Ernth Genrs no Bask, Bows at no Suman Shrine, Seeks neither Place nor Spplause: She only Saks a Bearing.

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## 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 CON-CERN, NEVER BEFORE PUBLISHED, AND NOW EXPOSED ONLY IN THE INTER-

> EST OF TRUTH AND DECENCY, BY A SPECIAL AGENT OF THE RELIGIO-PHILOSOPHI-CAL JOURNAL.

D. M. Bennett has placed himself before the public as a teacher and leader. He has attacked the prevailing system of religion on tacked 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 unbuilder of a betworld as the exponent and upbuilder of a better morality and a finer intellectual culture.

In doing this he has declared his hostility to fraud and avowed his devotion to trut. 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, last, and always be found a seeker after truth and righteousness, and, therefore, not only presumptively, but beyond per-adventure, a sincere and unswervingly 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 pro-secution 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, confiding 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 ever of his re-moval 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 puhishment has fallen more severely/on her than on myself, and so it will be when 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

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 the public del not know the man, 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 by 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 high-er, nobler, better religion and morality, it be-

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 and demoralizing in its influence, to condemn him. It needs no argument to convince any capdid mind that when a man places himself before the public as a teacher, he becomes associable to that public. As a community thay object to the methods or 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 at 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 chonesty 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 ansrchy.

must end in ansrchy.

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 hono: able member of society; let it decide upon its own retailation.

But this much may be justly claimed—and

But this much may be justly claimed-and this point will be presented again,—that what-ever 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 though; and apeech, 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 rescal

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 a functional must be constant. and the one that has it not must yield.

"As round and round we run Ever the Truth comes uppermost, 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 beast Ty 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 ituation in his office, evidently under the de sign on hippart to obtain her consent to be come his mistress. The advances of the libidin ous old Lotharlo produced only astonishment and disgust on the part of his intended victim. But in spite of her repeated protestations against his course she was made the object of attentions 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 minely flame that she who refused to listen to him bore an unblemished reputation. From mass of letters written by Bennett to this young woman, abundant evidence may be ob tained to prove that while he persecuted her under the vilest impulses of his lewd 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 himself, 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

Die passages quoted below are from Ben-nett's letters to this young woman. They are in all cases given word for word. The orthography, etymology, syntax and procody are strickly observed. The original letters are in safe hands and will be preserved, and can be produced if necessary. It was known to see 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 o these letters and was afraid to allow them to be used. The delay is therefore due to the dif-ficulty of obtaining the evidence. Out of regard for the indy's feelings her name is for the present withheld. Only enough of the evidence is used now to unveil the

present withheld. Only enough of the evidence is used now to unveil the

MARTTRED IMPOSTOR.

A letter that reveals the true inwardness of a man whose whole nature seems, by this reveiation, 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 collows:

"THE "MARTTR'S" LOVE LETTER.

"Dear — 1 ssk you to bear from me on more infliction ... You evidently are unable to make any allowance for my impetuousness 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 sbility, but still you have not read me aright. ... My grost offense is I have taken a fancy to you. It this so great an offense income to the work of the way I have effect your presence produced me in the way I have offended you."

"When I come to think ever 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 he haseness to use towards you and in fergetting that you are a lady. You certainly have had plenty of reason for faulting me on every occasion we 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 way I have lowers by use found it necessary to write me four pages last Monday, in censuring the language I had the way 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 way 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 way 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 way I have language I had the way I have been guilty of, I cannot wonder that you found in fergetting that you a

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 fled. I longed, ardently longed for a person, a companion whom I could love with all the fervor of my nature and who could give me a little love in return, but not sinfully nor immorally. I thought you would fill that want, that void in 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 would still be as pure, as good and as virtuous as you are to day."
"I have no reverence for the ceremony mouth-

ed over by s priest, and because a man and woman join themselves together under a miswoman join themselves together under a mis-taken belief that they are fitted to each other, it does not follow that they are compelled to spend their days together. The marriage cere-mony does not change the nature of man's impulses or passions, nor make that right which in itself is not right. It does not convert lust to love, it does not change purity to im-

lust to love, it does not change purity to impurity. Again a man and woman may, in my beller, 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 matrimorial ceremony as with it. The ceremony makes no difference one way or the other. If two love each other they have a right to do so by virtue of their being, and all the men and demons and goods there are in existence have no Fight to prevent it, nor can all their powers combined make it wrong for them to do so."

But one may feel this love and the other not me as I have towards you. You and I are very differently—(?). I am, you may think, too sensual, too gross, too earthly. 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 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 corsets, you would be more in your element than among those crude sensuous 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 mould me over to be as you are, and to have the passionless nature you possess. I could not be so if I would, and would not if I could."

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 acquaint-ance 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.— ED. JOURNAL.]

ED. JOURNAL.

"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 of an anecdole that made me think one particle the less of you, or that made me think you any the less a lady. No! I am glad I have not any such charges to bring against you. You have never offended me in the way I have offended you."

badly my conduct may look to you, I would be glad to assure you that I have entertained manly 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 misglvings, 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 conse-quence was more than my fears had betrayed. Home was made unpleasant, and I thought what you was able to do here was more than neutralized by the 'hell' I had to feel at home and that it would be better for me to pay you the same as though you were here until I could effect a change, and that very unhappy person could be at a convenient distance.... I felt that my character and position was or should be some guarantee to you for my professions and my conduct. I thought I would in a very few weeks, take the room adjoining where now live and make an tuner 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 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 curtly 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 distrateful 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 sight all the time of his main collect, which was here prostitution, and would not allow her to se of his ostensible generosity without submitting to certain "conditions," and thus his protesta-tions that he meant "nothing immoral," "no-thing sinful," only shows the moral blindness and correction of the man. It is not enough for him that an honest woman spurns his lewe advances with contempt. He is irrepressible. Having treated his wife like a slave for years, he cannot realize that any woman should not surrender to him love, honor chastity, self-respect, everything, and become his slave also. On one occasion the lady experiated him so terribly that he became enraged and discharg ed 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 appreci ate 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 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 would learn to behave myself tolerably well I meas to watch out and see if it will not be no. 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 some-how 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 I can?....If you knew just how I felt that day I don't believe you would blame me severely for what I wrote. Oh, I did (see 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. May I not have that friend back

Failing to produce the desired effect by 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 our 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 sefermer. But I have me of the light of 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 caked 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 un-doubtedly do more for you as needs arise and your state of feeling towards me is developed. If you maintain silence I shall understand 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 toish and wish but wishing does no good. Will you write me once more? Good-night.

Your real friend, D. M. BENNETZ."

Hut one after another of the poor old fellow's
massives go out from the ark of his hope, like
broah's dove, and day after day goes by without sight or sign of the olive branch (of peace), and night after night his bitter tears add to the lood of his despair, and his love-lorn old hulk 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 keep-

ing 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 doubt whether you take much stock in me or in anything connected with me. I doubt 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, 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, deto 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
overy man, woman and child in this world
and a little good advice thrown into the world
to-come, all these grand projects of the reformer disappear and his faculties of mind,
and powers and passions of body are all concentrated on the one real and damning object
of his life, at that time to prostitute a virtuous of his life, at that time, to prostitute a virtuous woman to his beastly desires. He has discharged her because she will not yield. He and chances few for a poor girl to obtain em-ployment 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 process. Seeing that even that is not likely to succeed, he appears, in his next let-ter, to be on the point of hiring another girl to fill the place. That bait is flung out and trolled in a postscript as follows:

EXTRACTS FROM THE "REFORMER'S" POST-SCRIPT.

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 operform, 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 Itke 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 started 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 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 dared in defense of her womanhood to expose his baseness, in part. The conviction at last flashes through his maudlin 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

"I have felt that you were treating me us kindly and basely in making my silling Continued on Eighth Page.

BY JUDGER. S. M'COBMICK, A SPIRITUALIST.

HThere is proceeding from the primal centre a pulsation which, for want of a better word, let us call force. From this great reservoir there flows out in pulsations through the universe a flood of force, permeating all things, pulsating through all spheres and systems of spheres, from greater centers to lesser centres, from suns to planets, and on down to the most insignificant monad, the smallest leaf, the atom of matter; and thus has its controlling effect upon all things.

This force is governed by inherent law, and has these three qualities in one: The physical or grosser quality of force, the moral or higher quality, and the spiritual or most refined quality of force. There is no other God than this, and the spiritual quality of force is the very God of gods. Don't

ity of force is the very God of gods. Don't understand us as saying there is no God, but understand us as saying there is no God, but rather a universal, ever-present God, which includes and overshadows 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 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 con-taining 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. Then at each pulsation of the heart the life principle is diffused throughout the organization. Thus this being carries on within itself a pulsation which throbs 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 sap, what in the spring receives the influence of the outer spring receives the influence of the outer pulsation until the sap 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 sap 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 as you go on in the ascending scale the same law must govern, the same pulsation 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 mat-ter are direct and simple; the exhibitions through refined matter are complicated and intricate, so that development of life in re-finement, 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 primal pulsation and that living thing, what ever 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 common centre or heart with There is one common centre or heart with which we are 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. 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 sur-roundings or hereditary virtues, is the high-est 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 organiza-tion. 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 or 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 pro-ducing 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 of gravity. When it acts on particles of matter we call it the force of affinity. When it acts on matter in an etherealized 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, 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 motion and continued combination have gone on in an ascending scale until there is an organization of vegetable master 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 who'e organization in miniature, and by and through which the whole organization is reproduced.

This incessant action of force, not only as its separate results, but each result has a effect upon all other particles of gross natter, and also upon the condition which natter, and the force continuing to act, the conditions and the force continuing to act, the conditions and environments being in an approved condition, must from necessity result in a higher organization, and that higher and more complete organization is animal fer. Certain conditions were necessary be-

fore the lowest vegetable life could exist and as soon as these conditions were brought about by the action and the reaction of force vegetable life in its lowest form appeared. It was the necessary result of the conditions. And this vegetable life developed and improved,—resulted in a higher order of the vegetable. After long ages of development the effect was to raise matter by the process of growth and decay, until the conditions became favorable to animal life and as soon as that time arrived then the lowest forms of animal life made their appearance. This animal life was not developed out of the vegetable life but came forth out of the improved conditions which was, only the result of vegetable life.

Let us suppose that the first animal life that made its appearance was of the division known as the radiata, which gradually developed into the various orders, classes and species of this division, such as jelly fish, polyps and sponges. Although they developed as a kind, yet the higher it.

classes and species of this division, such as jelly fish, polyps and sponges. Although they developed as a kind, yet the higher division of the articulate did not develop from them, nor did the still higher order of the vertebrate develop from the articulate. But each kind appeared as soon as the conditions made it possible for them to appear. While man, who stands at the head of animal life, arose out of the joint conditions of all vegetable and lower animal life that preceded him yet he in no way developed out of the him, yet he in no way developed out of that lower life. But from the conditions which lower life. But from the conditions which they produced all vegetable and animal life were necessary to produce the suitable conditions before he could appear. By this theory each particular kind continued to develop until it reached the highest point in its line of development, and the effect of this development was to improve the general conditions, which improved conditions produced a still higher order of life, and so on and on to the highest organization which is now on the earth, which is man. Man in this view is not descended man. Man in this view is not descended from the monkey or in any way related to him, but the conditions existing when monkeys reached the point most favorable to them, necessarily produced the man.

In this theory we have attempted to show the unity of all things acted upon by a universal force, emanating from a common centre. This force in its emanations and in all its effects, is governed by a fixed and unalterable law, and by law we mean the inherent obligation of nature. In the origin and development of all individualities, from solar systems down to the lowest individualized organization of plant or animal all alized organization of plant or animal, all are moulded and formed by virtue of this inherent law, which cannot err because it is inherent in the force which produces all individualities.

