience, if we do not accept the mass of testimony lying before us in favor of the reality of spiritual phenomena.

Without adverting to the greater number of the witnesses, I will here mention only a few, to whom it is natural to refer at this time.

If Professor Zoellner, who may be taken to be the chief spokesman for the reality of spiritual phenomena in Germany (as well as myself, who do not lay claim to independent authority as an observer in this field, but who supports his observations, as I declared to be a visionary who sees what he wishes to see, it should be shown, firstly, in what region of observation he has ever proved himself to be one; and, secondly, whether his beautiful inventions and discoveries, which have proved so fruitful of results in the exact sciences, are fancies. If to rebuke the boldness with which he draws conclusions, it is said he found them upon bad observation of facts, and if his criticisms (for which I will not stand up) is met by the prescription of his person, which would be returning a death-blow for a hit, then it must be remembered that his spiritual facts do not stand upon his authority alone. They stand also upon the authority of a man in whom, so to speak, the spirit of exact observation and modes of reasoning are embodied, viz., Professor Weber, whose fame in this respect was never attacked by any one until he stood up for the actuality of spiritual phenomena. If from that moment he is alleged to have become a bad observer, the dupe of a conjurer, or become a visionary, led away by a predilection for mysticism, it is somewhat strong or rather weak, excuse for the rejection of his testimony. Throughout a whole course of sittings, in company with Professor Zoellner, and mostly also with Professor Scheibner, one of the keenest and most rigorous of mathematicians, Professor Weber has not been simply a looker-on of the experiments performed with Dr. Slade, but has himself taken them in hand, and has had all the apparatus and arrangements under his own control. One word of his testimony in favor of the reality of spiritual phenomena is to me of more weight than all that has been said and written against them on the part of those who have never seen them, or who have only seen them once, as if looking at a conjuring performance, and who afterwards felt themselves justified in describing them as conjuring tricks.

Yet Dr. Weber is but one among a number of estimable men of science who, after equally careful investigation, stand up for the reality of the phenomena in opposition

to the mass of those who, so to speak, throw stones at them from a distance, who heap up against them all possible indefinite, imaginable, or unimaginable reasons for suspicion, and then think they have done something for the purpose.

Superficiality in this field of inquiry is much more on the side of the opponents of Spiritualism than on that of its supporters, among whom I, of course, only count those whose names are also of weight outside of Spiritualism.

In other matters inferences are drawn only from successful experiments, and unsuccessful ones are rejected because they are unsuccessful; as regards Spiritualism, anti-Spiritualists draw conclusions only from unsuccessful experiments, and they reject the successful ones just because they are successful. If Professor Zoellner's experiment with the knot in the rope, conducted in Leipzig and Breslau under the strictest test conditions, had been unsuccessful, importance would have been attached to it; but as it has proved successful it is valueless. Easily repeated conjuring tricks, not producible under our safeguarding conditions, are thought to be of value. The same rule is applied to all successful experiments in this department of inquiry. In all other matters when a new field of observation is opened up, the conditions under which the experiments succeed are searched for. But in this subject the conditions are prescribed beforehand; and if, for instance, an experiment conducted under careful arrangements for insuring safety has proved successful in darkness or semi-darkness, it is of no value because it did not occur in the light; if, however, it also succeeds under more favorable conditions in the light, still no value attaches to it simply on account of it having been successful at all. In other matters, ripeness of experience and ripeness of judgment are held to be favorable to any investigation; in this it is held to be weakness from old age whenever the results turn out favorable to Spiritualism, and upon this subject eggs believe themselves to be wiser than hens. In other matters, if people point their fingers at certain things, one looks to ascertain whether the objects are there; here the fingers which point at them are chopped off at once, thereby saving the trouble of looking, whilst treatises are written to prove that nothing at all was to be seen.

Why, instead of this, which only demonstrates impotence in dealing with Spiritualism, is not the method adopted which alone could be effectual, namely, to bring forward in opposition to the assertions which are alleged in favor of Spiritualism, such as have been conducted with equal circumspection, care, conscientiousness, and impartiality under equally varied circumstances with the best professional as well as unprofessional mediums? And has there been nothing of this kind? There has. Only this road, whenever entered upon, has led to the compulsory recognition of the facts instead of the intended refutation of Spiritualism. Indeed, none of the physicists who, after a serious and searching investigation of Spiritualism have declared for it, were likely at the outset to have intended anything but its refutation.

