

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.] "Home's not merely four square walls..."

An interesting book was published a few months since, by Lady Anne Blunt, the only remaining grandchild of Byron...

It may be well for us who are over civilized in some senses, to consider how such a vast population live, unincumbered with none of the unnecessary baggage of life...

It is estimated by these travellers that at least 120,000 persons are nomads on this desert, occupying 42,000 tents. At one time they saw 20,000 tents pitched for ten miles along a valley...

"Fold their tents like the Arabs And as silently steal away," going at the rate of two or three miles an hour. Generally they encamp about the water courses that traverse the desert...

Lady Blunt has little artistic feeling or her narrative would be placed in wonderful coloring. Her endurance was remarkable. In the saddle constantly, racing after foxes, gazelles or birds...

"As girls they are pretty in a wild, picturesque way and almost always have cheerful, good natured faces. They are hard worked, doing all the labor of the camp..."

Here follows a description of a Harem: "Ferhan Pasha, because he is a Pasha, has six wives living. These ladies have separate tents and establishments, and see no more of each other than they wish to do..."

married about two months before to two little girls still younger and their cousins. They presently came in shy even than their little husbands; they were ten and thirteen years old and very pretty...

Theodore Parker.

Twenty-two years ago, forty persons met at Park Street Church in this city, on Saturday afternoon, in the height of the great revival of 1858, "to pray for the conversion of the notorious infidel, Theodore Parker..."

The author who, as the characters are arranged, purports to be Cornelius Vanderbilt, Jr., seems to anticipate a legal fight over the book, for he adopts as his motto "and many a one was afraid for him, but he, smiling, cast his dart, and held his shield for the spears of their Goliaths..."

To-day, the twentieth anniversary of Theodore Parker's death, the great moral and social crisis in which his voice rang out clarion notes above the fray is over. The old war-horses in religion and politics have disappeared; and the questions for which they battled are settled and recorded as a part of yesterday's history...

The Western Magazine. (Western Magazine Co., Chicago.) Contents: The University of Michigan; Questions: The Arkansas Valley; The Dead Nerve; Bubbles of Gold; Propertius, Book IV, Elegy XI; Manners in the Public Schools; Why He Married Her; Editorial; The Home; Chemicals for Household Use; Recipe for making Soft Soap; For the Children; How the Romans furnished their Tables; Hygienic Notes; Calendar or Events.

character behind the words. He lived a great and open life among us. Its bare record is thrilling; but the life yet unwritten, known to few, transmitted from lip to lip, the personal life which he once said, with tears, could not be told by even by himself...

BOOK REVIEWS.

THE VERDENBORGS: A novel by Basil Verdenborp. Chicago: Charles M. Hertzig, 1889. We are at a loss to predict the exact nature of the sensation which this book will make, but we do not well see how it can escape creating a very marked sensation...

The author who, as the characters are arranged, purports to be Cornelius Vanderbilt, Jr., seems to anticipate a legal fight over the book, for he adopts as his motto "and many a one was afraid for him, but he, smiling, cast his dart, and held his shield for the spears of their Goliaths..."

MUSCLE-BEATING, or Active and Passive Home Gymnastics, for healthy and unhealthy people. By C. Klemm. Pamphlet, pp. 55. New York: M. L. Holbrook & Co.

Magazines for June Not Before Mentioned The Western Magazine. (Western Magazine Co., Chicago.) Contents: The University of Michigan; Questions: The Arkansas Valley; The Dead Nerve; Bubbles of Gold; Propertius, Book IV, Elegy XI; Manners in the Public Schools; Why He Married Her; Editorial; The Home; Chemicals for Household Use; Recipe for making Soft Soap; For the Children; How the Romans furnished their Tables; Hygienic Notes; Calendar or Events.

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ANNOUNCEMENT. THE VOICE OF ANGELS A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

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Leaves From My Life: A Narrative of Personal Experiences in the Career of a Servant of the Spirit, with some account of American Spiritualism, as seen during a two-year's visit to the United States. By J. J. MORSE. Illustrated with two Photographs.

ISIS UNVEILED A Master-Key to the Mysteries of Ancient and Modern Science and Religion. BY H. P. BLAVATSKY. The recent revival of interest in Philology and Archaeology, resulting from the labors of Bunsen, Layard, Higgins, Sir Dr. Schliemann, and others, has created a great demand for works on Eastern topics.

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A DISCUSSION BETWEEN E. V. WILSON, Spiritualist AND ELD. T. M. HARRIS, Christian. Resolved, That the Bible, King James' version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism. Price 10 Cents.