Science has established the dogma that matter and force are indestructible and can not be lost; that whenever we find matter, whether in the solid rock which forms the earth's crust, in the texture of the most re-fined brain, or floating in the highly ethere-alized ether, it is the same matter under different conditions of refinement, and from and out of this all visible and invisible things have been formed. While we are unable to define what force is as distin-guished from matter, yet science has been able to follow it in its circle from simple force down through light, motion, heat, electricity and magnetism, and then back to simple force again, showing that it remains the same force under different conditions, and can never be lost or destroyed. To define it as that which produces motion is to give it a defective definition. A heavy weight resting upon a solid rock produces no motion, but we know there is a constant force acting on the articles under the weight, and we call it pressure. In this condition of rest force actually exists and is potent, but there is no perceptible motion. May we not therefore assume that it is possible for force to exist independent of matter? an independent, self-existing thing, eternal in the past as well as in the future, ever changing but never being lost. In this theory, then, we assume there are but three things in the universe, namely: matter, force, and the inherent law of their governance, and that from, through and by them all other things have been evolved. The law which emanates from the centre governs and controls the force which acts upon the matter producing all things; and the effect of this action is to produce all organized matter, the universe, the solar system, the world and all vegetable and animal life including man, and all of their various products and qualities. In short, the ingredients which go to make up all things are par-ticles of matter under various conditions of refinement. Then all force would be all the power and energy in the universe, and if this force and power was guided and con-trolled by an inherent law which was perfect, and could not err the force would be all powerful, ever present, all-wise and in-fallible. Then with all matter for material, with all force as a power and means of bring-ing all results, and with an inherent law which cannot be in the formation, development and control, may we not with reason assume that there are but three things in the universe from and out of which all oth er things have been derived.

Death is no interruption to the general progress of the individual human being in its onward march to the Infinite. The ac tive forces which induce and keep up all the involuntary motions of the physical organization during life, are not destroyed by death. Force being correlative, these forces are not lost, but only change into other and different forces suitable to the changed condition of matter.

In the life of man there are five elements nearly in equal proportion, light, heat, electricity and magnetism, and where there is any excess of any one of these, there is a proportionate loss of some other. The pro-portion of magnetism in the lower animals, perfortionate loss of some other. The proportion of magnetism in the lower animals, is very small, compared with man and scarcely perceptible in the vegetable. Then in the lower stages of life we find these corelated conditions of force, are unequal, and as we go along upward in the development of life we find they are nearer equal, until we reach man, and these find they are nearly equal. With our view of matter and force, which is the one adopted by science, let us look into the process of what we call death. The same force which acted on the body in life acts on it in what is called death, but when the heart ceases to beat, and there is no further internal or external motion, then the heart in the body leaves it, but on the principle of the conversation and corelation of forces, the internal heat is converted into motion and magnetism and there is a large increase of magnetism, and the motion is a new motion before unknown to the body. The motions in life were the internal heat is converted in the external was the power to move the limbs and body at will. The new motion which arises when internal heat ceases, is the active motion of carelation, pulsation, etc., and the external was the power to move the limbs and body at will. The new motion which arises when internal heat ceases, is the active motion of each molecule in the body; this new motion is intense like fermentation. The magnetism first leaves the body and rests over it and draws to it life finer particles thrown off from the body by means of this intense molecule motion.

This forms the spiritual body and is made up of the finer particles of the same matter which composed the physical body, and being governed by an inherent law, there is formed and moulded from the particles of matter contained in the physical body a new and higher organization, with all the organs and parts, necessary to continue the same and parts necessary to continue the same life and individuality. This new and high-er organization is called a spiritual body, although it is made up of matter in a highly therealized condition.

This new organization is the necessary

result of the conditions brought about by the process of what is called death, which is rather the process of a higher birth through a new and higher organization. All the peculiarities and faculties of the individual remain, and thus is the individuality retained. This new organization is so refined and ethereal that it is not perceptible to the human senses, but at the same time it is made up of matter in a highsame time it is made up of matter in a high-ly etherealized condition, controlled by all the forces and the same faculties which controlled the physical body. It is the same identical person in a new and more refined dress. Thus man enters a new stage in the line of his progress, and the position which he will occupy when he enters upon this new stage may be a high and exalted one, or it may be a low and degraded one. There is not only the high and exalted and the low and miserable, but there is every grade between the two extremes: By this theory we have assumed that there is a universal force governed by inherent law which emanates from the centre, and forms and conanates from the centre, and forms and con-trols all things. This law having its common gentre, must have its lesser centres so that we may term the conscience the lesser centre of law in a human being; it is the guide and control of the individual, and when it is properly cultivated and obeyed; the life of the individual moves on in har-mony with itself and with all that is good and true and in harmony with the universe as it moves forward to a grand and glori-ous destiny. Man in this view is a micro-

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

cosm of the universe, and has within him all the forces, faculties and qualities which

are requisite in his grand march to the Infinite.—The Oil City (Pa.) Derrick.

BY REV. S. L. TYRRELL,

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 univer-sal 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 re-moved. Some hopeful, conservative religionists think the estimates of modern unbe ionists think the estimates of modern unbe-lief much exaggerated, and say as the Cath-olic professor said to Huxiey: "It is only a fresh gust of the old storm and will soon blow over;" but their observations are su-perilcial. A high Catholic authority lately gave the opinion that in twenty-five years at recent rates of disintegration, the Prot-estant 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 o the scientific examination of tian 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 confi-dence, 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 Protestantism of to-day at bottom is only a dis-guised rationalism, and rationalism when slightly analyzed is 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 imper-fect, and its ideas subject to revision by un-inspired human criticism, it at once falls to the level of ordinary religious literature, and while men by a curious sort of self-de-ception famey they are reading divine rev-elation, 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 he accountly of their second tomed to speak so arregantly of their su-perior light of revelation, is in reality but a great organization of natural religionists who bend the Bible at will to conform its

grades of a skeptical natural religion. The opposition of the Romish church to educaopposition of the Romish church to education may retard for a time this skeptical movement in her ranks, but the result in the end will be the same, for by the laws of the mind truth is irresistible, and Leo's late permission for his people to think will rapidly hasten the event. The same causes which are revolutionizing the faith of Christendom are fast undermining Mahometanism and the great heathen religion, and will most surely prevent the reinstatement for any length of time, of any dogmas, etc., which rest exclusively on the doctrine of the infallible Bible; for science and the missionary now take the field together, and as correct geographical knowledge convinces the heathen convert that Buddha made a fatal mistake when he based his religion on a mountain two millions of miles broad, located in the northern part of a world only eight thousand miles in diameter, so a correct knowledge of geology and astronomy will legically force him to reject any unreasonable dogma or opinion founded on false Habrew science. It is clear, then, that the religious problem of our age is nothing less than the reconstruction of the world's entire theology. It is impossible to grasp in may retard for a time this skeptical entire theology. It is impossible to grasp the vast significance of this revolution unless for a moment we calmiy reflect that the happiness of rational beings is mainly dependent on their interior or soul life, and also consider that religion having its seat deep in the spiritual emotional nature has power according to its character, to make a heaven or a hell for its possessor. Who but the Infinite One can ever know the amount of mental anguish and soul torture poor humanity has suffered from the terrors of false religion during the long ages of its sad religious history? Who can calculate the final power for good or ill, of a theolog-ical idea when once launched on its unknown journey down the ages in human minds? How little could Zoroaster dream that his philosophy of evil would develop as it did into the monstrous devil of the Jews—be engrafted upon Christianity, hold the millions of the medieval church in abject terror for a thousand years, and retain so conspicuous a place in the theology of the most enlightened nations of the earth twenty-five hundred years after his death. How marvelous the fact so clearly recog-nized by the philosophical historian, that the "Empress of India" sways the sceptre over the millions of her wast Eastern Empire to-day chiefly in consequence of the emasculating power of an enervating system of theology hatched in the dreamy brain of some Hindoo mystic thousands of years ago. Such being the almost omnipotent power of religious ideas over human wel-fare, how infinitely important the question of what shall be the character of the religion that is to influence the world for ages if not for all coming time. It requires but a brief survey of the situ-

ation to see that this vast work of re-estab-lishing religious faith, must devolve upon the spiritual philosophy, for that system contains within it more than any other the indispensable elements of a religion. Belief in man's immortality is the foundation of all religion, and without that fundamental thought any talk about religion is the most meaningless farce, and since Spiritualism in its philosophy and material phenomena presents clearer proofs of a future life than any other faith or philosophy, it must consequently mainly determine the character of the future theology. Pure primitive Christianity as given by Christ contains all the essential elements of an absolute universal religious and had not its authority. versal religion, and had not its authority been so much impaired in thinking minds by ignorant theologians, who made its evi-dences so largely depend on the doctrine of the perfect inspiration of the Old Testament, it would have stood, and eventually met all the religious needs of humanity. But the masses having long been taught from the pulpit and all orthodox sources, that the Bible is of equal authority in all its parts, upon discovering the unhistoric and unscientific character of the Hebrew well attested fact of the reappearance of Christ after his death (which is the Christian's only "proof palpable" of immortality in the same catalogue with Jewish legends of the creation and the flood. Facts are eternal and unchangeable and as the Bible is proved fallible it must so remain forever; and hence to affirm or to deny its full per-fect inspiration is about equally fatal to honest intelligent faith; and as the evan-gelical world must take one or the other of those positions it can have no power with-in itself to reestablish confidence in its creeds; and consequently can exert little influence in the Ecumenical Council that is to determine the creed of the future. All forms of liberalism except the spiritualistic, are destructive;—they recklessly tear down the world's cherished faiths, and leave poor humanity shelteriess; exposed to

the chilling storms of unbelief. How cold and paralyzing to the soul are the creeds of materialism. How vague and barren the hopes of its noblest representa-tives. How sadly does Tyndall refer to events in the far future, when he "shall have faded into ethereal nothingness." The philosophical Harrison seeks to draw inspiration from a noble life from the hope of a shadowy immortality in the grateful memories of posterity when he himself is a nonentity. The noble, tender Renan almost despairing ly says, "who knows whether the final term of progress in the millions of ages will not bring back the absolute consciousness of the universe, and in that conclousness the awakening of all who have ever lived?" Ingersoll's hope is but the faint flutter of an imaginary "wing." Broad, delstical Christianity and these negative philosophies which give such vague response to the instinctive yearnings of the soul for life, contain no positive elements of religious faith, and can have no influence in re-establishing

Mahometanism, Romanism and the great heathen religious having nearly run their heathen religions having nearly run their race as authorities, it remains for Spiritualism alone with its scientific demonstrations to supply the world with its final theology; for it has at its disposal all the constructive elements embraced in the real Christian evidences, all the metaphysical arguments of philosophy, and also the crowning advantage in this doubting age of material phenomena. Religions, hitherto, have been too much the work of chance or accident to be permanent. Voices of fanatics and enthusiasts crying in the wilderness of ignorance have been mistaken for the oracles of God. the oracles of God.

Too much faith and too little of the critical skeptical spirit in former Bible compilers was the cause of the fatal errors that now render obsolete so much of so-called sacred literature. If salvation is of faith, doubt should share the glory, for the firmest faith is always the outgrowth of the profoundest doubt. Christianity itself is the work of infidelity. Jesus was the dreaded Voltaire of Jerusalem; he attacked the established religion and was crucified for heresy. The world owes all that is solid in

religion and science to the investigating spirit. That touch test of poor doubting Thomas, his fingers in the nail prints, has confirmed the faith of millions more than the dazzling noon day vision of the confident Paul. By a strange perversion of thought skaptics have come to be regarded as the enemies of truth, when exactly the reverse is true. They love the truth too devoutly too hazard its loss by superficial inquiry. Descartes, perhaps the most singuistry. cere worshiper of truth ever known, was also the most annihilating skeptic. In all the universe he 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 losophy; 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 parfect peace until like Descartes it has let doubt do its worst, for if in any realm of thought there is any dark corner left unexplored a lurking sense of uncertainty and danger will forever haunt the imagination. In this grave task of compiling the sacred volume of the coming church which has de alved upon Spiritualism, how infinitely important to discard all apocryphal matter from the canon; and how zealously should every genuine Spiritualist and lover of truth co operate with a sternly critical press to accomplish that result.

Ideas rule the world, and the press is now the recognized leader of the world's thought, and hence upon an independent, searching, truth-worshiping, spiritual press rests the main responsibility of guiding this divine movement to its grand beneficent results. It is certainly a strange and puzzling men-tal 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 anxious to accept as true, greater wonders on so slight examination, and offended rather than grateful to the press for expos-ing their delusions. This class who by some unexplainable reaction or reversion of the logical faculties, have become as over-credulous as they were formerly skeptical, should not be surprised that some of their severe sarcasm upon orthodox gullibility 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 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 the 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 uprelenting blows on religious 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 deception or superstition from getting a deception 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

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

Prof. Wm. Denton on the Infernal Traffic of Stewart and Morgan, Et 1d 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 me-Spiritualism, save to fleece 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 gen-erally of the most astounding character: You can take your choice, Jesus or General Washington, for the low price of lifty 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 villains, who have been carrying on their all but 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-auckers, who have been drafning away its auckers, who have been draining away its

The intelligent and the good are with you; you need not let the rest disturb you. Yours for the right and true only, come WILLIAM DENTON. Wellesly, Mass., Oct. 13th, 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 Pains.

