





Woman and the Household.

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

A LITTLE WHILE.

A little while, my friend, a little while, And sudden winter yields his frigid sway...

Dear heart, be patient but a little while, For now all things take their long night of rest...

Hold on warm nook, no flowers, no feathery nest Of gladnesses and singing birds...

A little while, dear one, a little while! We only wait the coming of our Spring...

A little while, my friend, a little while! The earth bears seeds deep in her faithful heart...

A little while, dear one, and we shall bloom! Our lives shall find their fulness in the Spring...

We soar, to find in Heaven eternal spring. One of the most hopeful lights which dawn upon woman's horizon...

Until a late date, the term "old maid" was one of contempt. No career opened to an unmarried daughter...

Society is tyrant still, but woman is partly emancipated from the tyranny by just those measures and women whom it has denominated as "strong minded"...

Just as with women. Physicians asserted that none but themselves could minister to the sick, and while they were declaiming...

The nature is open to us from its very nature, but a variety of pursuits are gradually unweaving their jealous doors...

Of race of unmarried women, who have struggled, faded and gone out of this unwelcome existence, how my heart weeps over your loneliness...

Sad as it was to be an "old maid" there was sincerity in the sadness, and some of the noblest and best of our sisterhood have been found among those lonely women...

I shall not now speak of what marriage can and should be—of the holy sacrament which it may become in the earnest, pure and loving—of the unutterable peace and blessedness of those who are truly joined together in spirit as well as in form...

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The Rule of Love and Wisdom.

I believe in the law of Love, but I also believe in the law of Justice. I pity the sinner, I loathe his sins; I love the erring, but I cannot force myself by the sympathy I feel, to call their errors by any other name...

Whatever is, must be, and such was necessarily the order of development through which the race was forced to pass, but to say that it was right, is to destroy language and make words a meaningless jargon.

Wrong existed, wrong exists, and our chief efforts are put forth in making it right. How shall we do this? By love guided by wisdom, which leads to justice. Will this be by force? Aye, by the strongest and most relentless force in the world...

The new doctrine of force is restraint for the good of all. If a man commit crime, the law deals with him with cold impartiality, free from every taint of revenge or passion.

Let us rule by love alone; we know we can not. The loving and lovable we may, the unloving unlovable we cannot. Aye, say you, all men have the germs of these, and hence may be thus influenced. The germs, but what are we to do until these germs expand? Will you have us gather the golden apple while the seed has not even begun to expand? What are we to do while we wait? The tiger, even, may be tamed, but does his keeper go into his den the hour he is taken from the jungle? Or does he by a thousand arts, prepare the way, and by degrees through wisdom gain his end?

The most wretched criminal may be reclaimed, will be in the ages of future life, but that is not saying his past is right, his crimes blessings, and his sins stepping stones to perfection. Society cannot be incited by wrong doors while love is reforming them. If men will not respect the rights of others, they must be restrained and the restraint must be exerted by force. This force may be softened by love.

HUDSON TUTTLE.

Communication from a Spirit.

To the Editor of the Religio-Philosophical Journal: Several years ago an excellent lady of this city, who was also a medium, but not always willing to admit the fact, in its fullest sense, was passing her summer vacation in one of the lovely villages on the Connecticut River, when the following quaint message came, written under her hand, as she assured me, and I believe, without her own intelligence acting. It certainly does not lack in originality and its point is just as valuable to-day as when it was uttered to the medium:

"You who are determined to annex yourself, neck and heels, to our service, hold your head up! Repeat the Lord's prayer and then consign the fear of ridicule to oblivion. I, Archie Young, come here this day to stand between you and mortal comprehension and to sift the spice of spirit seasoning over the human pie of life, and send a little rebuff for heaven among the tight laced bell believers among whom I lived for forty-nine years. I was crippled and my mind was tortured from the time I was born, with the fear of the devil and a recitation of the catechism. I have been in spirit life fifty-two years and have learned a little since I have been there. I do not try to force man or woman into faith of their own free agency, but I go back to that old world and edge myself about the pulpits and beg a hearing until I am actually able to impress the preachers and cause them to say things which, the strictest begin to think, sound heterodox.

"I am a spirit, yet I am a man, composed of the mental and spiritual. I take all that I can honestly obtain from both sides. We all draw upon earth for information, and deposit it in the bank of heaven, where it is sorted and weighed and paid back to us with the interest of perfect judgment, by which we are made wise unto salvation. I am not out of patience because all the world don't believe us. We can wait, for time is long; but it would make the foolish people happier to know that they have got certain foot hold when they cross the ferry of dissolution. If you look you will find my name on the stone in the old burial ground.