The talk and the writing against Spiritualism go their way, and Spiritualism goes its way too. The former way does not run counter to the latter, but only by its side; the bawling against Spiritualism does not stop its progress; it has been so in the past, and it will be so in the future.

If in the foregoing I have advocated the reality of the facts of Spiritualism, I have done so not on account of my sympathy with them, as will appear from what I said before, but because the subject and the men must have justice done them. And however much we should like to get rid of Spiritualism at any price, the price of the sacrifice of truth is too costly. The *Philosophy of Light* can stand with Spiritualism and without it; but would rather stand without it than with it; for though the two meet at important points, and thereby might be led to seek mutual support, as they have done upon certain lines, yet Spiritualism disturbs by its abnormal phenomena not only the scientific aspect of the world, but the whole system of hitherto acquired knowledge; and the only way I can come to terms with its reality is that I recognize its abnormal character, in consequence of which it deviates from the healthy life nor with the science of healthy life.

It is no satisfaction to the supporter of the *Philosophy of Light* to have to deal with a dark side of the great world-problem. That I reluctantly submit to mystical phenomena my little work, *On the Last Day of the Old Theory*, proves. Meanwhile, I count seventy-eight years; have written the book *Zendavesta* and the present work. What more is wanted by opponents who combat Spiritualism in the manner described above?—*London Spiritualist*.

\*That darkness is favorable to the success of Spiritualistic experiments ought not to appear so very strange, because thereby the disturbance caused by a stimulus is removed. Speaking generally it has, however, been shown that with more powerful medication, those experiments succeed in the light which in the case of a weaker power would have required darkness or semi-darkness.

Quarterly Convention.

The Spiritualists and Liberalists of Van Buren County and the counties adjoining, will hold their next Quarterly Convention at Decatur, in Town Hall, on Saturday and Sunday, Nov. 1st and 2nd, 1879, commencing at 2 1/2 o'clock P. M., on Saturday, and 10 o'clock A. M., on Sunday. The Rev. J. W. Trotter, and Mrs. L. A. Peasall, of Decatur, will be engaged as speakers, and Mrs. O. H. Childs, of Kalamazoo, is expected to sing for the occasion. An earnest effort will be made to entertain visitors free of charge, and the Dancombe House has kindly offered to entertain members of the Convention at \$1.00 per day. A cordial invitation is extended to all lovers of Free Thought to attend and assist in making this Convention the best of the season, as those interested in conducting it, are striving to make it so.

L. S. BUNDECK, President,  
Box 25, Kalamazoo, Mich.  
LORRIS M. WATSON, Secretary,  
Paw Paw, Mich.

The *Index*, of Boston, has been dealing some heavy blows against the immoral adventurers who are trying to foist themselves upon the Liberal movement. Since Mr. Abbott's return from his long vacation, he has commenced a vigorous warfare on the baronets and vermin which are clinging to the Liberal ship, and he should have the active support of every clean and clear-headed Liberalist in his efforts. It is a notorious fact that every reform movement has more to fear from unworthy and incompetent persons who are constantly forcing themselves to the front, than from all other causes combined. The *Index* is a paper, pure and elevating in tone, and must exert a healthy moral influence wherever it goes.

Pence-Stewart-Morgan & Co. will receive some further attention at our hands next week. The gang is a disgrace to any civilized country, and it would seem that the citizens of Terre Haute have endured it as a sort of "necessary evil." How long will the hundreds of good Spiritualists in Terre Haute continue to allow such disgraceful work to go on, under the cloak of Spiritualism? Let them unite and demand *test conditions*, as did the representative Chicago Spiritualists, of the notorious firm of Bastian & Taylor, and a like result will follow. Bastian & Taylor knowing their show would not bear test conditions, refused to grant them and the result was, the concern soon starved out for want of patronage, and our city was relieved of their disgraceful presence.

