

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS, SCIENCES, LITERATURE, VOTED TO RATIONAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth fears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXVII. Entered at the postoffice at Chicago, Ill., as second class matter. CHICAGO, OCTOBER 25, 1879. \$2.00 IN ADVANCE. SINGLE COPIES FIVE CENTS. NO. 8

## ANOTHER IMPOSTOR UNEARTHED.

The would-be Martyr a Foul-Mouthed Libertine.

D. M. BENNETT, The Apostle of Nastiness.

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

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

D. M. Bennett has placed himself before the public as a teacher and leader. He has attacked the prevailing system of religion on the ground of its being ignorant and degrading. He has sought to make his case by dwelling on the objectionable passages of the Bible, the reported conception of Jesus, etc., and by proclaiming the short-comings of the clergy. He has, in many ways, evinced his determination to oppose the Christian religion—and morality, and to put himself before the world as the exponent and upholder of a better morality and a finer intellectual culture. In doing this he has declared his hostility to fraud and avowed his devotion to truth. His paper, the organ through and by which he proposed to work this grand reformation, he called *The Truth Seeker*. Thus from the outset of his career as a public agitator, he has virtually proclaimed that whatever the Christian part of the world might say of his work, he should first, last, and always be found a seeker after truth and righteousness, and, therefore, not only presumptively, but beyond peradventure, 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 prosecutor 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 eve of his removal from Ludlow Street Jail to the Albany Penitentiary, he makes the following touching allusion to Mrs. Bennett: "My devoted, retiring little wife will do all she can in my absence. The injustice that has been done me, has nearly broken her heart. The publication has fallen more severely on her than on myself, and so it will be when I am far away. We both think it better to suffer wrong than to do wrong. She and I have lived by ourselves. We have no children and no other members of our family. She misses me sadly, and mourns over my wrongs. Her health is not good, but she means to bear up bravely. I have been her support, her sunlight, and her all. I trustingly commend her to your kind consideration. "Now I must take my leave of you. The time has nearly come for the officer to call for me."

Assuming that the writer of that passage was a truthful man, and that this devotion to his "retiring little wife" is really as pure 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 do 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 higher, nobler, better religion and morality, it becomes

### THE IMPERATIVE DUTY

of those who know him to be unworthy of emulation and his character to be degraded, and demoralizing in its influence, to condemn him. It needs no argument to convince any candid mind that when a man places himself before the public as a teacher, he becomes responsible to that public. As a community may 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, honesty and health of

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

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

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

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

"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 besotted persistence, to obtain control of the person of a young woman who had touched his fancy and who had been induced to accept a salaried situation in his office, evidently under the design on his part to obtain her consent to become his mistress. The advances of the libidinous old Lothario produced only astonishment and disgust on the part of his intended victim. But in spite of her repeated protestations against his course she 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 her holy flame that she who refused to listen to him bore an unblemished reputation. From a mass of letters written by Bennett to this young woman, abundant evidence may be obtained to prove that while he persecuted her under the vilest impulses of his low nature, he still knew her to be pure; and the testimony of friends who knew her before, during, and since her business association with him is all strong in her commendation. But if it were not so, if she had been like 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 impostor.

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

### MARTYRED IMPOSTOR.

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

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

"Dear ———, I ask you to bear from me one more infliction. . . . You evidently are unable to make any allowance for my impetuosity of nature or my honest feelings and impulses. . . . I want to say a few things and if possible make you understand me. . . . You are a young lady of good mental qualities, quick of perception and of fair logical ability, but still you have not read me aright. . . . My great offense is I have taken a fancy to you. I liked you at first and soon got to love you. In this so great an offense indeed that I must be blamed and faulted for it! I was pleased with you the first time I saw you. . . . After a few interviews I became more and more interested in you, and wanted you to become connected

with me in business and otherwise. I fancied you would fill the void which has a long time existed in my breast. I wanted to bestow my love upon you and hoped for a little in return. 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 my existence. I loved you more than any woman I had met in many years—and I wanted your society. I will say more I wanted to kiss you, to embrace you and to be very near to you in spirit and in body. (This may be very vile and very wicked, but I cannot realize it, I cannot believe it. And if I ever spoke my honest convictions in my life I now believe you could have yielded to my wishes, done all I wished you to do, yielded to all my most 'villainous' desires, and I believe you would still be as pure, as good and as virtuous as you are to day.")