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.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Bousehold.

BY RESTRE 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 dimples the waters o'er Of the curved bay; I hear the fisher call Unto his lad upon the distant shere, Beyond the wall.

The shadowy mountains in the distance grey, Tosa rosy plumes, or wear an ashen 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 On my grim path as forth I tread and back, Within the wall.

Unfrequent roves sickly bud and bloom,
The mildewed fruitage hastens to its fall,
Nor love, nor beauty, joy nor peace, find room
Within the wall.

This narrow apan of earth and stretch of sky, Press me betwixt-them like a bier and pall, The Heavens are deaf although to God I cry, Within the wall.

But lo! the barriers crumble 'neath my hand, As I in anguish rise and fate forestall, To him who wills, as by divine command,

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, Belies Let-ters, Natural Science, etc. Some of these young people have been waiting seven years young people have been waiting seven years to enter, and have passed very severe examinations; some are graduates of Smith or Wellesley colleges, and all of them are ambitious students. What of that? Is a question which many thoughtful people will ask. Will these young women become better citizens of the republic; will they be better prepared to fill important positions in life; will they become more profound. in life; will they become more profound and mature in character, more logical and reasonable in activities, more resolute and efficient under the difficulties, more capable of dealing with practical questions? Will they grow in strength and wisdom, as they increase in book lore: will they prove large minded, harmonious, progressive, self-con-tained? These are among the results worth working for, and the value of the imple-ments used is to be estimated by the application of law of use which follows this in-

If learning be merely the acquiring and classifying facts, and disciplining the memory, it does but little. If it helps a woman to be self-supporting or self-respecting; if it unlocks storehouses of Use and Beauty, and gives an insight into order, design, and the laws of development, then it does a grand work. But, if it awakens her senses the existence of an interior universe within the husk of matter which encloses it; if it develops and balances the faculties, and then assists the soul to expand its wings in the serene, spiritual air of intuition; if this finds an expression in life through those genuine, refined, harmonious and lovely traits of character which are the sign manual of true ladyhood; then will the opportunity of such a course of study prove to be a blessing to our youth. .

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. In about the same time and by the same means, \$300,000 were raised for a boy's middle class school, showing the great indifference of the average Britisher to the education of young

John W. Chadwick, of Brooklyn, dedicates is "Poems of Nature" very senderly 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 lere; 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 at once a great aid and stimulus to self-education, where pupils have sufficient intelligence and energy to make it a substitute for personal instruction. Correspondence is carried on at intertion. Correspondence is carried on at intervals of two or four weeks, and theses or essays are frequently demanded. Drawing is one of the last things which it would be thought possible to direct by letter, yet some most beautiful and exquisite pen and ink pictures were the result of written direc-

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 Argy at their head, was formed, for the purpose of "promoting the physical and social well being of those about them." This desirable object is carried out by popular tracts upon hygienic and domestic subjects, written for general distribution. Loan libraries have been established in a number of cities, also, and lectures in a number of cities, also, and lectures given to the poor, upon health and domes-tic economy.

given to the poor, which health and domestic economy.

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

"We traveled on highways so executable 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. We frequently entered the wayside, windowless loghuts; they are light or dark, if the doors are closed, according to the size of the cracks through which the light of day finds its way. We have often seen a family of eight or ten existing in one roan. Children, unwashed; unkempt and unitatored, swarm at every open doorway. Take families are the rule; from ten to thirteen children were frequently met with in one family. We saw those from twelve to fifteen years of age, who did not know their own age. The cold cabins seem an appendage to the big, open faced mud chinneys built outside of them. There is no draft, and the inmates are smoked like so many herrings.

All the clothes worn by the family are still homespun and woven, as is much of the bed covering. A maiden sat at her loom turning off four yards per day of a coarse cotton plaid for women's

and children's wear. The machinery of the loom was as primitive as if fron and steel were not in use. The interest we manifest-ed in the work, was equalled by the aston-ishment of the malden to find that we'uns couldn't weave.

While she plied the shuttle, solace was had in a dipatick 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 ad libitum. The habit is 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 complexions of the results and their less codesors. ions of the people, and their lean, cadavor-ous 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 Psychical Basis.

From Dr. G. Aliman's Address Before the British As-

From the facts which have been now brought to your notice there is but one legitimate conclusion—that life is a proper-ty of protoplasm. In this assertion there is nothing that need startle us. The essential phenomena of living beings are not so widely separated from the phenomena of lifeless matter as to render it impossible to recognize an analogy between them; for even irritability, the one grand character of all living beings, is not more difficult to be. conceived of as a property of matter than the physical phenomena of radical energy. It is quite true that between lifeless and living matter there is a vast difference, a difference greater far than any which can be found between the most diverse manifestations of lifeless matter. Though the refined synthesis of modern chemistry may have succeeded in forming a few principles which until lately had been deemed the proper product of vitality, the fact still remains that no one has ever yet built up one particle of living matter out of lifeless ele-ments—that every living creature, from the simplest dweller on the confines of organi-zation up to the highest and most complex organism, has its origin in pre-existent liv-ing matter—that the protoplasm of to-day but the continuation of the protoplasm of other ages, handed down to us through periods of indefinable and indeterminable time. Yet with all this, vast as the differences may be, there is nothing which precludes a comparison of the properties of living matter with those of lifeless.

When, however, we say that life is a property of protoplasm, we assert as much as we are justified in doing. Here we stand opon the boundary between life in its proper conception, as a group of phenomena having irritability as their common bond, and that other and higher group of phenomand that other and higher group of phenomena which we designate as consciousness or thought, and which, however intimately connected with those of life, are yet essentially distinct from them. When the heart of a recently killed frog is separated from its body and touched with the point of a needle, it begins to beat under the excitation of the atimulus, and, we believe ourselves justified in referring the contraction of the cardiac fibres to the irritability of their protoplasm as its proper cause. We may in it a remarkable phenomenon, but one their protoplasm as its proper cause. We see in it a remarkable phenomenon, but one nevertheless in which we can see unmiswith phenomena physical. There is no greater difficulty in conceiving of contractility as a property of protoplasm than there is in conceiving of attraction as a property of the magnet. When a thought passes through the mind, it is associated, as we now have abundant reason for believing, with some change in the protoplasm of the cerebral cells. Are we, therefore, justified in regarding thought we, therefore, justified in regarding thought as a property of the protoplasm of these cells, in the sense in which we regard muscular contraction as a property of the protoplasm of muscle? Or is it really a property residing in something far different, but which may yet need for its manifesta-tion the activity of cerebral protoplasm.

if we could see any analogy between thought and any one of the admitted phenomens of matter, we should be bound to accept the first of these conclusions as the simplest, and as affording a hypothesis most in accordance with the comprehensiveness of natural laws; but between thought and the physical phenomens of matter there is not only no analogy, but there is no conceivable analogy; and the obvious and continuous path which we have hitherto followed up in our reasonings from the phenlowed up in our reasonings from the phen-omena of lifeless matter through those of living matter here sames suddenly to an end. The chasm between unconscious life and thought is deep and impassable, and no transitional -phenomena can be found by which as by a bridge we may span it over; for even from irritaulity, to which, on a superficial view, consciousness may seem related, it is as absolutely distinct as it is related, it is as absolutely distinct as it is from any of the ordinary phenomena of matter. It has been argued that because physiological activity must be a property of every living cell, psychical activity must be equally so, and the language of the metaphysician has been carried into biology, and the "cell soul" spoken of as a conception inseparable from that of life. That psychical phenomena, characterized as they essentially are by consciousness, are not necessarily co-extensive with those of life there cannot be a doubt. How far back in the scale of life consciousness may exist we have as yet no means of determining, nor is it inecessary for our argument that we should.

should.

Certain it is that many things to all appearance the result of volitien are capable of being explained as absolutely unconscious acts; and when the swimming swarmspare of an alga avoids collision, and by a reversal of the stroke of its cilra backs from an obstacle lying in its course, there is almost certainly in all this nothing but a parely unconscious act. It is but a case in which we find expressed the great law of the adaptation of living beings to the conditions which surround them. The irritability of the protoplasm of the ciliated spore responding to an external stimulus sets in motion a mechanism derived by inheritance from its ancestors, and whose parts are correlated to common end—the preservation of the individual. But even admitting that every living cell was a conscious and thinking being, are we therefore justified in asserting that its consciousness, like its irritability, is a property of the matter of which it is composed? The sole argument on which this view is made to

rest is that from analogy. It is argued that because the life phenomena, which are in-variably found in the cell, must be regarded as a property of the cell, the phenomena of consciousness by which they are accom-panied must be also so regarded. The weak point in the argument is the absence of all analogy between the things compared, and as the conclusion rests solely on the argument from analogy, the two must fall to

ment from analogy, the two must fall to the ground together.
In a lecture to which I once had the pleasure of listening,—a lecture characterized no less by lucid exposition than by the fascinating form in which its facts were presented to the hearers,—Professor Huxley argues that no difference, however great, between the phenomena of living matter and those of the lifeless elements of which the matter is composed should militate the matter is composed should militate against our attributing to protoplasm the phenomena of life as properties essentially inherent in it; since we know that the result of a chemical combination of physical elements may exhibit physical properties totally different from those of the elements combined; the physical phenomena presented by water, for example, having no resem-blance to those of its combining elements, oxygen and hydrogen. I believe that Pro-fessor Huxley intended to apply this argu-men only to the phenomena of life in the strictest sense of the word. As such it is conclusive. But if it be pushed further, and extended to the phenomena of conclusness, it looses all its force. The analogy, perfectly valid in the former case, here tails. The properties of the chemical compound are like those of its components, still physical properties. They come within the wide category of the universally accepted properties of matter, while those of constitutions are larger to a content of the content sciousness belong to a category absolutely distinct,-one which presents not a trace of a connection with any of those which physicists have agreed in assigning to matter as-its proper characteristics. The argument thus breaks down, for its force depends on analogy alone, and here all analogy vanishes That conclousness is never manifested except in the presence of cerebral matter, or of something like it, there cannot be a question; but this is a very different thing from its being a property of such matter in the sense in which polarity is a property of the magnet, or irritability of protoplasm. The generation of the rays which lie invisible beyond the violet in the spectrum of the sun cannot be regarded as a property of the medium, which, by changing their refrangibility, can alone re ler them appar-

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 all 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 difficult suc-ceeded in emancipating itself. But have we, it may be asked, made in all this one step forward towards an explanation of the phenomena of conclousness or the discovery of its source? Assuredly not. The power of conceiving of a substance different from that of matter is still beyond the limits of human intelligence, and the physical or objective conditions which are the concomitants of thought are the only ones of which it is possible to know anything, and the only ones whose study is of value. We are not, however, on that account forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconcervable by the highest of the brutes, and no one would be justified in assuming that man had al-ready attained the limits of his powers. Whatever may be that mysterous bond which connects organizations with psychical inestimable importance-stands out clear and free from all obscurity and doubt, that from the first dawn of intelligence there is in every advance of organization a corresponding advance in mind. Mind as well as body is thus traveling onwards through higher and still higher phases; the great law-of evolution is shaping the destiny of our race; and though now we may at most but indicate some weak point in the generaliza-tion which would refer conclosusness as well as life to a common material source, who can say that in the far-off future there may not yet be evolved other and higher factiltles from which light may stream in upon the darkness, and reveal to man the great mystery of thought?

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CHICAGO, ILL., OCTOBER 15, 1979.

#### 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 it the careful attention of all into whose hands it may fall. 'We ask for it the candid consideration of both orthodox and heterodox. But if its length deters any of our readers, let all at least read the extracts therein given from Bennett's letters. There can be no possible question as to their genuineness and authenticity.' They present a matter of vital importance. It is one that should have been sooner brought to light; but though we have known for some time of the facts, yet in absence of the proof we have, in accordance with our usual cautious practice, refrained from touching a subject, the awful import of which was so fraught with disaster to a fellow creature, until we should

"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 think that a much stronger case could have been made against him for publishing obscenity in his own paper than the one on which he was convicted. And we desire it to be understood also that in bringing the exposure to light now we are aware that we seem to be attacking a man who is down, as it were. But we disclaim all intention of either touching Mr. Bennett on the question of "Cupid's Yokes," or of intermeddling with the efforts of his friends to have him pardoned. With those things we have nothing to do at present. We have not signed, and will not sign the petition for his pardon as drawn by himself and published in the Truth Seeker, Banner of Light and Boston Investigator. ands, because we believe that he sought/ and urged on his quarrel with Comstock, and that in being convicted he obtained the first strategic point in his design.

