

# RELIGIO PHILOSOPHICAL JOURNAL

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

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

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## My Association with the People of the Other World.

BY MRS. AMANDA M. SPENCE.

NUMBER SEVEN.

In the early days of my mediumship, much of my time was spent in healing the sick, sometimes by means of medicines which my spirit friends prescribed through me, but more frequently by means of manipulations or applications of my hands to the diseased parts. Some of the cures which were thus performed through me were very remarkable. It is not necessary at present, however, to lay before the public any more testimony, in addition to what has already accumulated during the past thirty years, in evidence of the great interest which spirits take in our bodily well-being, and of the remarkable and, at times, almost miraculous cures which they have effected of all manner of diseases that can be mentioned. But we recur, at present, to spirit healing, because it has a very important bearing upon the question which we have had under consideration in our last two articles, and which we hope to close in this.

main and cultivate the American continent instead of deserting it and converting it into an uninhabited waste, such a one would be pitied for his weakness or for his superstition, while the best heads and the clearest hearts as well as the masses would hurry on to Europe with an unhesitating assurance that it is perfectly right and legitimate to do that which will promote the greatest happiness of all the parties that are, or can be, affected by the movement. Practically, then, on the material side of existence, we are all atheists. In our mundane enterprises, we do not stop to ascertain what is God's will or design in the matter, or whether he has any will or design about it, or whether there is a God who is at all concerned in our doings, or who can be affected by them. Nevertheless many who have thus practically banished their God (Father and Mother) from the mundane sphere, have not annihilated or disowned him entirely, but have simply removed him in imagination to the Spirit-world. Therefore when the question comes up as to the nature of our practical relations to the people of that world, they bother themselves and muddle the subject with their crude conceptions of the will and plans of God; and hence they are not open to the true solution of a question which turns wholly upon the nature of two classes of finite intelligences and the character of the states in which they exist.

and truth and fellowship; and in this our fellowship relates us to all that has been, and prophecies of all that is to come. Long ago the poor oppressed Waldenses in the valleys and mountains of Italy chanted to the movement of sword and the measure of battle to the old war psalms of David, and Cowell, and Victor Emmanuel and Castellar caught the refrain; and the music is just the same along the great line of humanity and liberty, whether it be caught up by Washington or sung as "Marched Through Georgia." It is THE MELODY OF HUMANITY. And somehow this fellowship is a prophecy of the future. When we feel that these lines have come from the past; that they have no end in that direction, no end in this direction; when we feel that humanity has been traveling over them; when we know that the principles live on, we cannot feel that those who have traveled along them have ceased to be. It cannot be that the thinkers who thought in the centuries gone—their thought living all about us—that thinkers themselves have perished; it cannot be, when liberty lives, and the men who have died for liberty have ceased to be; it cannot be that Washington is no more, that Lincoln—[applause] has perished; that the joy that made glad childhood and home went out; when mother and father were carried out to the grave; it cannot be that all this great sweep and swell of majesty and life—set in harmony with eternal principles—that it must cease with the setting sun. Oh! no, my friends! Fellowship means immortality! The home on earth means the home in the sky; truth on earth means truth up yonder; life beginning means life continued! And how sweet will the fellowship be when patriots meet; when the grand reunion shall come together on high that shall summon the soldiers who have fought for their race in every age and clime; when the thinking shall come together in the reviews of thought; when the singers shall meet in great chorus, and chant to the listening millions! Oh, sweet it will be when, parents shall gather up their children, when lovers shall meet again, and when the redeemed and purified fellowship, taught the education and discipline of all virtue, goodness, and God, shall find themselves in that fellowship of eternity, shall find themselves with God, who is light; and there will be no night there!