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

"But one may feel this love and the other not. . . . I am convinced you have not felt towards me as I have towards you. You and I are very differently—(?) I am, you may think, too sensual, too gross, too earthy. I do not think I am. I am simply a human being, with the impulses, affections and passions of a human being, and I am not the most groveling and unclean of men either. I love those I love and detest those I detest. I am positive, and am one side or the other. I cannot be lifeless, I cannot be soulless, I cannot be indifferent in matters of the affections or of the heart. You are much more of an angel than I am. You are too far above the low, sensual, earthly human plane to match with a fellow like myself. Pardon me if I say, it appears to me almost, that you are on the wrong side of the 'shining river.' If you had crossed over and were numbered with the glorious band who spend their time in tipping tables and playing on corsets, you would be more in your element than among these crude sensual mortals who make up the mass of mankind. I feel pretty sure there is no use in your and my trying to make each conform to the other. I cannot make you see and feel as I see and feel, nor could you 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 acquaintance that I am almost sure that I can never be forgiven. Just think how bad I have been—what improprieties I have committed."

[Here follow twenty-two lines, too filthy and obscene to publish in a family paper.—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 or an anecdote 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."

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

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

badly my conduct may look to you, I would be glad to assure you that I have entertained 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 misgivings, I thought I would make you an offer to come to the office to work. I feared the result and hinted the same to you before you came, but the outburst of anger, malice, vituperation and abuse which was dealt out to me in consequence was more than my fears had betrayed. Home was made unpleasant, and I thought what you was able to do here was more than neutralized by the 'hell' I had to feel at home; and that it would be better for me to pay you the same as though you were here until I could effect a change, and that very unhappy person could be at a convenient distance. . . . 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 I now live and make an inner office, and that then there would be a place for you that would be permanent. I resolved, also, that I would make a proposition to you to convey to you a certain interest in my business (which I feel sure is destined to reach greater proportions than it now holds) so that you might be part owner with me in it and to take a certain part of it to attend to. On the night we went to the 5th Avenue Theatre I wanted to give you a statement of what I would do, and commenced to do so, but you curdly and I think cruelly cut me short and said you wanted to make no arrangements for the future. I saw my plans and what I had to say about them, were distasteful to you and I did not say what I intended to have said. Of course there were some 'conditions.' I would not make such a proposition to any one without exacting some conditions. . . . Further talk about it is unnecessary, but I do honestly think you spurned and rejected a good, friendly, honorable intention, and you coldly trampled on an honest upright loving confiding heart."

"Comment is unnecessary. Judged by his professions of devotion to truth, chastity, wife and home, the man becomes a canting hypocrite. While he was trying to induce the girl to accept an interest in his business and a home in his 'inner office,' he kept sight all the time of his main object, which was her prostitution, and would not allow her to accept of his ostensible generosity without submitting to certain 'conditions,' and thus his protestations that he meant 'nothing immoral,' 'nothing sinful,' only shows the moral blindness and corruption of the man. It is not enough for him that an honest woman spurns his lewd 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 expostiated him so terribly that he became enraged and discharged her. In a few days he returns to his design as follows:

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

"I presume you are hardly able to appreciate how I felt the night before that day and on that day, and if I tell you I felt chagrined, rejected and dejected, you may form a slight conception of the state of my feelings; but a week sometimes makes a great difference in a person's feelings, it does in mine I know. My grief has become partially assuaged and I can think soberly and talk rationally. . . . The truth is, ———, I feel not the least unkind feeling towards you in the world. You know I like you—yes, I suppose I like you most too well but I am going to try to moderate my feelings. I think if I should be fortunate enough to live a hundred years more or so that I would learn to behave myself tolerably well. I mean to watch out and see if it will not be so. One serious trouble with me is I can't remember that I have become to be an old man. I feel about as young as ever and somehow I want other folks to regard me so too. And then I love too hard. I let my fancy almost run away with me. I must try and check myself up to the rules of propriety. Do you think I can't. . . . 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 feel badly! And it has been such a long week to me—Oh so long and lonely. I have felt as though I had lost a dear friend by death or removal. May I not have that friend back again? Say yes."