We have good reason for saying that Mr. Bennett's lavish reciepts 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. As we look over the man's character, as portrayed in his letters, we cannot suppose that he has been for a moment sincere in his professions of devotion to mental freedom and "better morals," and so we must look for his motive elsewhere. The objective point of his scheme evidently was to tap the till of public generosity under the guise of martyrdom. That object could only be gained through an oftensible persecution; therefore he defled Comstock and thefgovernment to prosecute him, advertised that he would sell and send the book that a United States court had decided to be "obscene" through the mails and did so. He thus gained his point. He was very successful, but evidently miscalculated on his chances of obtaining a pardon through the influence of honorable men and women who had been from the first fully deceived in regard to his real character. But having taken the risk of imprisonment in playing a dishonest game, he ought not to be surprised that he has been caught. He is only paying the price of illgotten gain. That is entirely his affair and does not concern the public at all. And hence, as we have said, we will neither seek to hold him in prison nor to release him. 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. This we must, in the absence of proof, deny, just as in the absence of proof we would not charge anything against Mr. Bennett. Comstock has not yet attempted to fine or imprison anybody for writing, speaking or publishing anything that can be justly classed as anti-theological. When he does make that attempt we shall stand ready to oppose him to the end. Whenever Comstock dares to bring his engine of suppres-sion, oppression and persecution, if such really be the power he wields, into play against any clean and decent effort of man woman to utter their thoughts on anti-

theological questions, or against any chaste 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. We do not court quarrels of this kind, but if they are forced upon us we will not shirk our duty. Only, when the issue does come it must, on our side, be one of unquestionable right, one of sterling grandeur and high, holy and enduring PRINCIPLE, and not the personal grievance of any man or men.

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 in behalf of a principle that was never introduced into the quarrel. It was but little more than a disgraceful street fight which respectable people did not care to see, and which they would go a long way round to avoid. Therefore, we maintain that the case of BEN-NETT ... COMSTOCK now before the publie, is not one in which there is any principle involved upon which the Liberal public should waste any fire in the supposition that they are fighting the battle of either their right to think or their freedom to speak. Neither of these has been attacked as yet. Nor do we think they are likely to be at present. The powers of the theological world know/ well that their army of subjects is too ripe with the sedition of freedom, to precipitate any conflict with the "inalienable right" of all to think, believe and worship according to the dictates of conscience. The darling policy of such a creature as Comstock is to get. obscenity, vice, free-love,etc., to fasten themselves upon the fair name of freethought and so furnish him and such other blatant falsifiers as Flavius Josephus Cook, a pretext for branding freethought itself as obscene. Not daring to fight it openly on the high ground of principle, he seeks to destroy it by slander and lies. And to this end it-almost seems as if Comstock had himself been one of the directors of the "Truth Seeker," and its school of morals and that Bennett, in disgracing Liberalism, has been his apt

pupil and accomplice. Free thought, scientific materialism and Spiritualism, as such, repudiate obscenity and obscene men and women just as heartily as orthodoxy 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. They strangle and die in the atmosphere of free-love and moral filth as quickly. as the purest Christian life that can be found. If they tolerate as long as possible the vile parasites that cling to them for a name and a cloak, rather than endure the sickening toll of removing them, has not and does not Christianity do the same?

But as in all things there is a point at which forbearance ceases to be a virtue, so. here Liberalism and Spiritualism rise as one to protest against the assumption that a man, over sixty years of age, who,by his own hand writes himself down a villainous libertine or a lecherous fool, is therefore because he pretends to be devoting his life to the spread of what he chooses to call "Liberalism," and "Materialism," entitled to the recognition, sympathy and aid of honest people who honorably bear these

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. He belongs to those who have fallen below the church he derides and opposes, and is a stranger, out of place and unknown, unadmired and unloved among those who have grown out of and above it. He may steal their name and attempt to build a false reputation upon it, but the fraud is none the less a fraud, and the end, under the sure laws of the eternal right, is the end of a fraud.

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. He who would elevate society must begin by elevating himself. Mr. Bennett has not done this. From the pride, purity and devotion of the young love that won the heart of the woman he vowed to cherish against all the world, he has fallen to the slums of free-love and grovels there for a victim to feed his passions, while he sits in his office and essays to convince the world that he has devoted himself heart and soul to the establishing of a better than the Christian morality of his time. But the mask has not been complete, for in spite of his professions the language and leer of Mephistopheles, "the old one" who always renews and reproduces himself with the changing, growing ages, show them-selves along the columns of his paper, and sincere men and women have long been pained to see how surely he was dragging the holy cause of liberty of mind and speech into reproach.

Now, whatever the professions of such a person or teacher, his actual effect upon society is only, can only be, bad. He is an min of liberty, for true liberty is only possible with purity of life, character and motive. Vice is always a tyrant and a destroyer. To instill even diluted nastiness into the lives of the people either by word or deed is to weaken and endanger the well-

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. This is all we aim to do; and we believe that the fathers and mothers of this country have far too much regard for the purity, character and happiness of their children not to thank us for our timely, and we trust, efficient warning; and too much respect for themselves longer to follow such a leader. Put such · person where he belongs, among his own kind, and let him have his say. With the glamour of deceit and hypocrisy torn away from him, he will gradually be outgrown in the up. ward movement of society. Or, if he would but

"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. And so we must leave him with the sincere hope that in that grand time far hence,

"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; through whom the noblest aspirations of our race forever keep their starward way; and without whom the baser passions of our nature must drag humanity from its grand hights of development into the poisonous circle of those crude, uneasy, designing, passion-fed people who mistake impudence for independence, license for liberty, passion for principle, a lascivious dream for mental freedom, surfeited vice for moral repose and maudlin sentimentalism for manhood,-we submit our task, not to these, but to the wise and good of every land. Against us the bottomless pit of filth and fraud will howl its borrid discord and hiss its vile curses in our ears, but, upheld by the knowledge that our cause is just, that right and truth are on our side, and that even "one, with God, is a majority,"

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

#### Brother Watson Accepts-Dr. Pence Declines.

Before putting last week's paper to press, we forwarded to Bro. Watson and Dr. Penge, copies of our proposition for test séances with Laura Morgan. Dr. Pence peremptorily declined it; afterwards the father of Laura Morgan was urged to have his daughter accede to the proposal, butlike Dr. Pence he would not entertain the idea. The following prompt reply from Brother Watson, is just what was to be expected, and shows his anxiety for the truth: \_

AUGUSTA, Oct. 16th, 1879. To the Editor of the Religio-Philosophical Journal:

Your "advance proof" of editorial was received this evening and read with interest. Your proposition is both fair and liberal, but it seems to me that three persons equid as well settle that question as thirteen. I do not see how I could go at the time you have named. It is about the time we hope to be able to return to our home. That, wever, will depend upon the fever, as I shall not take my family back to Memphis until the Board of Health advise that it is safe to do so. Then I have engagements too near the time you have set for the scances. I have, day after to morrow, to fill an en-gagement at Searcy, and I have another a

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 scances. This I think would be a satisfactory as a report from a large committee. Indeed, if you were to go alone, and were to see full form materializations, as I think you would, and publish what you saw under test conditions, it would be perfectly satisfactory to your sceptical readers. If, however, you insist upon my being present, and the parties at Terre Haute agree to it, and you will make the time a week earlier—say the 29th, 30th and 31st of October I would be willing to meet you at Terre Haute at that time.

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 do not think it necessary for so much importance to be attached to Miss Morgan's manifestations, as to wager so much on her mediumship. Even if she is what you think she is, it will not affect the great truth of materialization, or Spiritualism in its varied phases.

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. Please let me hear from you. I am yours S. WATSON. for truth.

P. 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 materialisations. If they do not, then I shall feel that they are not what I have believed them to be; and if they accept, and fall, I will join you in detecting fraud, if it can be found out by any process that we can legitimately make in our investigations.

I hope you can well, and will, change your

I hope you can well, and will, change your proposition and time.

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 them selves grievously disappointed, if they expect fair dealing from such people as constitute the Pence Hall Combination. An honest man stands a thousand times more chance of fair treatment in a fare bank than in the hands of such cheats and swindiers as Stewart, Morgan & Co. The sooner

such noble souls as Bro. Watson find out they cannot place any reliance on the integrity of these manufacturers of commercial "spirit" phenomena, the sooner will Spiritwallsm'be able to throw off these incubi.

#### To Col. Ingersoli, 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 Cirristian world despise his theology, there is only warm praise for his advocacy of the sanctity of the marriage relation. Col. Ingersoll, what have you to say of D. M. Bennett's record? Do you consider such a man a fit teacher of Liberalism, worthy to be looked upon as, an exemplar of Liberal morals? B, E Underwood is widely known as a staunch defender of good morals and an active opponent of free-love. With Col. Ingersoil he places the sanctity of the mar-riage vow and the purity of the family circle, as the highest fruits of modern civilization. Mr. Underwood, what is your verdict on D. M. Bennet? Do you want to work in harness, shoulder to shoulder, with such a man? Do you regard him as a proper man to mould the free-thought of the country and to be held up by the world as an evidence of the fruits of Liberalism? Col. Ingersoll, Mr. Underwood, Prof. and Mrs. Wm. Denton, Dr. Peebles, Mrs. Ernestine L. Rose, Prof. Felix Adler, Rev. O. B. Frothingham, Mrs. Elizabeth Thompson, unto whom the Truth Seeker has appealed for help, Mr. James Parton, with your splendid prophecies of the religion, morality and manhood of "the coming man," Mr. Elizur Wright, with your life-long slevotion to 'liberty," which is notepossible without purity; ladies and gentlemen, one and all who believe that virtue is better than vice, that truth is better than falsehood, that character is better than pretense, you not owe it to yourselves to speak out and tell the world where you stand? The revelations made of D. M. Bennett in this paper, must draw a distinct line between real and pretended Liberals and Spiritualists. The public cannot full to see it, and it will not be slow to mark upon which side of that line our prominent men and women are hereafter to be found.

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, and we should have no liven, no lives, no advocates that will not bear the fullest noontide light of scrutiny.

# 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, is Dr. G. J. Allman, formerly regius professor of natural history in Edinburgh. We publish in another column, under the title of "Protoplasm and Conclousness," an extract from the address which he delivered on this occasion. In it he takes a view very different from that of Huxley and Tyndali as to the all-sufficiency of matter as an explanation of the mental phenomena. The whole drift of Dr. Allman's argument is in confirmation of the spiritualistic theory of the coexistence of a natural and a spiritual body. This corroboration is all the more valuable because he evidently knows nothing of Spiritualism, but draws his reasons from considerations quite apart from our conclusive phonomena. In his winding-up, however, he makes a reference to something in "the far-off future," which may give added light; his words are:

"Though now we may at most but indicate some weak point in the generalisation 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 yet be evolved other and higher facalities 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." We have an abundance of facts for Science to investigate as soon as she is in the mood. No system of blology can be complete without those facts, and we hope that Dr. Allman will not be repelled, by the sneers of Huxley, Tyndall, Wundt, and Haeckel, from giving them a faithful examination.

# Falsehoods Nailed.

Every devotee of the mock-materializing shops 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 Pandemonium. The fact is that we have yet to lose the first subscriber from that cause; our receipts are somewhat larger than before. The silly "Jesuit" fantasms of Hazard, or "Shepherd Tom" as he calls himself, and Jonathan Roberts, which are eagerly mouthed by every detected trickster, can deceive no intelligent person. It goes without saying there is not a shadow of foundation in truth to found them on.

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; who whether they hide themselves under the mantle of Liberalism, Materialism, Spirituaiism or Christianity, are the deadlist enemies to our homes and happiness. These unclean wretches must be stripped of their various disguises; once their true character and ims are known they are powerless for evil.

#### 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, if we do not accept the mass of testimony lying before us in favor of the reality of spiritual phenomena. We refer our readers to an article by Prof. Fechner in another column.