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there was in it, but because I found some things that were false and dishonest in its teachings. But I hate falsehood, dishonesty, and impurity just as much when found in liberalism as I did in Christianity, and I think it quite as just to denounce them under one name as under the other. No candid or unprejudiced person can fail to perceive that the Bible is a record of the history, the literature, the sayings and doings, of a rude, uncultured, yet strong, patient, and faithful people. Deeds which had any influence upon their national life were written of in course, plain language, the best they possessed. There is no obscurity, real or implied, in these chronicles; there are no impure hints to the undisciplined imagination and unguided passions of youth. The parts called obscene by blatant freethinkers are too coarsely worked for any one to make a mistake as to their intention. They are meant as the record of facts,—no more, no less. Freethinkers who have about the obscurity of the Bible and the purity of the Yoke do not impose upon anybody, not even themselves, and only make apparent their own unfairness in argument, and lack of discretion. Liberalism needs no such false prop, can dispense with such false friends; and there are truths underlying liberalism which must make it outlive the misrepresentations of these, its worst enemies. SARAH A. UNDERWOOD. Thorndike, Mass. The above article from the pen of the wife of Mr. B. F. Underwood, expresses the views of thousands of Liberalists. Powerful Spiritual Manifestations. By B. F. Arundale, in the London Spiritist. The following notes of sitting, which took place a short time since with Mr. Rita, may prove interesting to your readers. The circle consisted of Mrs. and Miss Falkner (at whose house the séance took place), Mrs. and Miss Arundale, Monsieur and Madame Colomb, and their daughter. The medium was held throughout the whole of the séance by Mr. Colomb on one side and Madame Colomb on the other, the hands of all being joined before the light was turned out. After sitting a short time "Charley's" voice was heard greeting the various members of the company and making sundry jokes in his usual lively manner. After entrancing the medium, Charley showed his power in many ways by rapping in all directions, bringing articles from the mantelpiece, taking rings off the ladies' fingers, proving to the satisfaction of all that there was present with us an intelligence and a power entirely distinct from the entranced and held medium. At the same time that Charley was speaking to those round the table, another spirit was winking up the musical box at a side table, and one of the party was continually being touched by a spirit purporting to be that of a friend, and who also beat a lively tattoo on the rung of her chair. A weight of seven pounds was carried round, also a small hand-bell, and the musical box. Towards the end of the séance the chair of Mr. Colomb was withdrawn from under him, passed over the heads of those present, and placed on the table—a feat that would have been difficult for a spirit in the body to have done in the light, for the chairs were close round the table, and Mr. Colomb's chair was placed between the table and the mantelpiece in such a manner that it could not have been moved without disturbing those at the side. Charley then gave the signal to light up, which was done, and it was then, under a good light, that the most extraordinary manifestation of the evening occurred. While all present were examining a piece of paper on which Charley had written, something apparently flew past on to the table. It proved to be a pen-wiper, with a small gutta-percha figure of Father Christmas, that had been on the mantelpiece, and which Miss Falkner had seen there when she lit the candle after séance. It is a fact to be noticed that the pen-wiper came from an opposite part of the room to that in which the medium was standing, and through his agency its flight would have been impossible. Thus ended a most satisfactory séance to all present, and Madame Colomb, who, although a believer in the truths of Spiritualism, had never been present at a physical séance, expressed herself convinced of the presence of a power separate and independent of the medium. The following case of reliable dreaming is reported by the Bridgeport (Conn.) Farmer of the date of October 18th: "George Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it was missing. He then remembered that at Stepney Depot, earlier in the day, both he and his companion had pulled out their watches and compared them with the depot clock; but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. That on the following night he dreamed that he saw his watch lying near a bush tree in a run east of Long Hill, where they had killed a couple of birds, and so vivid was the dream that the following day he resolved to go and take a look for the watch. He found the tree he saw in his dream without difficulty, and, lying near it, just as he pictured in his dream, he found the missing watch safe and sound."



Woman and the Household.

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

"Walk with the Beautiful and with the Good, Let nothing on the earth thy feet detect...

A love of the beautiful lies at the foundation of much which enriches and glorifies life. A study of form, color, harmony, symmetry and proportion...

One of the legitimate purposes of art, is to make an oasis of home, out of the world's wilderness, and render it attractive and precious to all who come within its circle...

GENERAL NOTES.

Ella Farman, editor of the Wide Awake and Babyland, two charming juvenile magazines...

Jennie Collins, of Boffin's Bower, the Working Woman's Home, in Boston, has just published the ninth annual report...

Wellesley College has sixty-two large compound microscopes, constituting by far the largest and best collection in this country...

Washington's headquarters, at Valley Forge, are likely to become the property of an association, which will preserve it as a memorial of the bravery of the army...

The best newspapers in the land are now advocating the election of women to school boards. The Tribune, of New York city, says...

Agencies have been established in Philadelphia, for the exclusive employment in household service of girls from the Dutch counties of Pennsylvania...