The Chicago Exposition closed last week after a most successful season of six weeks. Immense excursion trains from neighboring states have been arriving daily during all this time, bringing to the Garden City hundreds of thousands of visitors who have taxed our splendid hotel accommodations even beyond their capacity, and crowded our theatres, street cars, sidewalks, parks and business offices as never before.

The First Religious Society of Progressive Spiritualists, of Cleveland, Ohio, have elected the following officers to fill vacancies: Thomas Lees, President; Samuel Russell, Vice President; W. A. Lathrop, Treasurer; Thilie H. Lees, Secretary. Lecturers and others corresponding with this society should address Thilie H. Lees, 16 Woodland avenue, Cleveland, Ohio.

We are obliged to use an odd size and a different quality of paper for a part of this issue, owing to the impossibility of procuring enough of our regular grade.

OPPOSED TO VACCINATION.—A meeting of medical gentlemen was lately held in the lecture room of the United States Medical College, New York, at which strong grounds were taken against the practice of vaccination. Dr. Wilder, a prominent physician, and chairman of the meeting, said that he had detested the idea of vaccination for years, and has seen sufficient of the misery which the practice had worked, to satisfy him of its evil.

Can man be so age stricken that no faintest sunshine of his youth may revisit him once a year? The moss on our time-worn mansion brightens into beauty; the good old pastor, who once dwelt here, renewed his prime and regained his boyhood in the genial breezes of his ninetieth spring. Alas for the worn and heavy soul, if whether in youth or age it has outlived its privilege of springtime sprightliness.—*Hawthorne*.

Business Notices.

Take Ayer's Pills for all purposes of a purgative, for Constipation, Indigestion, Headache and Liver Complaint. By universal accord, they are the best of all purgatives for family use.

INDIAN DEPREDACTIONS.—The fair reader shudders when she thinks of the settler's wife watching, from the door of her rude hut, the retreating form of her husband going out to his daily labor—going out perhaps not to return again, for before nightfall a savage hand may have laid him low among the prairie grasses. Or it may be a child, a bright-eyed daughter, snatched away in an unguarded moment to grace the next war party. When we read of such a terrible instance of these savage depredations, we are apt to blame the government for not taking more strict precautions to insure the settler's protection. But we daily read of the depredations of that arch-enemy, consumption, with scarcely a thought of the terrible havoc it is making in human life. Tens of thousands of homes are annually desolated by consumption to one by Indian outrage. Like the Indian, consumption oftenest comes stealthily, and no danger is apprehended until the victim suddenly finds himself hopelessly snared, and death's fatal arrow ends the scene. Dr. Fiere's Golden Medical Discovery, a powerful alterative, or blood purifier, and tonic, has restored thousands of consumptives who had tried every other remedy recommended to them, without obtaining any relief, and are willing to testify to its remedial powers.

TO BE KEPT AT THE HEAD.—Each of Warner's Safe Remedies—the Safe Kidney and Liver Cure, Safe Pills, Safe Nerve, and Safe Bitters, is asserted to be the best of its class, and the intention is to keep it so. If any medical expert can add an ingredient which will improve any one of them, he will be paid a high price for the improvement.

GOOD EVIDENCE.—When such men as the Rev. Dr. Rankin, Rev. Dr. Harvey, Father Fitzgerald, Prof. Green, Dr. Barthele, Col. John C. McChesney, E. W. Neff, and a host of others equally trustworthy, certify over their own signatures to the marvelous efficacy of Warner's Safe Kidney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss all doubts on the subject.

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

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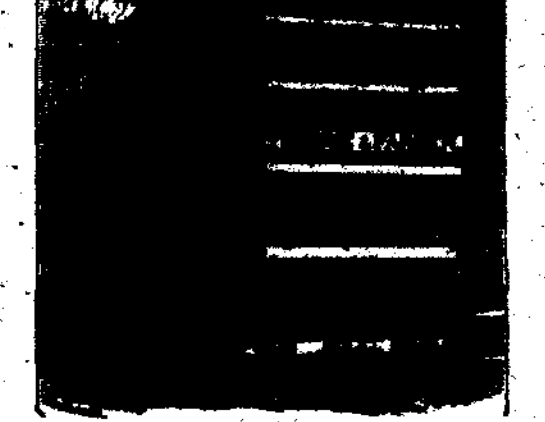
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The Board of Examiners, in connection with the society named above, will meet at Lansing, Nov. 3rd, for the purpose of granting diplomas to all worthy applicants. All holders desiring a certificate must be present, or send sufficient written proof of their ability and success.