Failing to produce the desired effect by a letter, the persistent teacher of better morals tries a personal appeal, to which reference is made, in the following extract from another letter to the same lady: "I must say my visit to you nine evenings ago turned out very differently from my anticipations. . . . I wanted to chat with you pleasantly and to make a proposition to you, but your severe upbraidings knocked all my intentions out of me. . . . I slept very little that night, so much did 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 reformer. But I hope you were happy after the blast you gave me. . . . I do not remember that I ever told you a falsehood or made you any propositions that I did not intend to keep in good faith. When I made you an offer of partnership in my business I meant it and would have carried it out faithfully. When I offered to board you while you were studying I meant it. . . . When a few weeks ago I proposed to pay the rent of a room for you and furnish you what you needed to live upon, I meant it in all honesty and would have been glad to have done so much of a favor, and I asked nothing in return but the privilege of

calling upon you once in a while and having a friendly chat."

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

Your real friend, D. M. BENNETT. But one after another of the poor old fellow's missives go out from the ark of his hope, like Noah'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 flood 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 keeping up a correspondence with me is not desirable to you and I will not ask it. . . . Pardon me if I express to you the thoughts I entertain. I 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 I have come to regard you as the quintessence of indifference."

But the disease is in his blood, and the first warm day reveals him suffering under the fever again. Hatred of theology, opposition to Christian morals, dislike of the clergy, devotion to Truth-seeking, domestic happiness, the inculcation of better morals, the general and speedy improvement in the happiness of every man, woman and child in this world and a little good advice thrown into the 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 woman to his beastly desires. He has discharged her because she will not yield. He knows that times are hard and business dull, and chances few for a poor girl to obtain employment or a living in New York in the long blue months of '79 and '77 without selling her body and soul. And he attempts the "starving out" process. Seeing that even that is not likely to succeed, he appears, in his next letter, to be on the point of hiring another girl to fill the place. That bait is flung out and trolled in a postscript as follows:

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

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

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

But, meantime, what of the lady? In going to work for Bennett she relinquishes an opportunity for steady employment at fair wages. He has persecuted her for months. She turns upon him time after time in the indignation of her insulted womanhood. He discharges her. She is thrown out of employment where she had been promised a permanent situation. She knows that her assistance is needed in the office and that she is being starved for the purpose of compelling her to yield to the depravity of this man who is professedly laboring to increase the virtue and happiness of the human race. Here and there she tells her trouble to a friend. She shows Bennett's letters to convince them. In astonishment and disgust they turn back and follow the reformer no more. It comes to his ears that at last this "little woman" has 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 LETTERS.

"I have felt that you were treating me unkindly and basely in making my silliness Continued on Eighth Page.



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

BY JUDGE R. S. M'COY, A SPIRITUALIST.

There 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 centers, 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 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 child is detached from its mother then for the first time it begins to take in the force by taking air into its lungs. This air containing oxygen effects a new centre of pulsation, the heart. Then commences a new pulsation which throws the blood into every part of the body, the extremities and the brain. 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 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 still more complex in man; and as you go on in the ascending scale the same law must govern, the same pulsation must be carried on, but in the spiritual world and the great spheres, this system of pulsation must become more and more complex.

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

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

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

This force, which emanates from the great centre and permeates all matter in the universe, and in its different and varied conditions, is given different names, although it is the same force acting differently and producing different results by acting on matter in different conditions. When it acts directly on masses of matter we call it the force of gravity. When it acts on particles of matter we call it the force of affinity. When it acts on matter in an 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 until the matter reaches a point which results in vegetation. And at this point we give it the name of life. It is the same matter and the same force, but the continued motion and continued combination have gone on in an ascending scale until there is an organization of vegetable matter which we call vegetable life. (Eternal motion for eternal refinement.) As a part of this organization there is formed a germ or seed, which represents the who's organization in miniature, and by and through which the whole organization is reproduced.