Mrs. O. M. Williams was elected president of the State national bank of Raleigh, N. C., in the place of her late husband...

Sarah H. Leggett's boarding house for business women is successfully managed in Clifton Place, New York, and gives excellent accommodations...

All colleges for women have lately taken a new impetus. Eighty-nine girls are in the State Normal School, in Salem, Mass...

at the hands of these royally endowed maidens, when they are poured forth into society in numbers sufficient to become a mental and moral power...

Lift a Little.

While meditating, one evening, on recent exposures of corrupt practices, and the great load which Spiritualism is compelled to carry...

Well, I can do but little, yet such strength as I have, I freely, gladly give to the cause of truth, purity and progression in spiritual growth.

The march of events as chronicled in the JOURNAL, amply proves the saying of Bro. Davis, that those who ceaselessly follow this phenomenal phase of Spiritualism...

For those mediums whose cupid love of notoriety (or whatever it is) has led them astray from honor, rectitude, righteousness, I entertain the most unbounded sympathy...

The editor of this JOURNAL, with those other toilers who have labored and are laboring in the interests of the pure principles and the soul-inspiring, life-ennobling teachings of the Philosophy of Life...

PLAIN TALK TO THE SICK, with Directions for Homeopathic Treatment and General Rules for the Preservation of the Health. Also an Appendix on the Diseases of Women...

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PLAIN TALK TO THE SICK, with Directions for Homeopathic Treatment and General Rules for the Preservation of the Health. Also an Appendix on the Diseases of Women...

necessary to send her off to the country for tranquility and recuperation. (No wonder such intellects desire to control the practice of medicine and have laws passed for their protection.)

This work of Dr. Miller's, while affording "Hints" with reference to the proper treatment of disease which will often prove very valuable, is at the same time presenting forcible criticisms of prevailing errors...

HOME PROTECTION MANUAL. - Containing an Argument for the Temperance Ballot for Women, and how to obtain it, as a means of Home Protection...

The Psychological Review. (Edward W. Allen, 11 Ave. Maria Lane, London, E. C. England.) Contents: Lectures by Dr. Peckles; A Psychological Study of Shelley; The Spiritual Manifestations of Two Hundred Years Ago...

The Texas Spiritualist. (Chas. W. Newman, Hempstead, Texas.) Contents: A Miracle or Unknown Cause - Which?; California Correspondence; Sunday Law; Remarkable Case of Spiritual Healing...

The Medical Tribune. (Atax, Wilder, M. D., F. A. S., and Robert A. Gibbon, M. D., New York City.) Contents: Danger of Dentists; Urethral Caruncles; What are the Primary Elements?; How Life is Wasted; The First Anti-Vaccination League...

The Medical Lantern, Which Throws Light on Dark Places in Medical Practice. By D. D. Hulbert. This is a twenty-four page pamphlet by one who has devoted a long life to caring for the sick...

The Journal of Speculative Philosophy, for October, contains an able article on "Time and Space Considered as Negations," by Dr. Payton Spence. He treats this abstruse subject not in the usual metaphysical manner of creating a fog of words...

The Song Clarion, by W. T. Gliffe, Geo. D. Newhall & Co., publishers, Cincinnati, Ohio. - This work is designed for earnest, energetic teachers and progressive singing schools. Mr. Gliffe is a very successful conductor of conventions, and eminent as a teacher...

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

Revue Spirituelle Journal d'Etudes Psychologiques. (M. Leymarie, Paris, France.) This number is filled with articles from able writers and thinkers.

Litoff's Musical World. A Monthly Magazine of New Compositions for the Piano Forte, published by Arthur P. Schmidt, Boston, Mass. Price: each number 25 cents, per annum \$2.50.

Under the Willow Wags, by E. Lealle; Blamark March Militaire, by Dr. H. Perabean; Lullaby, Song by J. H. Wilson; The Will I Love, Song, Published by Arthur P. Schmidt, Boston, Mass.

LECTURES OF COL. ROBERT G. INGERSOLL. "MISTAKES OF MOSES," "SKULLS," "GHOSTS," "HELL." COL. INGERSOLL AND HIS CHICAGO CRITICS. REV. JAR. K. APPLERER. Pamphlet Form, Each Five Cents.

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Religio-Philosophical Journal

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CHICAGO, ILL., NOVEMBER 29, 1879.