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Religio-Philosophical Journal

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

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CHICAGO, ILL., June 25, 1880.

Personalities—Charity—Harmony.

If a neighbor has a family of children in the infectious stage of whooping cough or measles, and fails to make it known, but lets other children play with them or attend the same school, duty and justice would plainly demand a prompt and open statement of the case.

Or suppose our neighbor was a cunning knave, persistent and constant in his meanness, and we had abundant proof of this, yet silently allowed our friends to be his victims.

In all this there is a real charity and a sound common sense to be observed. We are to be lenient toward the occasional failings of our neighbors; the faults of impulse or passion, from which none are free, are to be condoned when the hour of strength and repentance comes; we are not to retaliate petty slander or give vent to malice, but to cultivate friendly relations and be silent toward trivial faults.

All this is in common and private life, but we can see no difference in these matters, between private life and our more public duties and relations, save that larger responsibilities come with the latter.

Our aim and effort is to promulgate a spiritual philosophy and a natural religion, to give the beautiful facts of spirit-presence, to hold high and sacred freedom of thought and fair discussion for all, to advocate all wise reforms, in full faith in the capacity of man for progress to a higher and wiser life, here and hereafter.

Aiming to avoid all petty personalities we have, in a few cases only, felt obliged to show up the unworthy, to expose frauds, to warn against bad teachings by "wolves in sheep's clothing," and have been denounced in public, and talked of, not in a complimentary way, in private, by some well-meaning but mistaken people, and by others whose course may be explained in the words of an old couplet:

"No rogue e'er felt the halter draw With good opinion of the law."

Not long ago a friend told us of a talk with one of the JOURNAL's subscribers in Western New York on our exposure of a knavish man. "That JOURNAL article was awful, wasn't it?" said the subscriber. "It was severe, but wasn't it true?" was the reply. "Yes, I suppose it was true," said he.

The cry of these people who so dislike personalities, (and yet are so full of personal criticism toward us) and who talk of harmony and charity (yet denounce us, regardless of both, and often without reading our statements) is that we are the enemy of mediums. Is he who exposes knaves an enemy to honest men and women? We have ever upheld, and intend to do so in the future as in the past, the many true and devoted mediums in this and other lands, as our pages bear weekly witness.

In regard to the "free-love" movement, now happily passing by, but which swept over the spiritual field like the blast of a sirocco over a desert waste, our testimony has been ever against it, and if any who were its open and leading advocates, but who keep silent because too cowardly or too cunning to be martyrs, yet have no word of retraction or give no sign of repentance, seek to crawl back into our ranks, they need expect no "aid and comfort" from us.

The clergy are proverbially and naturally lenient toward each other, yet when fraud or crime is clearly proved against any of their number, their brethren, in Synod or Conference, expel the offender. We do not have, and do not wish, any clerical discipline in our ranks, but we want a wise and justly enlightened moral and spiritual feeling, so strong that fraud and meanness cannot abide before it, and as we have that feeling we shall have the most beautiful and perfect mediumship, most sacredly cared for, the purest and best spiritual teachings, a nobler conduct, a truer charity, and more "peace on earth and good will among men."

We claim no perfection; we welcome all frank and friendly criticism or suggestion, but we earnestly ask the aid and fraternal spiritual sympathy of the people in the efforts of the RELIGIO-PHILOSOPHICAL JOURNAL, or of any other journal, for that moral integrity and purity which alone will bring us the best and highest spiritual gifts, and make Spiritualism a mighty and uplifting power.

The Kiss of Death.

In Titusville, Pa., a few days ago, Mrs. Joseph Bushnell died from the effects of kissing the dead body of her father ten days ago while attending his funeral in Pittsburgh.

The kissing of dead bodies is a relic of barbarism, as clearly so are any and all other modes of treating dead bodies, as if the spirit still dwelt in them. Nature, by inaugurating immediate dissolution and rendering contact poisonous, is peremptory in her mandate that we no longer respect the dead body as the abode of the living person.

Anna Eva Fay—that's her stage name—having unyoked herself from the masculine Fay and pooled her interests with another showman, is "playing" through Iowa. Though petite in figure, she is immense on the swindle, and can beguile more soft-headed seekers after spiritualistic knowledge than any other tramp on the road.

Our Electoral System.