This incessant action of force, not only has its separate results, but each result has its effect upon all other particles of gross matter, and also upon the condition which environ all things. Vegetable life therefore has the effect of improving the general conditions, and the force continuing to act, the conditions and environments being in an improved condition, must from necessity result in a higher organization, and that higher and more complete organization is animal life. 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 division of the radiata did not develop from them, nor did the still higher order, of the vertebrate develop from the radiata. 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 that 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 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 individual 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 refined brain, or floating in the highly etherealized 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 distinguished 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 powers and qualities. In short, the ingredients which go to make up all things are particles 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 controlled by an inherent law which was perfect, and could not err the force would be all powerful, ever present, all-wise and infallible. Then with all matter for material, with all force as a power and means of bringing 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 other 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 active 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 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 correlated 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 heat in the body leaves it, but on the principle of the conservation and correlation 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 motion of circulation, 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 the 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 life and individuality. This new and higher organization is called a spiritual body, although it is made up of matter in a highly etherealized 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 highly 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 controls all things. This law having its common centre, 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 harmony with itself and with all that is good and true and in harmony with the universe as it moves forward to a grand and glorious destiny. Man in this view is a microcosm 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.

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

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

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

grades of a skeptical natural religion. The opposition 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 logically force him to reject any unreasonable dogma or opinion founded on false Hebrew 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 the vast significance of this revolution unless for a moment we calmly 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 theological 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 affect 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 recognized by the philosophical historian, that the "Empress of India" sways the sceptre over the millions of her vast Eastern Empire to-day chiefly in consequence of the emasculating power of an enervating system of theology hatched in the dreamy brains of some Hindoo mystic thousands of years ago. Such being the almost omnipotent power of religious ideas over human welfare, 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 situation to see that this vast work of re-establishing 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 religion, and had not its authority been so much impaired in thinking minds by ignorant theologians, who made its evidences 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 records, have been logically led to put the 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 perfect inspiration is about equally fatal to honest intelligent faith; and as the evangelical world must take one or the other of those positions it can have no power within itself to re-establish 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 shelterless; 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 representatives. 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 despairingly 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 consciousness the awakening of all who have ever lived?" Jagersoll's hope is but the faint flutter of an imaginary "wing." Broad, deistical 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 religion.

Mahometanism, Romanism and the great 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 fanaticism and enthusiasm crying in the wilderness of ignorance have been mistaken for 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 dread 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 skeptics have come to be regarded as the enemies of truth, when exactly the reverse is true. They love the truth too devoutly to hazard its loss by superficial inquiry. Descartes, perhaps the most sincere 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, "I think, therefore I am," was all which he could not doubt. The honest reasoning soul can never rest in perfect peace until like Descartes it has let doubt do its worst, for if 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 devolved upon Spiritualism, how infinitely important to discard all apocryphal matter from the canon; and how zealously should every genuine Spiritualist and lover of truth cooperate with a sternly critical press to accomplish that result.

Ideas rule the world, and the press is now the recognized leader of the world's thought, and hence upon an independent, searching, truth-worshipping, spiritual press rests the main responsibility of guiding this divine movement to its grand beneficent results. It is certainly a strange and puzzling mental phenomenon, that any intellects of so skeptical a type as those most common in the spiritual ranks, and which objected so recently and intensely to the Bible on account of its marvels, should seemingly be anxious to accept as true, greater wonders on so slight examination, and offended rather than grateful to the press for exposing their delusions. This class who by some unexplainable reaction or reversion of the logical faculties, have become as over-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 to do so glorious work for humanity in giving the right direction to its theology. It is gratifying to every lover of his race, to see a journal of such wide influence as the RELIGIO-PHILOSOPHICAL JOURNAL, fully awake to its responsibilities in this crisis, and by its unrelenting blows on religious shams and humbugs of every name, so rapidly fitting the vast body to which it adheres to fulfill its obvious mission of re-instating in the world original Christianity. An unfettered press like the JOURNAL, which shall prevent any form of religious 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 Mecca!