Mrs. E. M. F. Denton Defines Her Position.

To the Editor of the Religio-Philosophical Journal: I have no doubt that you were led by the best intentions to give to the public the report of your "agent" in the case of Mr. D. M. Bennett.

1st. Never having met Mr. Bennett, and knowing nothing of his private character, I have never on any occasion endorsed it, nor have I ever based the demand for his release upon his reputation as a good man or a good citizen.

2d. Admitting that all your "agent" has alleged against Mr. Bennett is true, while I disclaim all sympathy with the immoral practices indicated by these charges, yet they do not move me one hair's breadth from my original position.

Our courts are supposed to exist, that justice may be secured to the most degraded and vicious, no less than to the most deserving. By what right, then, do they send men and women to prison upon false charges, sustained by judicial rulings that are a perversion of all justice?

3d. If Mr. Bennett is guilty of the crimes with which your "agent" has charged him, evidently it is our duty to secure his release from imprisonment on the false charge, that he may have a fair trial on a true one.

4th. I confess I have little confidence in the integrity of any woman who could make merchandise of letters like those. Had she at the time sought protection from such persistent persecution as your "agent" charges, even by giving publicity to the letters, I could have been among the first to accord her a generous sympathy, and to render her any assistance in my power.

5th. It is not a matter of any concern to the public now whether he is punished for his conduct towards this woman or not. It is enough to know the man. Being on guard against him, he can do little harm, and we would not wish to see him punished any further.

One word in closing as to my position in re-

gard to the marriage system itself. As it exists under our civilization, and is regulated by our laws, I do not accept it as calculated to insure the highest development of the race, or the best interests of society.

Wellesley, Mass., Nov. 5th, 1879.

1. The government has not "thrust" any question upon our attention. The facts are these. The United States courts decided that "Cupid's Yokes" was an obscene pamphlet. Bennett, knowing that, defied the government to prosecute him by sending it through the mails.

Such being the case, it follows that Bennett has no issue with the government. He willfully and defiantly violated the law, and is taking the penalty. The court could have given him a great deal more liberty in his trial than it did, and the result would have been the same.

Bennett's course shows a plan of action by which he made use of Comstock and a United States court to work up a case of sham martyrdom, for the purpose of getting money. And this is quite in keeping with the character of the man who wrote those letters.

2. In all that has been said upon the Bennett affair from first to last, there has been nothing said in the JOURNAL that would indicate that we did not wish to see him get justice.

It is said: "When the fountain shall have been cleansed the stream will become pure." Very well, Mrs. Denton. In a republican government laws are made by the people; their executors are taken from among the people. The people are at all times the fountain from which the laws are drawn.

3. It is not a matter of any concern to the public now whether he is punished for his conduct towards this woman or not. It is enough to know the man. Being on guard against him, he can do little harm, and we would not wish to see him punished any further.

4. Mrs. Denton has "little confidence in the integrity of any woman who could make merchandise of letters like those." She declares that "the mercenary motives disclosed by the price she is reported to have received for them, forfeit her own sympathy."

of the old Lethario's persecuting and loathsome attentions, her love of fair-play vanishes and without one reason or shadow of authority for so cruel an insinuation, she at once assumes that the girl is the guilty party and has made merchandise of her connection with Bennett's exposé!

And Mrs. Denton, like Horace Seaver, is worried, too, because the work was advertised as done by an "agent" who did not give "his name." That is altogether too weak an objection to have birth in so good a mind as yours, Mrs. Denton.

Now, at last, we understand why Mrs. Denton has defended D. M. Bennett. She does not like the present marriage system. She thinks it a "barbarous crime" to attempt to prohibit discussion of the merits and demerits of a marriage system based upon the natural, and hence the only true, relation of the sexes.

It is with profound regret that we are compelled to chronicle Mrs. Denton's defection from the good of the social relation. But it is her act, not ours. Bennett has said: "I have no reverence for the ceremony mouthed over by a priest." That is to say, Bennett says he has no reverence for the marriage ceremony, and his conduct proves the truth of his assertion.

And Mrs. Denton stands by him. But she speaks only for herself, and we remember with satisfaction that her husband, Prof. Wm. Denton, some few years since refused to speak on a platform that welcomed free-lovers. We regret that our esteemed friend, Mrs. Denton's notions of the marriage question should, seemingly, warp her judgment in the Bennett matter; we should like to have had her support in this case, as we have had in other matters.