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The River of Time.

COMPOSED AND SPOKE BY M. G. VANDEBROOK. We are drifting to-day on the River of Time...

The Feet Barlow on the Terre Haute Affair.

To the Editor of the Religio-Philosophical Journal: I am a Spiritualist, and was made such by the knowledge of spiritual communion...

Most Excellent Suggestions.

Well, dear Journal, the great Moguls of Terre Haute have had their guns and the evidence is all in it...

Personal Experiences and Observations.

BY S. B. NICHOLS, FRESHMAN OF THE BROOKLYN SPIRITUAL CONFERENCE.

From the frequent letters and inquiries in regard to our spiritual conference held every Saturday evening at Everett Hall, 202 Fulton st., Brooklyn, N. Y....

In the early history of our conference, one man was a professor of biology, wanted to occupy the platform, and tell the Spiritualists "what he thought about Spiritualism."

We have given considerable attention to the phenomena, considering it in our cause, what the primary school is to education, or the Sunday school to the church, the beginning of knowledge.

We have lost two of our best home mediums and speakers, not least, for we feel their loss in our work, but they have been taken to the other and better home.

Our organization is very simple; we have not even a constitution and by-laws. Our executive committee have that in consideration, and we may adopt a simple code of rules for self-protection.

S. B. Nichols writes: I feel at times as if I could not refrain from writing you to express my cordial approbation of the honest and independent course you pursue...

The Cabinet and Dark Circles.

Does not every Spiritualist recognize the fact that the cabinet and dark circles are the result of the progress of our cause?

Does not every Spiritualist recognize the fact that the cabinet and dark circles are the result of the progress of our cause? Who can explain the necessity of the cabinet or dark circles?

I have been for several years honestly investigating the subject of Spiritualism, and this is one of the main things that has kept me from fully committing myself to the cause.

REMARKS.

This letter reminds us of a passage in Hudson Tuttle's "Arcana of Spiritualism," a work published in England in 1876, and written two years before...

The Beauties of Spiritualism.

BY MRS. H. N. G. RUTTS.

Instead of speaking of the wrongs, deceptions and abuses which so often accompany spiritual manifestations, we shall, at the present writing, speak of the beauties of Spiritualism.

What tradition of the past, what historic miracle, can give to the seeking soul that completeness of joy which these spiritual realizations impart?

Father Beeson.

[From the latter Ocean.]

I notice that John Beeson has been giving addresses on the wrongs of the Indians. He is an aged man, and has spent his life in the work of benevolence...

After a series of public meetings in New York, Chicago and other cities, and thorough discussion of the Indian question, the following resolutions were unanimously adopted by a standing vote of several subsequent meetings:

I Want Him to Try Again.

To the Editor of the Religio-Philosophical Journal: Mr. A. E. Newton cannot but feel highly gratified and flattered at being patting on the back by Mr. Frederic P. Cook of the Chicago Times...

RECAPITULATION OF A MAID OF ALL WORKS.

"Here lies a poor woman who always was tired. For she lived in a place where help was not hired. Her last words on earth were, 'Dear friends, I am going.'"

Dr. C. B. Gifford writes: It pleases me much to see that the JOURNAL is improving from week to week...

Notes and Extracts.

Use phenomena as a stepping stone to something beyond. Nature bestows nothing upon any of her children in vain.

Every Christian minister claims to have been called to do what he has moved to do by the spirit. Then by what right does one man or an assembly of men say to Mr. A. or Mr. B. we revoke your commission?

There can be no doubt that unbelief is spreading far and wide. To all, except a small minority, faith, in the old sense of the word, is growing more and more cold and shadowy...

There is a great affliction there is no light either in the stars or in the sun; for, when the inward light is quenched, there is no light outwardly, though a thousand suns should preside in the heavens.