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

Prof. Wm. Denton on the Infernal Traffic of Stewart and Morgan, Kt Id Genus Omnia.

To the Editor of the Religio-Philosophical Journal: The true medium's best friend is he who exposes the false ones; those who are mediums for fraud and who care nothing for Spiritualism, 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 generally of the most astounding character. You can take your choice, Jesus or General Washington, for the low price of fifty cents, and I have no doubt that a class of twenty at a dollar each, would call out the great Jehovah himself.

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

The intelligent and the good are with you; you need not let the rest disturb you. Yours for the right and true only, come what will. WILLIAM DENTON. Wellesley, 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 Paine.

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







Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor.

Terms of Subscription, Strictly in Advance. One copy, one year, \$2.00. One copy, six months, \$1.25. Club of five subscribers, \$8.00. Club of ten subscribers, \$15.00.

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

D. M. Bennett.

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

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

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

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

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

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

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

theological questions, or against any 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.

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.

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

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

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

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

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

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

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

When God hath made the pile complete, he, too, will fill a worthy place. As calmly and dispassionately as the peculiarly aggravating nature of the case would allow, we have endeavored to fulfill the task, and now submit it to the judgment of that august body by whom the blessings of liberty are upheld.

Brother Watson, Accepts—Dr. Pence Declines.

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

AUGUSTA, Oct. 16th, 1879.

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

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

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

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

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 materializations.

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

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.

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 Spiritualism be able to throw off these incubi.

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

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

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

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

"Already other and higher faculties" are being manifested through Spiritualism, and already light has begun to "stream in upon the darkness." We have an abundance of facts for Science to investigate as soon as she is in the mood.

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.

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

Testimony of Professor Fechner.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. J. H. Rhodes has removed to No. 440 North Ninth street, Philadelphia, where he will keep a general assortment of books, papers, etc. He says that he has long looked for the 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.

Prof. Wm. Denton lectured at Florence, Mass., on the 17th, 18th and 19th of October. He has engagements to fill as follows: Willimantic, Conn., October 25th and 26th, and November 3d, 4th, 8th, 9th, 15th, 16th, 22nd, 23rd, 24th 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.







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The River of Time.

COMPOSED AND SUNG BY M. C. VAN DERBROEK. We are drifting to-day on the River of Time, Down through life's flowery decked dale...

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

Along thy wild shores are the loved and the lost, Whose bark was overwheeled in thy tide, We drop sorrow's tear o'er the lives that went down...

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

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...

A degree of evidence short of knowledge, may be termed faith or belief, and is not sufficient to establish or blind belief has been the millstone around the neck of orthodox religion...

We have given considerable attention to the phenomena, considering it in our course, was the primary school to education, or the Sunday school to the church...

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 Alyn...

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 by trickery...

I am fully aware of the fact that mediums are very sensitive, and conditions are often suggested and urged that are unreasonable...

We know that fraud has been resorted to, and in demonstrating the truth or falsity of so wonderful and important a subject, requires the most careful testing...

But let all honest mediums take courage, for true Spiritualists are their friends and will sustain them with love, sympathy and money...

Warren S. Barlow, Paterson, N. J., Oct 12th, 1879.

Most Excellent Suggestions.

Well, dear JOURNAL, the great Moguls of Terre Haute have freed their gull and the evidence is all in. It appears that the witnesses are all liars...

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

Miss Wood, of London, says: "Test me all you please." The witness says that Miss Wood was put in a cage...

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...

Now, friends of Terre Haute, if you have been maligned and misrepresented, you have a remedy, and the only one that will set you right before the world...

A thousand successful test sances will not disprove the fraud already practiced. A series of experimental test sances under crucial conditions before a committee of competent observers...

Philadelphia, Pa. A thousand successful test sances will not disprove the fraud already practiced. A series of experimental test sances under crucial conditions before a committee of competent observers...

Personal Experiences and Observations.

BY B. B. NICHOLS, PRESIDENT OF THE BROOKLYN SPIRITUAL CONFERENCE.