A Vermont Lady's Criticism.

Mr. Bundy's method of promoting the cause of Spiritualism, so called, has been warmly commended by many individuals in the columns of the JOURNAL, and as people are liable to be misled by the applause of their friends, it seems best for me to address some words of caution and friendly remonstrance also.

Mr. Bundy admits there is ten per cent of genuine materialization at Terre Haute, and there are many who are sure they have witnessed genuine materializations at the Holmes' and Methodists' sances. Now since there is no way of sustaining the spirits who materialize through fraudulent mediums, to give a statement of their reasons for so doing, we had better leave the suspected medium in the hands of a wise Providence, who in due time will enforce the law of retribution.

We assure our good friend who writes the above that there is nothing we welcome so much as fair criticism; it is more valuable to us than the applause of friends, though to feel that one is gaining the plaudits of good, intelligent people, is indeed gratifying.

The tendency of Spiritualists and Liberalists is toward a too great development of individualism. The reaction from the authority of church and creed is apt to carry the ex-church member to the other extreme,

and he reaches a point, often, where he will object to the advice or teaching of a brother for no other reason than that he imagines if he shall accept it, he will be bowing to authority. Nothing can be more ridiculous and demoralizing than this abnormal individualism.

Our fair correspondent truly says: "Only those (mediums) who adulterate what they give are reprehensible" and she thinks these should be left "in the hands of a wise Providence." Exactly so, dear sister! And you will find every transgressor in the land, from the horse thief down to the defaulting bank officer, who will fully agree with you—meaning by being "left in the hands of Providence," only that they shall not be molested by the officers of the law or by society.

Does our Vermont reader think it fair and just to the thousands of honest mediums, that tricksters shall ply their vocation under the sacred roof of Spiritualism without hindrance or word of stern disapproval? Does she desire to have such dens as Pence Hall overshadow the homes of trustworthy mediums? We think not.

We do not "admit there is ten per cent of genuine materialization at Terre Haute," neither have we ever so admitted; will our correspondent please refer to her file of the JOURNAL and again read what we did say? And right here we must enter our earnest protest against the constant practice of misquoting and misrepresenting what is said in the JOURNAL.

Our correspondent's criticism on the proposed test sances at Terre Haute and Mr. Goward's proposal to Mrs. Pickering, have no force, and her comparison is not pertinent; when, however, she says: "The exponents of a good cause ought to have clean hands and pure methods to command respect," we say Amen! with all our heart, for that is a demand the JOURNAL is constantly and vigorously insisting upon.

And as Spiritualism has no Presbytery nor General Conference before which our people can present themselves, it follows that the whole body of Spiritualists must be the tribunal to settle all mooted questions. Therefore it is the province of the Spiritualist newspaper to frankly and fearlessly bring to the bar of public opinion every thing which in any way affects Spiritualism.

There are other points in our fair correspondent's letter on which we might comment, but our readers generally will readily see wherein lies their weakness, without aid from us. On the whole, there seems, after all to be but little difference between our Green Mountain friend and ourself as to the grand object to be attained; we only look at the spiritual mountain from different points of observation and therefore differ as to the best way to scale its heights.

We all agree they exist and all are intent on reaching the highest point, yet how differently those heights appear to each of us. The bridge path only can now be used, but the deadwood and the boulders are being cleared away, the granite rock blasted into fragments, the tall pines, felled and used to bridge the deep ravines and let us hope that in the near future the skill, endurance and energy of the hardy pioneers, shall construct, by safe and scientific methods a broad and easy roadway to the very summit of the Mount of Spiritual Knowledge.

BENNETT CONFESSES.

The Proof too Strong—He Makes a Virtue of Necessity.

In his Truth Seeker of last Saturday Mr. Bennett yields to the inevitable and owns up that he wrote the silly, vulgar and obscene letters, letters which had we published the suppressed passages would have sent us to prison for sending obscene matter through the mails.

Read his confession in his own words as copied from his Truth Seeker:

In taking a retrospect of the last three years I feel much as though I had been exposed to a species of moral miasma; that I took the infection, and that it worked upon me with severity, depriving me to some extent of the little good sense of which I never had an over supply. I feel as though I had passed a protracted malarial fever, and that in the height of it I had a species of delirium, and that while that was upon me I said and wrote that which by no means I would have done in my saner moments.