In ancient Egypt once every twenty-five years the priests and people elected a sacred bull. In the United States of America once every four years, the politicians and the people elect a sacred biped. The marks by which the Egyptians discovered the sacred bull, from among all the long-horned and short-horned, black, white, ring-streaked and speckled bovines of Egypt, were a black coat, a white triangular spot on the forehead, a spot like a half moon on its right side, and under its tongue a knot like a beetle.

"As soon as the report is circulated that the Egyptian God has manifested himself, certain of the sacred scribes, well versed in the mythical marks, known to them by tradition, approach the spot where the divine cow has deposited her calf, and there following the ancient ordinance of Hermes, feed it with milk during four months, in a house facing the rising sun."

When this period has passed the sacred scribes and prophets resort to the dwelling of Isis, at the time of the new moon (the November election) and placing him in a boat prepared for the purpose, convey him to Memphis (Washington) where he has convenient and agreeable abode, with pleasure grounds and ample space for wholesome exercise.

The singular resemblance between the process of making a god under the Egyptian regime and that of making an executive under our system convince us of the essential unity of human nature, and of the wisdom of the result in both cases. Every one must have observed how when a man is duly nominated and elected, even to so humble an office as that of Justice of the Peace, he immediately becomes so learned in the law that he is absolutely never known to err, except in cases in which by virtue of the right of appeal some other equally learned judge has the last guess.

Religious Statistics.

At whose instigation has it been that religious statistics have been omitted in the present census? At least they are not being taken in the only mode in which such statistics would be of any value, viz: by asking each person of sufficient age to have a belief of any kind, what his religious belief is. There are indications abroad that the Christians of this country would prefer that no such census should be taken, lest it might disclose earlier than is inevitable the very palpable and visible decline in their strength, which has been going on during the past ten years.

Piety and Sewerage.

Princeton College has had a visitation of the Lord. He seems to have come this time for the purpose of explaining to the reverend faculty and pious students, that he did not care a button for theology, but was working solely in the interests of science and infidelity. Princeton is the college which is watched over by that great philosopher, Dr. McCosh, who was recently made the recipient of an ovation at the hands of the worshippers of Wealth and Fashion in Chicago. It is the college to which the Lord is chiefly indebted for the dispensation of elegant and fashionable Christianity to people of ton and of that unsullied and stainless purity of character of which nothing but wealth can afford any guaranty whatever, and of which even wealth, to afford any absolute guaranty, must be inherited.

The question we demand an answer to is, What business has the American God of Good Society to go "caboots" with science and sow the seeds of infidelity in Princeton, by teaching the innocent young students that Hebrew and Exegesis, and even the blood of the Lamb avail nothing against defective sewerage, but that the question of life and death depends on the scientific skill of a plumber? Has Princeton Theology no rights which the Deity is bound to respect? Is it kind to send typhoid and bilious fevers right into the hall of learning where alone the knowledge of the True God is revealed, and leave "Bob" Ingersoll as stalwart as the Colossus of Rhodes? What is a special Providence for, any way, if the principles of physical science, those gross laws of chemistry, are to prevail over the just expectations of vital piety?

Excellent Tests.

Mrs. A. T. Anderson, of St. Louis, Mo., lately paid a visit to Mrs. Simpson of this city, No. 24 Ogden avenue, and received some remarkable tests. While the medium was temporarily absent from the room, Mrs. Anderson cleaned two slates thoroughly, bound them tightly together with braid, then sewed the same together in order to render deception or imposition impossible. (On Mrs. Simpson's return, she (Mrs. A.) placed the slates under the table, letting the opposite edge be even with the table so that Mrs. S. might just place the tip of her fingers under the slate, the thumb on the top and the hand in full view—the other hand on the top of the table. At once she heard the sound of writing. Three raps designated the writing finished. She drew the slate out on her side of the table, and cut the threads, and found a communication, the letters towards herself, therefore upside down from the medium, and by a scientific exactness, the writing was just the shape of her hand, even a word separated as one finger happened to be apart from the others, giving a singular hint in reference to the laws of magnetism not found in books.

A lady friend who accompanied Mrs. A. was presented with a peculiar flower, brought, as Ski stated, from a distant country. The lady was an excellent botanist, but found herself in possession of a beautiful flower, the like of which she nor the party present had never seen.

During the séance Ski told Mrs. Anderson that he had communicated on that day to Capt. Pegram in St. Louis, through the mediumship of Mrs. Eldridge, the slate-writing medium, which on inquiry proved correct.

Mrs. A. states that she met a gentleman while here who had the sign and pass-word of Freemasonry given him through the mediumship of Mrs. Simpson, and that she could not possibly have been in possession of that knowledge, being a woman, but the spirits could reach him by this peculiar method of unfolding the secrets of the order, and did so successfully.