The growth of Spiritualism is the best proof that can be presented of the truth of its origin as being of divine and human origin—God the projecting cause, spiritual messengers the instructors, through and by which man is made to read his title clear to an inheritance that is deathless.

It is indeed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while awake; yet nobody doubts the common form of somnambulism, called sleep-walking.

For I am going to do nothing forever and ever. It is indeed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while awake; yet nobody doubts the common form of somnambulism, called sleep-walking.

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CHICAGO, ROCK ISLAND & PACIFIC R. R. IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!



Continued from First Page

and weakness shown towards you a matter of course among your friends... What business had Miss Carroll with my silly and almost criminal letters? She is a stranger, as you may say, and was very much shocked with the verbiage and silly stuff I wrote you...

The threat implied in the last sentence, that she had "better send them back" became more bold and defiant soon. She declined to deliver them to his friends, sent them repeatedly. He went in person and begged and whined and scolded, but got them not. He sent a lawyer, or one who pretended to be such, and he plead and threatened, but returned empty-handed. "Sam" forced himself unannounced into her room at night and begged them, and when refused swore that he would take them. Two women were alone with an unprincipled desperado, Bennett's "heavy" artist, general plagiarist, and man of "many parts" who swore that he would have the letters by force, if they were refused. The room was dimly lighted by a lamp and the woman was equal to the occasion. Seizing a broken water pipe faucet that lay on the mantel she presented it at his head, boldly advanced upon him and ordered him like the dog that he was. "Sam," seeing that the weapon had a large bore and must carry a terrible ball, saw nothing more, and with a howl for mercy turned and fled. But the poor girl had been so harassed by Bennett's jackals that she left the city and sought refuge among friends in another State. She has often felt it her duty to expose the conduct and character of this would-be martyr to better morals, but her acquaintance with Liberals and Spiritualists was confined mainly to such as she had met with and seen around Bennett, and her knowledge of them was such as to make her doubtful of trusting them lest they should destroy the evidence in order to shield the parties of Liberalism and Spiritualism to which B. professedly belonged, and of which he aimed to be the literary, intellectual and moral head-centre. Without money, she could not travel to seek aid elsewhere, and so has waited until circumstances at length brought to her those who were able to convince her of their sincerity and determination to expose Bennett in the interests of truth, virtue and justice that he was every day dragging deeper into the morass of his own vile character.

That work is now done. The world sees D. M. Bennett for the first time as he is. But it has not yet seen all. While the correspondence above quoted touches only himself and the lady to whom it was written, and in itself proves her to have been as an angel of high heaven for a time strayed into a lowest pit of hell, there is other evidence to prove that the Truth Seeker has been the center of a ring of moral nastiness that probably could not have been surpassed elsewhere in all New York. A "free lover" himself, Bennett has been surrounded with sentient souls of that defiling and loathsome disease. And it is matter of rumor that these, knowing Bennett's desire towards the young lady, having done all in their power to aid him in his designs upon her, have black mailed and bled him down and down until he has been at times in sheer despair.

He not only failed in his efforts to obtain for a mistress the woman he loved (?) but in giving himself away, as he did, to his libidinous crew, he lost his own soul, that is, he lost his money which was the God he worshipped and the soul he wished to save.

Bad men and women have been among his nearest friends and counsellors. He has been mixed up with a class of people calling themselves "Spiritualists" and "Materialists" who have stolen these names to hide their real practices, which have been those of free-lovers, prostitutes, and women who advertise as "mediums" to give "brain rest" by magnetic treatment, etc., and in one of Bennett's letters he draws the curtain partially aside from his associates, as shall be presently shown.

But first let me call attention to the circumstances that induced Bennett to "squel."

When he found that this "little woman" the "quintessence of indifference" could not be induced to sell herself and that she had felled him at every point, that she had at last exposed him to some of her friends and held a weight of evidence that would pulverize him in the mortar of public opinion, and he could not by coaxing, crying, pleading, threatening or theft obtain possession of it, he showed himself to be a calculating villain through and through. He attempted to blacken and destroy the girl's character among those who had been her best friends and among whom she had been intimate all through her association with him. He wrote a letter in which he unmasked himself and laid bare his devotion to the work of improving the intellectual and moral condition of humanity in a language and with a design that can be found only among persons who have been secretly or openly black-guards for years. Such depravity is not possible on the spur of mere chagrin at the defeat of a darling project.