NUMBER SEVENTEEN.

From the frequent letters and inquiries in regard to spiritual conference, held every Saturday evening at Everett Hall, 595 Fulton st., Brooklyn, N. Y., perhaps I may as well relate its history and work...

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...

We have given considerable attention to the phenomena, considering it in our course, was the primary school to education, or the Sunday school to the church...

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 Alyn...

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 by trickery...

I am fully aware of the fact that mediums are very sensitive, and conditions are often suggested and urged that are unreasonable...

We know that fraud has been resorted to, and in demonstrating the truth or falsity of so wonderful and important a subject, requires the most careful testing...

But let all honest mediums take courage, for true Spiritualists are their friends and will sustain them with love, sympathy and money...

Warren S. Barlow, Paterson, N. J., Oct 12th, 1879.

Most Excellent Suggestions.

Well, dear JOURNAL, the great Moguls of Terre Haute have freed their gull and the evidence is all in. It appears that the witnesses are all liars...

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

Miss Wood, of London, says: "Test me all you please." The witness says that Miss Wood was put in a cage...

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...

Now, friends of Terre Haute, if you have been maligned and misrepresented, you have a remedy, and the only one that will set you right before the world...

A thousand successful test sances will not disprove the fraud already practiced. A series of experimental test sances under crucial conditions before a committee of competent observers...

Philadelphia, Pa. A thousand successful test sances will not disprove the fraud already practiced. A series of experimental test sances under crucial conditions before a committee of competent observers...

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?

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...

When I take a clear look at the subject, I am astonished that the respectable Spiritualists have so long borne the shame and disgrace of the cabinet and dark circle. Look at the Terre Haute scandal!

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...

Cawker City, Kan., Sept. 23, '79.

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...

"As an incentive to investigation, dark circles have their uses; but they are usually of far greater disadvantage than benefit. The cause of Spiritualism is the worse for what they have done. The opportunities for trickery and deception are so great...

Dark circles may be necessary but they must from necessity be unsatisfactory. Especially does this apply to "materializing" sances, which can never be of unalloyed value unless conducted with sufficient light to make the sense of sight reliable...

The Beauties of Spiritualism.

BY MRS. H. N. G. HUTTS.

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 in table garments, tellings us that the dear departed still live, only to inhabit a region of gloom and despair...

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

This beautiful philosophy acknowledges no death. The warm heart of love still throbs on in that brighter sphere, and to the silver chain of memory has been added a firmer link...

Brooklyn, N. Y.

Father Beeson.

(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.

I lost track of him until some years later, when I heard of him in the West residing among the Indians and acting as their friend and adviser. He has made himself familiar with their history and the outrages that have been perpetrated upon them...

"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 Indians shall have my first attention...

After a series of public meetings in New York, Chicago and other cities, through the efforts 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 protection in the enjoyment of life, liberty, and the pursuit of happiness, is as inalienable as the white man's, with the same freedom to choose his own religion and forms of government...

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 platform is most thorough against the manufacture and sale of distilled liquors...

Resolved, That pastors of all denominations be exhorted 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?

Resolved, That those of all denominations be exhorted 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?

Resolved, That those of all denominations be exhorted 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?

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 Chicago Times...

The Indians are not to be perused in the full conviction that I was about 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.

It would seem that the nature of Mr. Cook's investigations into the phenomena of Spiritualism, which phenomena are co-extensive with the whole world's history, Christian and Pagan...

We do not doubt that you think so, Mr. Cook. But you may rely upon it, that so does not think Mr. A. E. Newton. He knows 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, "true, the greatest fact of the age; 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 Stanton, Va., from my brother-in-law, in the faith, regarding a lady medium in that place:

"In regard to the materializations 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 Stanton of more good sense than these four men; men, too, who have been reading carefully all their lives. I tell you the city is stirred on this spirit subject. I have been only twice, and then shook hands with the spirit victors. She 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 this proper time."

L. Warner writes: The Journal has made a Spiritualist out of me and my wife. We are well pleased with the Religio-Philosophical Journal. Fall 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.