Have the Dead Rights?

It is probably safe to say that of all the professed Spiritualists who die fully accepting the belief, not one quarter have spiritualistic funeral services. At the last moment a minister is called in and administers his cold comfort to the sorrowing friends. Out of numerous instances which have come to my notice, was one of a refined and cultivated lady who for many years had been an ardent advocate of Spiritualism. After a painful sickness, she passed on, leaving the legacy of a noble life of charitable words and deeds to her children.

Did they gain a higher social standing in the community for this cowardly yielding to popular favor? On the contrary the very church members they sought to please, despised the recreancy to principle.

If there is any thing on earth which should be held sacred, it is the last request of the dying. Especially is it ungrateful, after a life of noble purposes, and in opposition to the churches, to have a preacher intrude at the last moment, begging repentance, with the incomprehensible cheek and assurance of a mounbank, and after death has silenced the mortal tongue, and made reply impossible, stand up and consign the departed to perdition!

If a belief is good enough to live by, it is good enough to die by. That is the test of religion. The churches say that the beauty of their religion is the consolation it affords at the final hour to the mourning friends. Spiritualism has still greater consolation, yet at the final hour the old religion is invoked, as though the former had no existence.

If a spiritual service cannot be given a departed Spiritualist, it were better to have no service at all than an orthodox sermon. Especially is this true when the deceased has requested that no minister be employed. If the spirit be regarded as still living and knowing, it would seem impossible for children or friends to disobey positively expressed wishes, and their doing so is evidence of moral obliquity and cowardice.

Dr. S. J. Dickson.

The recent development of the power to heal the sick has been one of the most striking as well as beneficent characteristics attending modern Spiritualism. Tens of thousands scattered over the country possess the healing gift in greater or less degree, and innumerable well attested cures are on record, fully as marvelous as any recorded in the New Testament. One of the most successful healers we have ever met, is Dr. S. J. Dickson, whose home is at Blue Island, Cook County, Illinois, some fifteen miles southwest of Chicago.

I. S. Kalloch.

I. S. Kalloch's Jehovistic club of San Francisco, sometimes called a Baptist church, has met and declared their dear brother, the adulterous sire, and their other dear brother, the reverend murdering son, to be worthy of their sympathy; and that especially their beloved pastor, the wandering Don Juan, of the immersionist gospel, is a pure and holy man after God's own heart, except, perhaps, in the matter of one or two Uriahs. If the last reservation was made at all it was made mentally. It is singular that the poor infatuated, silly people who get up such resolutions do not see that the time is long since past in which the endorsement of a church of any kind is any shield from the charge of immorality or criminality. Such endorsements only cause the church to be defined as an organization for shielding and petting the good looking and attractive perpetrators of crime. It is the lingering remnant of the old-fashioned benefit of clergy, by means of which, until a century ago, it had only been necessary for sixteen centuries, for a criminal to show that he was a priest and he was forthwith turned over to the

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

DAVE'S HOLLYHOOKS.

BY MRS. VERONA COE HILMES.

Them hollyhooks—down by the creek, there? An' how did they come there? Lay by your bunnit, Miss John, for a minute...

An' to show my forgiveness to Dave, I'll just plant 'em, the fairest and brightest. All about on a naughty boy's grave.

WINCHESTER GHOSTS.

A Dead Man Appears at a Window—The Mysterious Figures Seen by Many Persons—Excitement in the Town.

Winchester, as many of the readers of the Courier are aware, is a beautiful rural town on the Lowell Railroad, eight miles distant from Boston. It is the country home of some of the prominent business men of the city...

ashes being properly arranged. Neither is anything peculiar to be seen at the windows as viewed from the street or the vacant lot opposite, the only position for a perfect view being from the houses described, more particularly at the Captain's.

Items from Philadelphia.

When a veteran in the ranks of Spiritualism passes away, many may ask, was it well with him? Did he have peace and an exemption from the all-sufficiency of our angel faith? I am happy to say that I am again able to bear testimony to the affirmative of this question.

Brooklyn, N. Y., Spiritual Fraternity.

A very interested audience listened to the very able and instructive lecture of D. M. Cole upon "Inspiration." M. Cole is one of the clearest thinkers that we have in our city, and while we may often differ with him as to his conclusions...

Notes and Extracts.

Make your example your leading form of teaching, and let your good living be the chief pillar of your work. If there be any pleasure in contemplating the things called death, it is most decidedly on the side of Spiritualism.