Remember that this letter was written and mailed by Bennett to this lady in care of the friends with whom she was living, unto whom she had fled for safety. He sent this letter to them open, sealed, and cut open at one end, (and addressed in a disguised hand which any expert can still detect as Bennett's) so that they, if so disposed, - or so it seems, - could read it before it reached her hands and thereby so prejudice them against her that in their first shock of disgust they should turn her away from their doors. It was a plot worthy of an old villain - a young one would hardly have conceived it. Once he had destroyed the girl's reputation among her friends, he would at the same time have destroyed credence in her story of his persecution and diabolism. But his plan did not succeed. He had commended the girl too highly in his former letters and showed his animus too plainly in the last to deceive candid people. The girls' friends, after reading the letter, investigated the affair and were convinced that she was an outcast victim of this man's depravity, and they stood by her; and their letters show that they still entertain the highest esteem for her. If necessary names and letters shall be produced. The only object in presenting the following extract from a disgusting document, and the only apology that can be made for so doing, is to show to the public the true inwardness of the man who has put himself forward as a reformer of religion and morality only to hide the baseness of a nature that seems incapable of feeling a thrill of conscience, while he was taking money under his false pretences out of the credulity

of people too far removed from him to be able to realize his true character. To this young lady whom he has been sleeping for many months, and whom he has called a "passionate creature" and the "quintessence of indifference," and who has always met his fiery advances with icy rebuffs - he turns, with the suddenness of a weather-cock under the frowning blackness of a squally sky, and blows his venom forth in

A VILE AND OBSCENE LETTER SIGNED "HUMPTY DUMPTY."

[The letter is so low, vile and filthy, and so utterly shocking to all sense of decency and propriety, that it is unfit for publication in detail in this paper. It could be conceived and written only by a libertine of the lowest character and of the vilest propensities. It charges the lady with illicit and indiscriminate intercourse with five men whose names are given, and with criminally destroying human life. It would not be possible for any person, not accustomed, both in thought and practice, to the lowest depths of lewdness, to use the expressions with which this letter is filled. They can be acquired only by long association with all that is low, obscene and vile. It is because of this character of the expressions contained in the letter, that no description of it can give any adequate conception of its disgusting and offensive contents. We have in our possession copies of the omitted portions of these letters, from which anyone desiring to do so, can verify the full truth of our statement. - ED. JOURNAL.] "Go it, - Moses will hold your bonnet."

I can find (I am sure) no other words to describe your letter. I am sure you will find them about your free-lover acquaintances in the city. Perhaps it would be interesting to them to hear about it. Just tell them how the great impostor, Moses Hull, was present at your midnight and your midnight. He just thought you was nice and I am afraid Moses was in slight danger for a while. [Post script.] - "I don't think I am as 'persecuted' as I was."

Suppose, now, that the woman unto whom the above was written was in every particular as glibly and vile as this man's charges would indicate, that would at once destroy our sympathy for her; but to establish her guilt beyond peradventure, would not detract one hair's weight from the evidence against Bennett. And, as proof of this woman's criminality, as above charged, would destroy public sympathy for her, so should the fact, demonstrated, that Bennett wrote that vile stuff destroy sympathy and respect for him. Hence for the good should be done for the gender in that case. But when we remember that it was written and mailed by Bennett to a respectable girl whose only offense was that she had successfully resisted his every attempt to obtain possession of her person as his mistress, and came out of a den of corruption into which she had been inveigled and betrayed by a lewd woman employed by Bennett to procure him a "girl," the sense of decency and honor that throbs in the heart of every true father and mother in solitude and love for the virtue, the fair name and happiness of their daughters, dearer to them than their own

...of the heart with... a peaceful... the public that he has de-... and outraged.