Col. Ingersoll, the most brilliant materialist orator of the century, a man who is looked up to by thousands of materialists with, apparently, about the same reverence and love that is bestowed upon Jehovah by the devout Jew, and who has been prominently engaged in the effort to secure Bennett's pardon, lately expressed himself on the case as follows:

"I was not well acquainted with Bennett, and never have seen him, I think, but twice in my life, and, of course, never knew anything about these letters. If he wrote them I am wasting my sympathy on the wrong man; but I am waiting to hear from him."

"If it turns out that Bennett wrote the bad letters, we will put him in a bag with Bishop McCloskey and throw them in the Bosphorus."

The Inter Ocean of the 24th instant commenting on Bennett's reply, says:

The letters stand against him, as they were published. If his long, rambling article be taken to give a special impression to certain damaging phrases; but he does not make his case better. His defense, except to those who think no defense is needed for such conduct, will not be acceptable, and his explanation is without point or force.

Our attention has been called to the apparent necessity of making an explanation with reference to some points in Dr. Kayner's report, on account of criticisms which have been made thereon by those desirous of upholding the Terre Haute frauds. It is an easy matter to cavil and criticize, and if we should notice all the invidious remarks which might be made by those whose interests or inclination lead them to attempt thereby to cover up and conceal unpalatable truths by sophistries and malversations, we would have no space left in our columns for anything else.

With reference to an article published by the "Rev. Mr. Briggs" and the questions he proposes, we believe that his age and precarious health, and perhaps another cause, unfit him to deal candidly or intelligently with the matter. The statement in Kayner's report that the purported "White Fawn" went down under the floor, should have been in quotation marks, as it was the statement given by "Minnie" from the cabinet, in answer to a question by one of the committee asking "Where has White Fawn gone?" Dr. Kayner, while holding the hand of Eli Conner, in the pretended dematerialization, was an arm's length or more away





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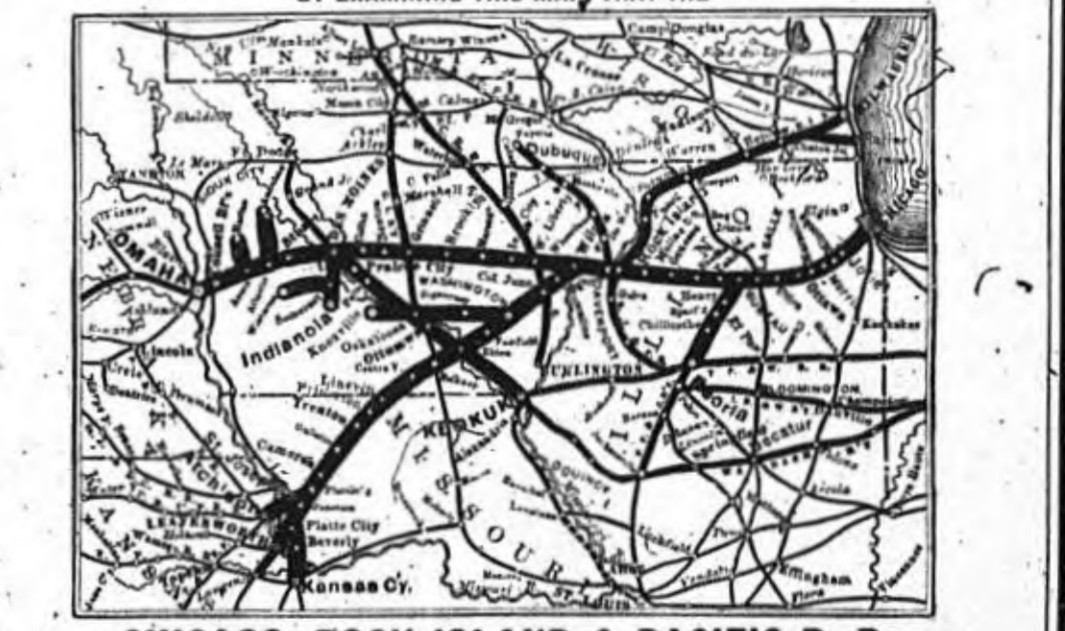
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