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. Some of them are paging up promptly at the earliest moment, while others are still largely delinquent. Friends, in your prosperity do not forget the sacrifices we have made that you might have the paper when you had no money wherewith to pay for it. We need every dollar you owe us; we have walt. ed long and patiently; we now ask you to do your duty at once. Pay up old, scores. and renew for another year at the reduced rate. And don't forget to send along a new subscriber, or what is better, get up a club, and thus save money for yourselves and

#### 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 falls 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 Toras Spiritualist, for October, published by C. W. Newnam, Hempstead, Tex., is at hand, and as usual filled with articles

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 threemonth's engagement with the Spiritualist Society of Sau Francisco on the 1st Sunday of October./ His address is 834 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 More instructive, valuable and trustwor-

thy matter relating to Spiritualism, and Liberalism proper, can be found every week in these columns, than in all other progressive papers in the country. Such is the verdict of thousands of readers. . 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 Commit-

tee of the National Liberal League of Kansas, for 1879 and 1880: E. Campfield, Chairman, Vermillion; W. E. Coleman, Fort Leavenworth; A. V. Coffin, Leroy; Mrs. C. R. Doster, Marion Centre, Miss P. Z. Clark,

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 exposé 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. Our readers will do well to make a note of this house before starting for the land of oranges.

Prof. Wm. Denton lectured at Plorence, Mass., on the 17th, 18th and 19th of October. He has engagements to fill as follows: Willimantic, Conn., October 25th and 26th, and November Sd, 4th, 8th, 9th, 15th, 16th, 22nd, 28rd, 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 pro-ceed directly east. Societies in Michigan desiring his services, are requested to ad-dress him at once, with particulars. He will give week evening lectures and public adances in vicinity of Sun day appointments Address for a short time at Pokagon, Mich

tion, but FOR PROTECTION. Boclety demands it, and candor, honor, decency and justice compel it. Persecute no man, not even a bad but let no mawkish sentimentalism stand in the way of the exercise of laws for the pro-tection 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 Heywood is a cleaner and better man than himself... For if the term can be applied at all to filthy, vile, and beastly English, then, though Bennett be in-

Concluded from Eighth Page.

nocent on that free-love pamphlet, 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 then 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

"Moses Huil while on a visit to New York, learned of the existence of this evidence of his Brother Bennett's colitishness; and hastened to place his newly-acquired-knowledge where it would so the most good for himself and another party. It appears that he was soon sent back to New York with instructions to obtain the evidence. For this purpose he sought out the lady and repeatedly attempted to get possession of these letters. Bennett, knowing that Huil was in the employ of men who were and are eager to see him cast down, didn't want him to get hold of his letters, and so in one of them he says to the lady, "I make our request of you and that is that you will give up all my letters that I have written you to the friend who calls upon you for them, not to Mosss Huil." Huil represented to the lady that he was anxious to ald her in bringing Bennett to justice, but she distrusted him, and so his mission to New York was a failure. But this explains Bennett's coupling of the lady with his brother Moses. When he saw that he could do nothing with the girl and that he must desure her to save himself, this attempt of Huil to get the letters, of which B. was cognizant, was one of the points upon which he aired his "pole-cat" charges.

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 Zoeliner has given in his work (Scientific Transfers) on

given in his work (Scientific Treatises) on the Spiritualistic sames which were held in Leipzic and Breslau with the American medium Slade, he has, besides printing the testimony of Professors Weber and Scheibner, also mentioned my observations 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 Zoeliner 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 atten-tion, 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 Leipzic have been questioned by being called humbug and jugglery, have in other places been demmonstrated 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

Indeed, however incredible se 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

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

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 inas myself, who do not lay claim to in-dependent authority as an observer in this field, but who supports his observations), is 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 dis-coveries, which have proved so fruitful of results in the exact sciences, are fancies. If coveries, 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 founds them upon had observation of lace, and if his criticism (for which I will not stand up) is met by the proscription 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. Beofessor. 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 father weak, excuse for the rejection of his testimony. Throughout a whole course of sittings, infoompany with Professor Zoeliher, 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 no me of more weight than all that 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 not made and written against them on the part of those who have never seen them, or who have only seen themones, as if looking at a conjuring performance, and who after wards felt themselves justified in describing them as conjuring tricks.

Yet Dr. Webel is but one among a number of estimable men of science who, after

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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 oppositon

from Professor Feehner's work, The Pha ight as opposed to the Philosophy's Night.

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 sus-picion, and then think they have done

The Address of the Indian

Something to 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 Spiritualista 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 Leipzlu 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 suc-cessful 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 observations which are alleged in favor of Spiritualism, such as have been conducted with equal circumspection, care, conscientiousness, and im-partiality under equally varied circum-stances 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 how-ever much we should like to get rid of Spir-itualism at any price, the price of the sacri-fice 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 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 indovetails neither with healthy life new 7th the science of healthy life.

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 Od Theory, proves. Meanwhile, I don't seventy-eight years; have written the book Zendavesia and the present work. What more is wanted by opponents who combat Spiritualism in the manner described above?—London Spiritualist. above?-London Spiritualist.

\*That darkness is favorable to the success of Spirit-nalistic 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 media action, those ex-periments succeed in the 18th 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 2½ or clock r. M. on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. L. A. Pearsall, of Disco, Mich., are engaged as speakers, and Mrs. Olie 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.

fered to entertain-members of the control of Pree per day.

A cordial invitation is extended to all lovers of Pree 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 such.

L. B. Bundick, President,

Box B., Kalamasco, Mich.

LOTTIS M., WARNER, Becrutary.

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 barnacles 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 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 paper, pure and elevating in tone, and must exert a healthy moral influence wherever it

Pence-Stewart-Morgan & Co. will receive some further attention at our hands next week. The gang is a disgrace to any civilised 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? Lot 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 elegted the following officers to fill vacancies: Thomas Lees, President; Samuel Russelle Vice President; W. A. Lathrop, Treasurer; Tillie H. Lees, Secretary. Lecturers and others corresponding with this society. should address Tillie 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 faintset 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 in youth or age it has autlived its privilege of springtime sprightliness .- Hawthorne.

Business Motices.

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 DEPREDATIONS.-The fair reader shudders when she thinks of the settler's wife watch-ing, 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 be-fore nightfall a savage hand may have laid him low among the prairie grasses. Or it may be a child, a bright-eyed daughter, is snatched away in an unguarded moment to grace the next war-dance. When we read the heart-rending details dance. When we read the heart-rending details 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 archiend, consumption, with scarcely a thought of the terrible inroads 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 hopelessiy ensnared, and death's fatal arrow ends the scene. Dr. Pierce'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.

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Good Evidence.—When such men as the Rev Dr. Rankin, Rev. Dr. Harvey, Father Fitzgerald Prof. Green, Dr. Bartine, Col. John K. McChesney E. W. Neff, and a host of others equally trust-worthy, certify over their own algorithms to the marvelous efficacy of Warner's Bafe Kriney and Liver Cure, in the diseases for which it is recommended, it is time to dismiss doubts on the sub-

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three 8-cent postage stamps. Money refunded if not an-

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Warner's Safe Kidner and Liver Cure's positively cure lieight's Disease and Disbetse: it is guaranteed that it will also cure 10 per ent all other kidner diseases, 85 per cent. of all it diseases, and will help in every case without jury to the system, when taken according threations, and the sum of \$1.00 well he said treations, and the sum of \$1.00 well he said diseases, and will help in every case without frierry to the crystem, when faken associating to directions, and the sum of \$2,000 will be nail to any person who can prove that it has failed to do thin.—H. H. Wangime & O.,

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# Poices from the People.

ND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### The River of Time.

COMPOSED AND SUNG BY M. C. VANDERCOOK. We are drifting to day on the River of Time, and Adown through life's flowery decked dale, and our songs are as light and as free as the birds. That sing in the green leafy vale.

We hear the waves break on the rude jutting

And we love their low murmuring rhyme, But we have not a fear as we guide our frail barks, On the Beautiful River of Time. CHORUS.

Oh, murmuring River, ob, beautiful River, Thy songs with our voices we chime, For life's but a dream with its sorrow and joy,

Oh, beautiful River of Time. Along thy wild shores are the loved and the lost, Whose barks were o'erwhelmed in thy tide, We drop sorrow's tear o'er the lives that went

As o'er thy blue waters we glide.
Away through the vale, the magical vale,
We catch strains of music sublime,
And we know we are nearing the "city of light,"
Oh, marvelous River of Time.

Down down on the River, the sunlighted River, When life and its longings are past, We will fold in our sall from storm and the gale, And float in that city at last.

Oh, keep a brave heart, stand, stand to the helm.

When wild storms of sorrow oppress,

Be steady, be firm keep an eye on the light,

For Time is the River of Death.

#### The Poet 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. Any thing less than what seemed to be actual knowledge of this fact, could not convince me of its reality; but

this fact, could not convince me of its reality; but it took me ten years to reach this conclusion.

A degree of evidence short of knowledge, may be termed faith or belief; but that was not sufficient. Mere faith or blind belief has been the milistone around the neck of orthodox religion, until it has become so strangled in the depths of ignorance and superstition that its very name is a reproach to reason and common sense. Spiritualism is not a religion of faith, belief or dogmas; hence all phenomens claimed to be spiritual, should be divested of all possible deception and uncertainty, and firmly establish its adherents upon the bed-cock of truth and knowledge.

I am led to make these statements after carefully reading your exposure of Mrs. Annie Stewart

I am led to make these statements after carefully reading your exposure of Mrs. Annie Stewart and Laura Morgan, of Terre Haute. I say exposure, for I feel confident that no one can read the candid, and apparently reluctant report by Dr. Kayner, including the various statements and affidavits, without entertaining grave doubts as to the genuineness of the manifestations, but especially so when Mrs. Stewart will not allow herself to be avanuable of the same is over when no reservanted of the same of the examined after the scance is over, when no rea-sonable excuse can be given for not allowing the most thorough investigation, and indeed the very thing that any honest medium, it seems to me, would urge. I say this one fact is enough to establish a doubt so dark that it is no kin to faith, and cannot be tenth course to belief, and is so farremote from establishing a knowledge of materialization, that such a conclusion should never be

ization, that such a conclusion should never be named as a fact under such circumstances.

But this is not all, for it is proved by Mr. Price under oath, that Mrs. Stewart acknowledged herself to be a fraud and produced the manifestations self to be a fraud and produced the manifestations by trickery, and personated the spirits herself. Yet thousands may still believe that Christ and his Apostles, ancient bards and philosophers have almost forsaken the realms of biles, to hold carnival with a woman who declares it all to be a trick!

Bro. Bundy, these facts are not pleasant to dwell upon, but every Spiritualist and every genuine medium will thank you for separating the "tares from the wheat."

from the wheat."

I am fully aware of the fact that mediums are very sensitive, and conditions are often suggested and urged that are unreasonable, and calculated to thwart the very manifestations they seek to obtain, even through honest and reliable mediums. but what excuse the a medium have after a scance is ever, in not permitting herself to be theroughly examined by a committee of her own sex, to see whether the paraphernally so abundantly exhibited during the so called materializing is not concealed

on her person.

We know that fraud has been, resorted to, and We know that fraud has been, resorted to, and in demonstrating the truth or laisity of so wonderful and important a subject, requires the most undoubted testinony, and I can see no reason why a truthful honest medium should not urge, and even theist on the most rigid investigation. All who refuse this, will be doubted, to say the least, and cause honest investigators to discard Spiritualism as a fraud, which they gladly would establish as an all-important truth.

But let all honest mediums take courage, for true Spiritualists are their friends and will sus-

true Spiritualists are their friends and will austain them by love, sympathy and money, and by uniting with them in suppressing and exposing fraud, honest mediums will so polish and bring their beautiful powers into contrast with the spurious, that they cannot fail to be recognized and appreciated as the golden links that connect time with eternity, and this mortal with immor-WARREN S. BARLOW. Paterson, N. J., Oct 19th, 1879.

# Most Excellent Suggestions.

Well, dear JOURNAL, the great Moguls of Terre Haute have fired their guns and the evidence is all in. It appears that the witnesses are all liars. E. Coleman is a medium bater, and all the rest of mankind that would question the wisdom of Mrs. Stewart's infallible body-guard, are knaves and

This is about the pith of all that was said in what they claim as their side of the question, though spread out through several columns of a

though spread out through several columns of a paper. How much better and wiser would it have been for this committee to say, "Spirits, your work is questioned. Mrs. Stewart, the neople demand and deserve test conditions. Our honor is at stake. Your mediumship is questioned. Medium and spirits, what answer do you give that we may tell the people?"