This revelation is the old, old story of vice... All the passions that infect this fair world, themselves only evil, live only by destroying that which is good. No Spiritualism which is a checked reality to many pure and noble people; no Materialism, a name for a philosophy which is truth and its weakness is the fact that it lives so exclusively upon cold-blooded logic, - have been the modern bodies into which the parasites of society, the evil geniuses of the age, have thrust their poisonous germs and in which they have grown and revelled in rotting lewdness until at length the voice of insatiable truth and decency rings out above their foul orgies their cumulative condemnation. It is undoubtedly true, and is admitted with sorrow, that Bennett has fastened himself like a double-headed leech upon both Materialism and Spiritualism, though it is impossible to believe him ever to have been sincerely either of one or the other party. But he did visit mediums. In one of his letters he says:

"I have been around this evening to see Mrs. Morrell the medium... I have also been up to see Mrs. McCutcheon. She is a good medium. She told me many things that were interesting. The spirits predict much success for me."

And in another letter he says:

"What you hint about the persons above... I shall never despise what any good spirit may have for me. I was over to see Lord a week ago and the spirits spoke to me very kindly and told me I was doing a noble work and I was encouraged to press on in it."

Alas, poor deceived or deceiving spirits! But the deceit stands unchallenged no longer. Spiritualism and Materialism both stand up to protest against being any longer confounded with and confused by the conduct of that always existing class of fiends, impostors and evil men and women, who, conscious of their own unworthiness, would make all others as bad as themselves, or, falling in that endeavor to obtain notice, position and respect by fastening themselves to parties, names and persons who sometimes would rather long endure their proximity than to undertake the unwelcome labor of cleaning them out. They choked and smothered the young life of Christianity. They have clung like barnacles to every progressive movement of religion and society of which we have any knowledge. They have coiled and hissed like snakes around the cradle of modern Spiritualism, and scientific Materialism; and like snakes, too, they have wounded and weakened them. But at last Spiritualism, Liberalism, Materialism, Christianity, too, with all honest thinkers and lovers, regardless of sect or iam or name, stand up and lend their aid to place the mongrel crew of libertism where it belongs. In this work doubt joins hands with faith, Heterodoxy and Orthodoxy stand together, not for persecu- Concluded on Fifth Page.

Photo-Electrotype Facsimiles of D. M. Bennett's Hand-Writing; Showing a Business Letter and Parts of two Love Letters.

New York, April 9, 1897  
Dear Sir  
I hand you a short letter to you from Mr. T. B. Johnson of Sterling Iowa. He did not know your address & send it to me to forward to you. He also send your letter of Feb 9th to Dr. Bent, which Bent had send to him to read & forward to you. You make a formidable indictment against the two Sw Vestigator Men I must say. My opinion of their nobleness & disinterestedness of Character has not been very exalted for two years past. If I have kept still for a few months about Paine Hall it is not because my opinion of those two men had greatly changed - Onething is I am thoroughly disgusted with the whole Paine Hall business & sometimes think I don't care damn what becomes of it. I said some of my friends & patrons have blamed me severely for the active part I took in exposing the wrongs that had been committed. Again so long as there is a hope that restitution will be made I do not want to say a word that will prevent it. I have very little confidence in the right thing's being done but I want to do the best I can. I have all is over, if I think a scally has been played, I will not only open my columns for others to talk but will speak out against myself - regardless of who likes it or who dislikes it. In the present I imagine it is better for me to keep mum.  
Sincerely  
D. M. Bennett

of course rejoice if you obtain better ones. If you find better friends than myself I certainly ought not to object.  
I think of you a great deal & vainly wish you could feel more friendly towards me. I do not write this with any expectation of changing your mind. I have already tried that until I have seen its futility. There is no use in "Crawling the mountains". I wish I write, & wish but wishing does no good. Will you write me once more?  
Good night  
Your real friend  
D. M. Bennett  
In a prison, a companion whom I could love with all the fervor of my nature & 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 & I wanted your society. I will say more I wanted to kiss you, to embrace you & to be very near to you in spirit & in body. This may be very "vile" & very "wicked", but I can not resist it, I cannot believe it. And if I ever spoke my honest convictions in my life I now believe you could have yielded to my wishes, done all I wished you to do, had you seen fight how absurdly all my most "villainous" desires, & I believe you would be just as pure as good & as virtuous as you are today.