Miss Agnes Ziemer writes: I always find something good in the Journal.

Dr. C. D. Grimes writes: It pleases me much to see that the Journal 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 illustrated in its columns. Long may it continue to improve, and its banner wave over a progressive people.

A. A. Kellogg writes: I commend the Journal 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 something beyond. Nature bestows nothing upon any of her children in vain.

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 spiritual things.

Depend upon it that revelation, if seen 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, 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 by.

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 first which was to come—the savior of the world—not a salvation based upon stoning 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 no violations of natural law, but natural laws; that existence beyond the grave is not an illusion but a fact—real, palpable and tangible.

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 suns should preside in the heavens.

"The most sublime psalm that can be heard on this earth is the lifting 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, so it rolls and swells, there is ever some God working impressed; working toward deliverance and triumph. Amid the wrecks and dust of universal decay new powers are being called into the world, for the new time and its destinies. What wonder if every day, had we the sight to decipher it, for is not every day the conflict of two eternities!"—Carlyle.

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

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 dogmatical systems into the fiery furnace of reason, that crucible through which every man's spiritual condition in life should pass, and all that is found to be impure, or so detrimental to securing a full rounded manhood, shall be cast out with the stubble to be burned up.

Spiritualism is to the Christian a stumbling block, because it demands permanency in all 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 batters the filler of the soil; in the evening, as the clouds begin to darken the horizon, it becomes a lamp to light the weary pilgrim in the path 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 realization 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 going. Where washing ain't done, nor sweeping, nor sewing. 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 the never. For I am going to do nothing forever and ever."

It is deemed incredible that people in magnetic sleep can describe objects at a distance, and scenes which they never looked upon while waking; yet nobody doubts the common form of somnambulism, called sleep-walking. You may stage the eyes of a sleep-walker with a candle, and he will perceive neither you nor the light. His eyes have no connection with the brain, 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 humble enough to acknowledge that God governs the universe by many laws incomprehensible to you; and be wise enough to conclude that these phenomena are not deviations from the divine order of things, but occasional manifestations of principle always at work in the Great scale of being, made visible at times, by causes as yet unrevealed.







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 Payne had used me shamefully. I felt that East 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 stab from one thought to be a friend creates more poignant 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 plead and threatened, but returned empty-handed. "Sam" forced himself unannounced into her room at night and begged them, and when refused swore that he would take them. Two women were alone with an unprincipled desperado, Bennett's "heavy" artist, general plagiarist, and man of "many parts," who swore that he would have the letters by force, if they were refused. The room was dimly lighted by a lamp and the woman was equal to the occasion. Seizing a broken water pipe faucet that lay on the mantel she presented it at his head, boldly advanced upon him and ordered him 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 fled. But the poor girl had been so harassed by Bennett's jackals that she left the city and sought refuge among friends in another State. She has often felt it her duty to expose the conduct and character of this would-be martyr to better morals, but her acquaintance with Liberals and Spiritualists was confined mainly to such as she had met with and seen around Bennett, and her knowledge of trying them lest they should destroy the evidence and Spiritualism to which B. professedly belonged, and of which he aimed to be the literary, intellectual and moral head-centre. Without money, she could not travel to seek aid elsewhere, and so has waited until circumstances at length brought to her those who were able to convince her of their sincerity and determination to expose Bennett in the interests of truth, virtue and justice that he was every day dragging deeper into the moral filth of his own vile character.

That work is now done. The world sees D. M. Bennett for the first time as he is. But it has not yet seen all. While the correspondence above quoted touches only himself and the lady to whom it was written, and in itself proves her to have been as an angel of high heaven for a time strayed into a lowest pit of hell, there is other evidence to prove that the Truth Seeker has been the center of a ring of moral nastiness that probably could not have been surpassed elsewhere in all New York. A "free lover" himself, Bennett has been surrounded with sentient 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.

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

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

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

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

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

of people too far removed from him to be able to realize his true character.