Miss Wood, of London, says: "Test me all you please." The witnesses say that Miss Wood was put in a cage. 'It is a light frame work of wood covered with muslin, tacked most securely on the outside to the wooden framework, and the whole secured to the wall and floor by boits, and screws. There is not the alightest chance of any one seated inside, to liberate himself without rending the muslin of breaking the framework. "We sang," said the writer, "and a spirit stepped out and placed her arms around my neck." Releasing the medium, we found everything just as when we piaced her in the cage.—(Medium and Daybreak, Bent. 20th.)

Mrs. Mellon, of London, is willing to be tested, but has no need of it, as the spirits very often show their medium. Mrs. Esperance, of London, Willie Eggleston, Dr. Monck, and many others give the same satisfaction to honest investigators.

Now, friends of Terra Haute, if you have been maligued and misrepresented, you have a remedy, and the only one that will set you right before the world, is to give test conditions. Call a committee of a few good reliable men and women, who will do you justice. I for one am willing to rest my faith upon the report of such a committee. If you refuse this to the people, have you reances as you like; but give no further heed, to what is said about you, pro or con of the question.

Philadelphis, Pa

Philadelphis, Fa.

A thousand successful test scances will not disprove the fraud already practiced. A series of experimental test scances under crucial conditions before a committee of competent observers, will, however, establish to the satisfaction of the apiritual public the actual status of the mediums at Terre Hante. But a committee such as would be selected by Mesara. Ponce, Hook and Connor, would not be cutilised to nor would it, receive, the confidence of the public.

Personal Experiences and Observations.

BY S. B. MICHOLA, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

WUMBER SEVENTREN.

From the frequent letters and inquiries in regard to our spiritual conference, held every Saturday evening at Everett Hall, 398 Fulton st, Brooklyn, N. Y., perhaps I may as well relate its history and work. In July, 1877, that veteran Spiritualist, E. V. Wilson, was lecturing in our city and at the close of one of his addresses he announced that there would be a conference held at Downing Hall the next Saturday evening. the next Saturday evening. At this first meeting there were just seventeen persons. Mr. Wilson presided, and on the third meeting the writer was called to the chair. He has held the position for two years of its existence, excepting four months, in the summer of 1878, when he positively refused to serve owing to matters of a personal nature. to serve, owing to matters of a personal nature. During these four months Wm. C. Bowen, Esq. occupied the chair. It has been the aim of the writer to keep our conference in its legitimate work—a conference of Spiritualists to confer to conference on the phenomena, philosophy and kindred. gether on the phenomens, philosophy and kindred subjects pertaining to Spiritualism—not a debatsubjects pertaining to Spiritualism—not a debating club where every man or woman who has a
hobby, can get a chance to occupy the platform for
that purpose, and fritter away our usefulness by
splitting hairs on metaphysical questions which no
one can solve. We have, of course, had these men
and women come to our conference, and occasionally they may have spoken, but the rule has been

one can solve. We have, of course, and these men and women come to our conference, and occasionally they may have spoken, but the rule has been to not irvite such persons, no matter how able speakers they may be.

In the early history of our conference, one man who was a professor of biology, wanted to occupy the platform, and tell the Spiritualists "what he thought about Spiritualism." In reply he was told that it was a matter of no consequence to us as to what he thought—facts and the truths of our faith were what we were seeking for. Occasionally we have had reformatory subjects discussed—one "Co-operation." Many of our numbers are much interested in it, thinking, perchance, that the conference may solve the problem which is now agitating our country, that of "labor and capital." We have had many able lecturers speak from our rostrum, notably Prof. J. R. Buchanan (who has spoken three times during the last years), Dr. W. H. Atkinson, of New York, Andrew Jackson Davis, John Tyerman, of Australia, Dr. J. M. Peebles, Mrs. Hyzer, Mrs. Shepard, E. V. Wilson, Charles Partridge, John C. Buady, Mrs. Anna Kimball and Fannia Aliyu. Among our home talent we have many earnest speakers, among whom are Deacon D. M. Cole, Wm. Fishbeugh, Judge P. P. Good, of Plainfield, N. J., (who is a regular attendent and chairman of our executive committee), Judge Wm. Colt, Mrs. Dr. A. E. Cooley, C. R. Miller, Wm. C. Bowen, Thomas S. Tice, Dr. John C. Wyman, Wm R. Tice and many others. Elder F. W. Evans and two sisters, Antoinnette and Martha, from the Shaker family at Mount Lebanon, N. Y., spoke for us last winter, and we asjoyed their visit very much, and we know that they were highly pleased with our conference and the fraterial spirit that characterized it.

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

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 urge upon our members to form circles in their own homes, and as a result many mediums have been developed and an increased interest on the subject created

subject created

We have had many tests given from our platform by such well known and reliable mediums as
E. V. Wilson, Mrs. Louie, M. Kerns, Fannie Allyn,
J. Frank Baxter, J. V. Manafield, and Mrs. Julia M.
Hindley. We also had that arrant charlatan,
James of Philadelphia, and his exposure by some
of the members of our conference, created considerable interest in our work, and the writer received congratulating letters from representative. ceived congratulating letters from representative Spiritualists all over the country, thanking our conference for its efforts. We, of course, called down upon our heads maledictions from the editor down upon our heads maledictions from the editor of a paper in Philadelphia, who at that time was the sponsor for this man James. We have a committee on "phenomena," whose duty it is to ascertain and record all facts pertaining to mediumship, either public or private, and no honest medium has had any cause for complaint that they have not always been kindly and courtequaly treated by our conference, individually and collective.

We have lost two of our best home mediums and speakers—not lost, for we feel their influence still in our work, but they have been taken to the other and better home. Mrs. Laura Jarvis, a well known healer, was called to lay down her work here some thing more than a year ago. She was an excellent medium, a fine speaker, and had graduated from an othodox church where she had long been a member. Mrs. Jennie Dixon was another of our pest speakers, who has been taken to the world of spirits. Mrs. Dixon was of Quaker descent, a good test medium, and possessed a fine harmonious organization. She was very active in the work while in the form, and we feel her presence in our meet-logs always; she comes to ald many of us in our efforts to know "The way, the truth, and the

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. We have a chairman, treasurer and an executive committee of three, with whom all matters per-taining to the conference rest. They hold office on sufferance or good behavior. We take up a voluntary collection at each meeting, which usually is enough to meet current expenses. Our half is centrally located on the main avenue of our hall is centrally located on the main avenue of our city, is pleasant and confortable, and will seat about three hundred persons. We have our hall well magnetized by spiritual influences, and all speakers from abroad who have spoken there generally notice the kind fraternal spirit that generally prevalls. On pleasant evenings our hall is filled with thoughtful and intelligent men and women, whose moral and intellectual status will compare favorably with any religious congregawomen, whose moral and intellectual status will compare favorably with any religious congregation in our city—Beecher's and Talimage's not excepted. We contemplate a new departure,—to organize a series of "conversational" meetings in many homes, each week where matters pertaining to our faith can be considered informally and in a fratennal spirit something similar to the class meetings of the Methodist church. We have experience meetings as often as once a class meetings of the Methodist church. We have experience meetings as often as once a month, where personal experiences are related and these gatherings are among the most interesting. Usually we invite some brother or sister to give the opening address, limiting the time to thirty minutes, followed by ten minutes speeches by members of the conference. Our session usually continue tree. continues from 7 1-2 to 10 P. M., and the interest does not flag, and often it is hard work to get the people out of the hall before eleven o'clock. The suc-cess of this conference has been remarkable, being held on Saturday evening when most every one have either pre-sing domestic cares or engage-

ments.

We have reached a class of people who have never been to the public lectures on Sunday, and so they come to our conference and become interested in the facts and philosophy of Spiritualism; they want to see if they can hear from their own loved ones, and are educated in the primary principles of

ches, and are educated in the primary principles of sur beautiful faith.

Reader, you can have just such a conference, or a better one, in your own town or city. Will you not try it? We know our conference has been an educator to us all, and we know that the angel world are in full harmony with its work. In the coming fall and winter months, five hundred conferences like ours ought to be established. If two or three are gathered together in a kind and fraternal spirit, it will be a nucleus from which may grow strong local organizations. Spirit. may grow strong local organizations. Spirit-ualists of America, when will you be ready to be-come unitizers and cease to be iconoclasts?

B. B. NICHOLS.

S. H. Bush 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, in facing and combating error in any shape it may appear. If the entire press of the civilized world would do the same, regardless of creed, party or clan, with what speed would enlightenment and true religion flash ever the world.

B. W. Carr writes: I am very much pleased with the Jouanac. The address on the first page of Oct. 4th, was grand. I hope we will have more of the same style.

The Cabinet and Dark Circle.

Does not every Spiritualist recognize the fact that the cabinet and dark circle are now, and have been, the greatest stumbling blocks in the way of the progress of our cause? Who can explain the necessity of the cabinet or dark circle? Did angels in ancient times have a hiding place, a box or a "pantry," where they visited the sons of earth? or did they necessarily come in the dark? They appeared to Abraham at noon, as he sat at his tent door. They had no medium. Two of the same company of celestials appeared to Lot at the close of the day while it was yet light, abiding in the street of bodom. One appeared to Joshua in broad daylight near Jericho, and he (Joshua) said this is God's host. I might name scores of angelic visits a coon daylight

is God's host. I might name scores of angelic visits in epen daylight.

Some have tried to explain the necessity of darkness by setting forth that the magnetic currents through which, or by which spirits manifested themselves acted more freely in the dark; and who but the learned can explain it, and who but them can understand the chemical philosophy out them can understand the chemical philosophy relating thereto? This glorious dispensation was first, like the religion of Jesus, made known to the lowly and unlearned, but how soon were the trammels of philosophy thrown ground 'it—it must be manifested in the dark, and hence a road be opened for tricksters and chariatans to fool the be opened for tricksters and charlatans to fool the people and fleece them, too—lasy men and idle women going around exhibiting what is claimed to be spirit manifestations as a show, making money by it! Did the ancient prophets make a show of their medial powers for money? No! they set no price. People made them presents, and that I have no objection to. Every honest medium who can do his work in heaven's broad light, either sun or lamp light, ought to be supported by voluntary contributions.

When I take a clear look at the aubject, I am astonished that respectable Spiritualists have so long borne the shame and disgrace of the cabinet and dark circle. Look at the Terre Haute scandal! Do we suppose the exposure is going to wipe out

Do we suppose the exposure is going to wipe out the effect of the same? No! It will be circulated uptil some new trick is brought to light, like the

Katy King affair.

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 com mitting myself to the cause. In the first place it has a suspicious appearance. In the first place, it has a suspicious appearance. In the second place, the idea is wrong of making a show of so glorious a manifestation of the sugels, like a gang of East India jugglers at their tricks, and it is worse than that, for the latter exhibit in open day or lamp light; nor did I ever hear of their making charges for exhibiting but they account what charges for exhibiting, but they accept what presents the spectators are willing to give.

I have wondered why Spiritualists, as a body, did not repudiate all these deeds of darkness. In the name of God and the angels, in the name of our departed loved ones, if they can come to us at all, let them do so without requiring a hiding place For my part, I have tried to vindicate the general practices of Spiritualism, and though I could never fully understand the necessity of darkness, I tried to believe it was right, only abusd by rascals and lazy women, but from this time I shall not try to even excuse the dark practice, unless it can be made plainer than I ever saw it. A SEEKER OF TRUTH.

Cawker City, Ka., Sept. 28, '79. 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, at a time when dark circles were awakening much attention. With clear prescience its author even then foresaw their tendency, and placed them at their full value:

"As an incentive to investigation, dark circles have their uses; but they are usually of far great-er disactantage than benefit. The cause of Spiritualism is the worse for what they have done. The opportunities for trickery and deception are so great and the chances of detection so small, that it is difficult to distinguish the true from the false. They should be discouraged by Spiritualists. The amusing feats of rope tying, ledgerdemain, at best, are the work of earthly spirits, and without instruction. There are no spiritual phenomena that cannot occur in a room sufficiently lighted to that cannot occur in a room sufficiently lighted to allow objects to be discerned, as well as in absolute darkness; and the medium who refuses to submit to conditiona which do not conflict with those necessary for the manifestations, should be mistrusted. So far as true spiritual phenomena are concerned, tying the medium with thread or twine or tarred cord, or confining with handcuffs, is as well as with ropes. It is by pretense to the contrary that charlatans flourish, who insist that a rope, easily slipped and untied, is essential. They flourish, because whenever proper safeguards are used no manifestations occur, the nonditions not being right; and, when these are semoved, they give 'astounding manifestations,' because there is no chance for detection. The time is not far distant when all those who have been convinced by 'dark-circle manifestations,' or have been e4 by 'dark-circle manifestations,' or have been connected with and upheld them, will suffer deep est disappointment. The faith based on such 'testa' constantly seeks new wonders, asking for greater and still greater; and the believer thus brought into the fold is not of value in extending the true influence of Spiritualism. These man, festations have given no positive evidence in favor of Spiritualism. They are impossible of demonstration, and the most exact so liable to error as to be valueless as proof."

Dark circles may be necessary but they must from necessity be unsatisfactory. Especially does this apply to "materializing" séances, which can never be of unalloyed vasue until conducted with sufficient light to make the sense of sight reliable. which it is not, in an obscure light:

# The Beauties of Spiritualism.

BY MRS. H. N. G. BUTTS.

To the Editor of the Religio-Philosophical Journal: Instead of speaking of the wrongs, deceptions and abuses which so often accompany spiritual manifestations, we shall, at the present writing speak of its uses and heavenly beauty.

Spiritualism does not come to us dressed in sable

garments, telling us that the dear departed still live, only to inhabit a region of gloom and despair; but it comes to us in the radiant light of heaven's own brightness. It whispers of rest and peace and reveals to our dim vision a land of supernal beauty, a happy land where no chilling theology comes with its cark and blighting influence to make more desolate the stricken soul. It comes, like the screne breath of summer's morning, fane our aching brows, and bears our fainting spirits upward, and introduces us into the besutiful gar-

ens of the spirit home.

What tradition of the past, what historic mirawhat iradition of the past, what historic mira-cle, can give to the seeking soul that completeness of joy which these spiritual realizations impart? What doctrine so well calculated to inspire the soul with reverence for all that is good, true and beautiful—for every sunbeam that illumes our darkened way—for every pebble that glistens in the well of truth—as the cheering doctrine of Spiritualism?

the well of truth—as the cheering doctrine of Spiritualism?

This beautiful philosophy acknowledges no death. The warm heart of love still throbs on in that brighter sphere, and to the aliver chain of memory has been added a firmer link, which assimilates more closely the immortal spirit to the human soul. There cannot be unkind voices speaking from the spheres above—chiding us when we weep for our translated ones, but rather gentle whisperings fall upon our ears, while angel hands smooth our care worn brows, and sing sweetly to us of heaven. us of heaven.

smooth our care worn brows, and sing sweetly to us of heaven.

Spiritualism comes as a harbinger of joy to the soul that has long groped in materialistic darkness—who perhaps in vain has asked the question, "If a man die shall he live ag ain?" The popular church, with its dark theology, has driven many sensitive souls into atheism; they choosing rather to believe in no God, no future, than to embrace a theory which clothes the heavenly Father with wrath and vengeance, and clouds the future with knpenetrable gloom. But Spiritualiam, like the morning star, dawns upon the receptive soul, and the long night of doubt and unbelief is exchanged for the happy belief in immortality. It is given to the newly awakened soul to know that when the soul leaves the mortal body, it will ascend into higher scenes of action, where it will progress in wisdom and goodness, until abscomes a fit companion for the wisest angels.

Hopedale, Mich.

Father Beeson.

[From the Inter Ocean].

[From the Inter 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 works of benevolence, and is now known as father Beeson. Forty years ago I knew him as a prairie farmer on the Vermillion River, in LaSalle county, where he made the acquaintance of Benjamin Lundy, and became a zealous abolitionist.

I lost track of him until some years later, when I heard of him in the far West residing among the Indians, and acting as their triend and adviser. He has made himself familiar with their history and the outrages that have been perpetrated upon them. He is now known as the ploneer in the cause of the wronged red man, as Benjamin Lundy was as the pioneer in the cause of the enslaved black man. May the day of the triumph of his cause come, even more speedily than came to the world the cause for which Lundy spect his days. He has traveled over the country and spent years with the Indians, among their tribes and at Washington, valuly endeavoring to get justice done them. Near the close of the war he had an interview with President Lincoln upon the subject of the wrongs inflicted upon the Indians, and Mr. Lincoln gave him this note:

"My aged friend, I have heard your statement and have thought much and said little, but, I as-

"My aged friend, I have heard your statement and have thought much and said little, but, I assure you, that as soon as the business of the war is settled, the Iudians shall have my first attention; and I will not rest until they shall have justice, with which, both you and they will be sailsfied.

This not war written but for war well to be a first and the work.

This note was written but a few months before his assassination and no president has yet followed him who could not rest until he had seen that justice was done the Indians. Let us do what we justice was done the Indians. Let us no want can to aid father Beeson, my aged friend, and second the wishes of our dead president securing justice, protection, and satisfaction to the aborigation. PATHER BEESON'S NEW PLANK FOR A NATIONAL PLATFORM.

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:

Resolved, That the Indian's right to projection in the enjoyment of life, liberty, and the pursuit of happiness, is as inalienable as the white man's, with the same freedom to chose his own religion and forms of government, within their own domain, which they allowed our sathers when they lived in peaceful neighborship under Quaker rule, and which the Shakers and other communities enjoy to day.

Resolved, That to deny these rights and by fraud

Resolved. That to deny these rights and by fraud or war to force the Indians from their native homes, is nothing less than robbery and murder, in doing which millions of dollars have been spent and thousands of innocent women and children of both races, have been slaughtered.

Resolved, That the demoralizing use of distilled liquor, has stimulated the worst passions to perpetuate all this waste of life and treasure.

Resolved, That the progressed spirit of the age, demands that reformers shall unite their efforts for the success of that political party whose plat-form is most thorough against the manufacture and sale of distilled liquors except for chemical use, and for equal rights irrespective of race, color,

creed, or sex.

Resolved, That pastors of all denominations be hereby requested to present for the consideration of their respective audiences the questions contained in the 2nd chapter and 10 verse of Malachi: Have we not all one Father? Did not God create us? Wherefore, then, should we deal treacherously every one with his brother and thus bisspheme the covenant of our Fathers.

## 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 patted on the back by
Mr. Frederic F. Cook of the Chicaso Times. Mr.
Cook was a baby when Mr. Newton was a wellknown Spiritualist and editor of the first spiritual
paper. But the tables are turned; and our brisk
friend, Mr. Cook, now poses himself in the attitude of a patron, and affects a superiority, the
airs of which are rather comical, towards Mr.
Newton, Referring to Mr. Newton's reply to his
nonsense about the absence of evil spirits from the nonsense about the absence of evil spirits from the universe, Mr. Cook says:

"I settled myself to the perusal in the full con-viction that I was bout to enjoy a treat. I arose from it keenly disappointed. I am not unfamiliar with the current literature of our movement. What is worth a thoughtful man's attention is easily perused at even a busy man's leisure. Glancing over the whole field, I have for a long time regarded Bro, Newton as one of the ablest among writers on the subject of Spiritualism. His is not what I should call an eminently original mind, but it is in its best sense a critical one—without strong bias, free from malice, and gifted with breadth and penetration. Having formed this estimate of Bro. Newton, I expected to find him fully abreast of the argument he essayed to review. Knowing what my reviewer has done in the past, I refuse to accept this as the best he has to offer on the subject. In justice to himself I want him to try

again—from a higher stand-point."

The ludicrous coolness of these patronizing graces will be recognized only by those persons who are familiar with the relative positions of the two men in regard to Spiritualism. Imagine a Titlebat Titmouse mounting a steel to speak him. men in regard to Spiritualism. Imagine a Tittle-bat Titmouse mounting a stool to enable him to look down on a Macaulay, a Channing, or a Long-fellow and you may get some idea of what Mr. Cook would call "the humor of the thing." He may impose on the uninformed by his assumptions, but those who know the two gentlemen and the character of their services to Spiritualism, will be prompted to what old Homer calls "inex-line country in the services and the character of their services to Spiritualism, will be prompted to what old Homer calls "inex-line country in the character of their services to Spiritualism, will be prompted to what old Homer calls "inex-line country in the character of their services to Spiritualism, will be prompted to what old Homer calls "inex-

tinguishable laughter."

It would seem that the nature of Mr. Cook's inrestigations into the phenomena of Spiritualiam,
—which phenomena are co-extensive with the
whole world's history, Christian and Pagan,—is
foreshadowed in the following estimate which he

foreshadowed in the following estimate which he puts on the stupendons subject: "What is worth a thoughtful man's attention is easily perused at even a buy man's leteure."

We do not doubt that you think so, Mr. Cooksbut you may rely upon it, that so does not think Mr. A. E. Newton. He knowe that Spiritualism lies back of everything else, and that a man cannot know too much, who wants to get accurate, and consistent views of what John Bright has called, "If true, the greatest fact of the ages; a fact beside which every other fact dwindles into insignificance."

J. F. Snipes writes: In contrast with the numerous frauds of to-day, I have the following words from Staunton. Va., from my brother-in-law, in the faith; regarding a lady medium in that

place:

"In regard to the materialisations through Mrs. C. I think I can vouch for their genuineness. She sits regularly three times a week, and the manifestations are getting better and better. Four of our best and hard sense citizens have sat with her under strict test conditions, and she has baffled all their skill to detect the least show of fraud. They prepared their own tests, and would not give up until last Friday night, when they came out like honest men, and acknowledged-that the faces, forms and hands were not the fabrications of the medium, nor of any confederates. These parties had witnessed these manifestations several times before, and since they applied their tests, and after their last testing to their thorough satisfaction they pulled out twenty-dollars Friday evening and gave her. I don't think there are any four citizens in Staunton of more good sense than those four men; men, too, who have been reading carefully all their lives. I tell you the dity is stirred on this spirit subject. I have been only twice, and then shook hands with the spirit visitors. 'Bhe is all right, sure. Dr. K. is conducting the circle, and she is developing rapidly. Dr. K. will give the Journal an account of the work at the proper time." "In regard to the materialisations through Mrs

L. Warmer writes: The JOURNAL has made a Spiritualist out of me and my wife. We are well pleased with the RELIGIO-PHILOSOPHICAL JOURNAL Pull up the weeds wherever you may find them, that the golden grain may grow. May the good angels bless you in the great, grand and noble work which you are doing.

Mins Agnes Hemsler writes: Lalways find omething good in the Journal.

Dr. C. D. Grimes writes: It pleases me much to see that the JOHNAL is improving from week to week and from month to month, and I feel a corresponding interest in it and the ever glorious and immortal truths inscribed upon and illustrating its columns. Long may it continue to improve, and its banner wave over a progressive

A. A. Kellogg writes: I commend the Journ-al for its independent and just course in exposing fraud, and its high moral standing and integrity.

#### Notes and Extracts.

Use phenomenon as a stepping stone to some-thing beyond. Nature bestows nothing upon any of her

hildren in valu.

Marriage, truly considered is the union in true love of the two halves of one perfect dual being.

Too much belief and too little knowledge is

why there is so much ignorance manifested in reference to spicitual things.

To cast out devils true seams to cast out passions, jealousies, strifes, and whatever is injurious to the peace of a community.

If spirit intercourse had no practical every day beneficial influence on man's condition in this life, it would be comparatively useless to mankind.

Much of the evil in man has been outgrown; and to-day the race is climbing the hills of pro-gress as was never even dreamed of by our prorenitors.

The struggle between theologians on one hand and the scientists of the age on the other, has not been inaugurated any too soon for the benefit of the face. Depend upon it that revelation, if needed to-day, will be given to-day. Indeed it is being given, and Spiritualism has come to lead humanity "out of darkness into His most glorious light."

Every Christian minister claims to have been called to do just what he is 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?

The God that Moses worshiped was partial, conferring great favors on those that loved Him, but very revengeful, visiting the iniquities of parents that hated Him, upon their unoffending children to the third and fourth generation. The teaching of Spiritualism is, prove all things, prove your belief, if you have one, by actual demonstration, and in the crucible of investigation, knowledge will be found, which is the ultimate of

faith and the grand realization promised by belief. The child is ever a promise of a manhood. The spiritual child of this age will be the matured man of coming ages, and you who are doing duty as pioneers in the cause of freedom to day, will receive the reward of your labors in the by and

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, and the ancient "miracles" once so sacred and so certain, fall to bring the conviction they once brought.

Spiritualism being the foundation stone upon which science and knowledge rests, must be the Christ which was to come—the savior of the world—not a salvation based upon atoning sacrifices, but a salvation through knowledge revealing a hidden power in every soul which is divine.