To this young lady whom he has been besieging for many months, and whom he has called a "passionless creature" and the "quintessence 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 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 conception of its disgusting and offensive contents. We have in our possession copies of the omitted portions of these letters, from which anyone desiring to do so, can verify the full truth of our statement. — ED. JOURNAL.]

"Go it, — Moses will hold your bonnet."

I am glad (?) you are well and happy with 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 'persistent' as I was."

Suppose, now, that the woman unto whom the above was written was in every particular as guilty and vile as this man's charges would indicate, that would at once destroy our sympathy for her; but to establish her guilt beyond peradventure, would not detract one hair's weight from the evidence against Bennett. And, as proof of this woman's criminality, as above charged, would destroy public sympathy for her, so should the fact, demonstrated, that Bennett wrote that vile stuff destroy sympathy and respect for him. 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 procure him a "girl," the sense of decency and honor that throbs in the heart of every true father and mother in solitude and love for the virtue, the fair name and happiness of their daughters, dearer to them than their own

lives; clogs the broad arteries of the heart with choking indignation and portends a possibility 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.

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 pure and noble 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 poisonous germs and in which they have grown and revelled in rotting 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 says:

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

And in another letter he says:

"What you hint about the powers above sending messages to me is 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 in it."

Alas, poor deceived or deceiving spirits! But the deceit stands unchallenged no longer. Spiritualism and Materialism both stand up to protest against being any longer confounded with and confused by the conduct of that always existing class of frauds, impure and evil men and women, who, conscious of their own unworthiness, would make all others as bad as themselves, or, falling in that endeavor to obtain notice, position and respect by fastening themselves to parties, names and persons who sometimes would rather long endure their proximity than to undertake the unwellcome labor of cleaning them out. They choked and smothered the young life of Christianity. They have clung like barnacles to every progressive movement of religion and society of which we have any knowledge. They have coiled and hissed like snakes around the cradle of modern Spiritualism, and scientific Materialism — and like snakes, too, they have wounded and weakened them. . . . But at last Spiritualism, Liberalism, Materialism, Christianity, too, with all honest thinkers and lovers, regardless of sect or 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 perfect-

Concluded on Fifth Page.

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

New York, April 9<sup>th</sup> 1879  
late in evening

Dear Sir

Enclosed

I hand you a short letter to you from Mr. T. P. Johnson of Sterling Iowa. He did not know your address & sent it to me to forward to you. He also sent your letter of Feb 9<sup>th</sup> to DR Bent, which Bent had sent to him to read & forward to me. You make a formidable indictment against the two investigators men I must say. My opinion of their nobleness & disinterestedness of Character has not been very exalted for two years past. If I have kept still for a few months about Paine Hall it is not because my opinion of those two men had greatly changed. — Nothing is I am thoroughly disgusted with the whole Paine Hall business & sometimes think I don't care damn what becomes of it. A gain some of my friends' opinions have blamed me severely for the active part I took in exposing the wrongs that had been committed. Again so long as there is a hope that restitution will be made I do not want to say a word that will prevent it. I have very little confidence in the right thing's being done but I want to be the one to prevent it, whose all is over, if I think associating has been played, I will not only open my columns for others to talk but will speak out again myself — regardless of who likes it or who dislikes it. In the present circumstance it is better for me to keep mum

Fraternally  
D. M. Bennett

of course rejoice if you obtain better letters ones. If you find better friends than myself I certainly ought not to object.

I think of you a great deal & really wish you could feel more friendly towards me. I do not write this with any expectation of changing your mind. I have already tried that until I have seen its futility. There is no use in "crawling the mountains" I wish & wish & wish but wishing does no good. Will you write me once more? Good night Your real friend D. M. Bennett

In a person, a companion whom I could love with all the fervor of my nature & who could give me a little love in return, but not sinfully nor immorally. I thought you would fill that want, that void in my existence. I loved you more than any woman I had met in many years & I wanted your society. I will say more I wanted to kiss you, to embrace you & to be very near to you in spirit & in body. This may be very "vile & very wicked," but I can not 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, had you seen fit to have accompanied <sup>yielded</sup> all my most "villainous" desires, I believe you would be just as pure & as good & as virtuous as you are today.