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

In a great affliction there is no light either in the stars or in the sun; for, when the inward light is fed with a fragrant oil, there can be no darkness though the sun should go out. But when, like a sacred lamp in the temple, the inward light is quenched, there is no light outwardly, though a thousand suga should preside in the heavens.—

"The most sublime psalm that can be heard on this earth is the lisping of a human soul from the lips of childhood. The babble of an infant is more and less than speech; not measured, yet a song; not syllables, yet a language; a murmur that began in heaven and will not finish on earth; it commenced before birth and will continue in the sphere beyond."—Victor Hugo.

"In the huge mass of evil, as it rolls and swells, there is ever some God working imprisoned; work-ing toward deliverance and friumph. Amid the wrecks and dust of universal decay new powers are fashloning themselves adapted to the new time and its destinles. What wonders lie in every day, had we the sight to decipher it; for is not every day the conflax of two eternities!"- Carlyle.

The growth of Spiritualism is the best proof that can be presented in support of its claim as being of divine and human origin—God the projecting cause, spiritual messengers the ers, through and by which man is made to read his title clear to an inheritance that is deathless. Spirits are responsible for the doctrines they teach, and man is responsible for the manner in which he receives and imparts spiritual intelligence in-

Jesus declared war against the ceremonies of the Jews, against the hypocrisy of the Pharisees and the materialism of the Sadducees. He set in motion the fire of free thought which is to-day sweeping like a tidal wave over the land, burning up the stubble of sectarianism and casting all up the stubble of sectarianism and casting all creeds and dogmas into the flery 'furnace of reason, that crucible through which everything pertaining to man's spiritual condition in life should pass, and all that is found to be impure, or to be detrimental to securing a full rounded manhood, shall be cast out with the stubble to be burned

Spiritualism is to the Christian a stumbl ing block, because it demands permanency in all the affairs of life. It is not in the circle or in the secture room that this Christ of the multitude's the affairs of life. It is not in the circle or in the lecture room that this Christ of the multitude's creating is to be found, but in all the walks of life. It is an ever flowing fountain, fresh in the morning, reviving when the noon day sun burns and blisters the tiller of the soll; in the evening; as the clouds begin to darken the horizon, it becomes a lamp to light the weary pilgrim in search of truth; and it reveals to him the gateway leading to the home beyond. Its mission does not end at the hour of change, but continues to lead on to higher realisation and worlds to mortals unknown.

EPITAPH ON A MAID OF ALL WORK. "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

Where washing ain't done, nor sweeping, nor sew-

where washing ain thone, not secepting, nor searching:
And everything there is exact to my wishes.
For where they don't eat there's no washing of dishes,
I'll be where loud anthems will always be ringing.
But, having no voice, I'll be clear of the singing.
Don't mourn for me now, don't mourn for me

For I am going to do nothing forever and ever."

For I am going to do nothing forever and ever.

It is deemed incredible that people in magnetic aleep can describe objects at a distance, and acenes which they never looked upon while waking; yet nobody doubts the common form of somnambulism, called sleep walking. You may singe the eyelashes of a sleep walking. You may singe the eyelashes of a sleep walking. You may singe the eyelashes of a sleep walking. You may singe the eyelashes of a sleep walking. His eyes have no expression; they are like those of a corpse. Yet he will walk out in the dense darkness, avoiding chairs, tables, and all other obstructions; he will tread the ridge-pole of a roof, far more securely than he could in a natural state, at mid-day; he will harness horses, pack wood, make shoes etc., all in the darkness of midnight. Can you tell me with what eyes he sees to do these things? and what light directs him? If you cannot, be numble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomans are not devisitous from the divine order of things, but occasional manifestations of principles always at work in the Great scale of being, made vielble at times, by causes as yet unrevealed.

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BY EUGENE CROWELL, M. D., of "The Identity of Primitics Christianity and Rodern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give earnest of the

flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the hature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent sool. By it the demands of the heart and the intelligent sool. By it the demands of the heart and the intellect ary alike satisfied. If the teachings of Spiritualism condities—with certain dogmas of Orthodox religion, they, on the other hand, confirm all its cardinal and generally acknowledged truths. God, immortality, socountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity."

Christianity."

Spiritualism, the author holds, does not seek to make claim as a salvatory agent "upon which we can cast the burden of our sits; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and it, with this knowledge, we fall to walk righteously, the greater

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9:15 a m 10:15 p m 12:00 m 4:00 p m 4:00 p m	Maywood Passenger Maywood Passenger Freeport, Rockford & Dubuque. Freeport, Rockford & Dubuque. Klunhurst Passenger. Rockford and Fux River Lake Geneva Express St. Charlos and Algin Passenger. Lombard Pascenger.	*7:45 a m *7:15 a m *8:10 p m *6:30 a m *1:43 p m *10:45 a m *8:45 a m *6:40 a m
6/15 n m*	Junction Passenger	*7:00 p m

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		Depo	corner	Canal at	nd King	a streets.		
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6:15	PE	Lake	Forest P	wenter.	T	*********	*7:55 a	E
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WISCONSIN DIVISION Depot corrier Canal and Kinsle

office, 56 Clark street, Sherman House, 100 a m Davenport Express.....

10:30 a m (mana Express.) 10:30 a m (leavenworth and Atchinson Express.) 5:50 p m (Peru Accommodation.) 10:50 p m (Night Express		40 1	P III
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Its main line runs from Chicago 16 Council Bluffs and Omaha, passing through Joliet. Ottaw2, its Saile, Geneseo, Moline, Rock Island, Davenport, West Liberty, Jowa City, Margnag, Brocking Grinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Chinnell and Des Molnea, (the capital of lowa) "Havapa" at all hours of the day, Warning Can the Margnal and Chinson, connections being and the specific on the Section of National And Chinnell Chinnell and Chinnell Burning Chinnell IS THE GREAT CONNECTING LINK BETWEEN THE EAST AND THE WEST!

Three bollars for a double borth, and Six Dollars for a section.

What will please you most will be the pleasure of enjoying rour means, while passing over the bountiful prairies of illinois and love, in one of our magnificent liming and Restaurant Cars that accompany all Trickets while passing over the bountiful prairies of illinois and love, in one of our magnificent liming and Restaurant Cars that accompany all Trickets with the passing over the country of the period of the property of the period of the pe

A. KIMBALL,

and weakness shown towards you a matter of gossip 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 voluminous and silly stuff I wrote you:... I felt that Comstock had used me very badly, that Abbot. Peterson and Payns had used me that Abbot, Peterson and Payne had used me shamefully. I felt that Lant had wronged me and abused me without cause, but your treatment of me has hurt me worse than all the rest and has felt meaner than all the rest. A rest and has felt meaner than all the rest. A stab from one thought to be a friend creates more polgnant pain than from any other source... I make one request of you and that is that you will give up all my letters that I have written you to the friend who calls upon you for them, not to Moses Hull. I do not want him to have them. The letters are of no further benefit to you and it is better for you to send them back to me. I hope you will see fit to do so."

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 for 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 seed and threatened but returned and another them. 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 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 reom was dimly lighted by a lamp and the woman was equal to the occasion. Seizing a broken water pipe faweet that lay on the mantel she presented it at his head, boldly advanced upon him and ordered him to leave the room or she would shoot 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 bawl for mercy turned and fied. But the poor girl had been so harassed by 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 months. 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 Spiritualista was confined mainly to such as she had met with and seen around Bennett, and her knewledge of them was such as to make her doubtful of trysting 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 almed 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 moral filth of his own vile character.

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 healt there is other evidence to prove that the 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 scabs 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.

despair

He not only failed in his efforts to obtain

he loved (?) but in for a mistress the woman he loved (?) but in giving himself away, as he did, to his libidinous crew, he lost his lown soul, that is, he lost his money which was the God he worshiped and

Bad men and women have been among his nearest friends and counsellors. He has been mixed up with a class of people calling them-selves '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 be 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 "squeal."

When he found that this "little woman," the "quintessence of indifference," could not be induced to sell herself and that she had folled him at every point; that she had at last ex-posed 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 associa-tion 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 deprav-ity 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 letter was written and mailed by Bennett to this lady in care of the friends with whom she was living, unto whom she had fied 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 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 was a plot worthy of an eld villain—a young one would hardly have conceived it. Once he had destroyed the girls 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 shewas an outraged victim of this man's deprayity, 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 making money under his false pretenses 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 be-sieging for many months, and whom he has called a "passionless creature" and the "quint-essence of indifference," and who has always met his fiery advances with icy rebuke,—he turns, with the suddenness of a weather-cock under the frowning blackness of a squally sky, and hisses 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 nate intercourse with five men whose names are given, and with criminally destroying human life, alleged to be the results of that intercourse. 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 concep-tion 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.

Mr. —— 's family. I presume you do not tell them about your free-love exploits while in the city. Perhaps it would be interesting to them to hear about it. Just tell them how the great intellect, Moses Hull,\* was proud of your manhood and your womanhood. He just thought you was nice and I am afraid Mattie was in slight danger for a while.

[Post script.]—"I don't think I am as 'per-sistent' as I was."

Suppose, now, that the woman unto whom the above was written was in every particular as guilty and yile 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 de-tract 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. Sauce for the goose should be sauce for the gander 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 pro-cure him a "girl," the sense of decency and honor that throbs in the heart of every true father and mother in solicitude and love for the virtue, the fair name and happiness of their daughters, dearer to them than their own

lives; clogs the broad arteries of the heart with choking indignation and portends a possibil-ity that Bennett may thank his stars that the walls of a penitentiary protect him from the resentment of the public that he has deceived and outraged.

ceived and outraged.

This revelation is the old, old story of vice fastening itself to a good name for selfish ends. All the parasites that infest this fair world, themselves only evil, live only by destroying that which is good. So Spiritualism which is a cherished reality to many pire and hoble people; so Materialism, a name for a philosophy which in truth has its weakness in 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 slums, have thrust their pelsonousgerms and in which they have grown and regerms and in which they have grown and re-velled in rottening lewdness until at length the voice of insulted 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

"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 powers above sending messages to me'ls all a riddle to me; but I trust I shall never despise what any good spirit may have for me. I was over to see Maud Lord a week ago and the spirits spoke to me very audibly and told me I was doing a noble work and I was encouraged to press on

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 confound-ed with and confused by the conduct of that always existing class of frauds, impure and evil men and women, who, conscious of their own unworthiness, would make all others as bad as themselves, or, failing in that, endeavor to obtain notice, position and respect by fast-ening themselves to parties, names and per-sons 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 Christian-ity. 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 snaw 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, on with all honest thickers and livers. with all honest thinkers and livers, regardless of sect or ism or name, stand up and lend their aid to place the mongrel crew of libertinism 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.

go York, apl 9 1877 Dear Sir I hand you a short little to you Sterling I owa, He did not knowyour address & Rened to me to ferward to you, Hi also sent your letter of the gotte to DR But Which But had sent to him to read of forward to me- You make a formidable andietment against My opinion of their nobliness & disentendedius of Character ha not bun very exalted for

vestigator him Imusto Ray years post of I have state for a few months about Jame Hall to wor heesur my opinion of those two manhad thoroughly disquited with the whole Paine Kall ausiness & sometimes think I don't cana demn what becomes of it, llgain some my friends spations have blained me severely for the active park I took in exposing the wrongs that had here commetted again, solvey as there is a phile hope that restitution will be made I de you want to pay a word that wett preventil. I have very the Confedime in the right thing's heing done but I wanted total the orle to prevent it, whose all is own, if I think so calily has been played, I will not only open my columns for others to talk but will speak aux again myself When it. In the presure limagion is better for me to keep prium Tralemetty

of course rejoice of you obtain friends than myself of deutainly ougher not to object. I think of you agreat dans & rainly wish you called ful mon friendly towards me, I do not cerite this with any exheetation of Changing your minds Thom already tried that until have sun its futility. Crowding the mourness Quist, & west. wishing dass morgond. Tood night Tour real friend D ne Semitt

for a person, a · Companion whom I could love with all the ferror of my nature & who could give me a lette love in selven, nor sinfully nor immorally thought you would file that wants that void opiny existince, loved you mire than any women That met in many years x 9. wanted your society? I will tay more I wanted to kins you, to embrace you to be very near to you in spirit & in body. This may be very Vile & von located, but I can hor realise it, & common believe In and of I ever spoke my house convictions in my lefe I now betien you could have ycilded to my wiches, done all I weeked you to do had you son lit to how according to all my most villamous disine, you locald be just as punt as good & as Virtuous as you an today.