A. YOUNG.

It may be well to add that the lady (Mrs. Juliette T. Burton, now deceased) soon after hunted the burial ground and found the stone with the name. I think she said it was of an old pastor of the church there. What a text for reflection is the passage, "We all draw upon earth for information."

How decided the harmony with all existence subject to what is right. How decidedly, too, we learn by observation of that part of nature which is below us, and what more likely and reasonable than that spirits do learn by observing and by practicing

upon the human race, both by day and by night; both in their reasonings when awake and their "dreams" when asleep. So long as educated physicians practice vivisection on animals, let not intelligent people think it monstrous that our pleasant dreams and visions may be the work of educated spirits seeking further knowledge, vivisection the human minds brought, by whatever means, within the sphere of their power. Who shall undertake to limit the processes by which the Divine Teacher illuminates and advances the intelligences—his children—and by which they may all arrive at "perfect judgment," by which they may be "made wise unto salvation."

BRONSON MURRAY. New York, March 13th, 1880.

Heads and Hearts.

CELIA P. WOOLLEY. [From the Unity.]

I like that latest word from Mr. Savage. "It is not the heart's business to lead the head, but the head's business to lead the heart," and I am far from sharing those apprehensive views of rational religion which discover in it a growing tendency to cold intellectuality.

The liberal pulpits can never over-estimate its high opportunity and obligation to present to the world the latest investigations of philosophy, science and ethics, and their practical relation to the duties of life. Its relation to the multitude of waiting souls who attend upon its ministrations, is first that of teacher, and afterwards that of friend and comforter.

History shows us only too plainly the position the church has occupied in all past ages with regard to the mental growth of the world. The degree in which she has helped on the cause of human progress is exceedingly small compared to the measure of influence she has used against it. It remains for the liberal church of to-day to decide whether the old order shall be reversed, and religion place itself in the van of civilization, rather than keep up a halting and unwilling place in the rear. If she is to do this, she must not be afraid to think, nor to bear the consequences of thinking, which at first are quite as apt to be fraught with pain as pleasure. That faith which is determined by a continual prying into the state of one's feelings, which persists in a forced and violent exercise of the various faculties of the soul in order to keep itself in a perpetual state of spiritual glow and satisfaction, is not ours. We do not, or ought not, to pretend that religion concerns the heart more than the head; that the emotions are any higher or more exalted incentives than the convictions of reason. Culture is as much a part of true religion as good works. That may sound extravagant, but let it stand, for by culture is meant the perfection of the whole man—the slow, harmonious development of the head and heart, the former taking such slight precedence as belongs to it by right of its superior skill and sagacity in the time of emergency. If I am in sore trouble or danger, I do not seek the counsel of one who through excessive sympathy shares my doubts and fears, but turn to one of courage and resolution, who can do my thinking for me for a space. The great trials of life do not pertain more to the affections than to mental strife and perplexity. The heart suffers because the head has blundered, or rejoices because the head approves. There are no safer guides to happiness than sound judgment and good sense.

It is true that, more carefully speaking, most of these distinctions made between head and heart are as unprofitable as they are unnatural. You cannot set one over against the other and decide which is at all times the very best, any more than you can define those subtle mental differences which distinguish the sexes. Each is indispensable to the other and they work well together, when the head is kept well supplied with its fit nutriment, and the heart not allowed to run riot over domains where it does belong. Only for the present and some time to come, I would lay greater stress on the head, as comprising the elements most to be relied upon in the present juncture of thought and affairs.

As liberal religionists devoted to the "faith of reason," let us not be forever digging up the seeds of our religious affections, to see if they are beginning to sprout. Let us give ourselves time to grow, for to quote again from Mr. Savage, "emotion is called out by those things that we have long associated with. It is our business to find out what is true and let the heart come after, and learn to love, and venerate and worship the truth."

Magazines for March not before Mentioned.

Health and Home. (P. Sweet, M. D., Boston, Mass.) A family and medical newspaper, devoted to the best interests of mankind.

Andrew's American Queen. (W. R. Andrews, New York City.) Devoted to art, literature, music and society.

St. Louis Illustrated Magazine. (No. 720 Olive St., St. Louis, Mo.) Contents: Nashville, Tenn.; "Oh, Come to the West Love;" A Story of the Olden Times; Probation; Fashions for March; Divided; Timely Topics; Manners of the Girl of the Period; The Postman's Knock; Poems of Fannie Isabelle Sherrick; Writing Under Difficulties; Our Purchasing Agency; Editorial Miscellany.

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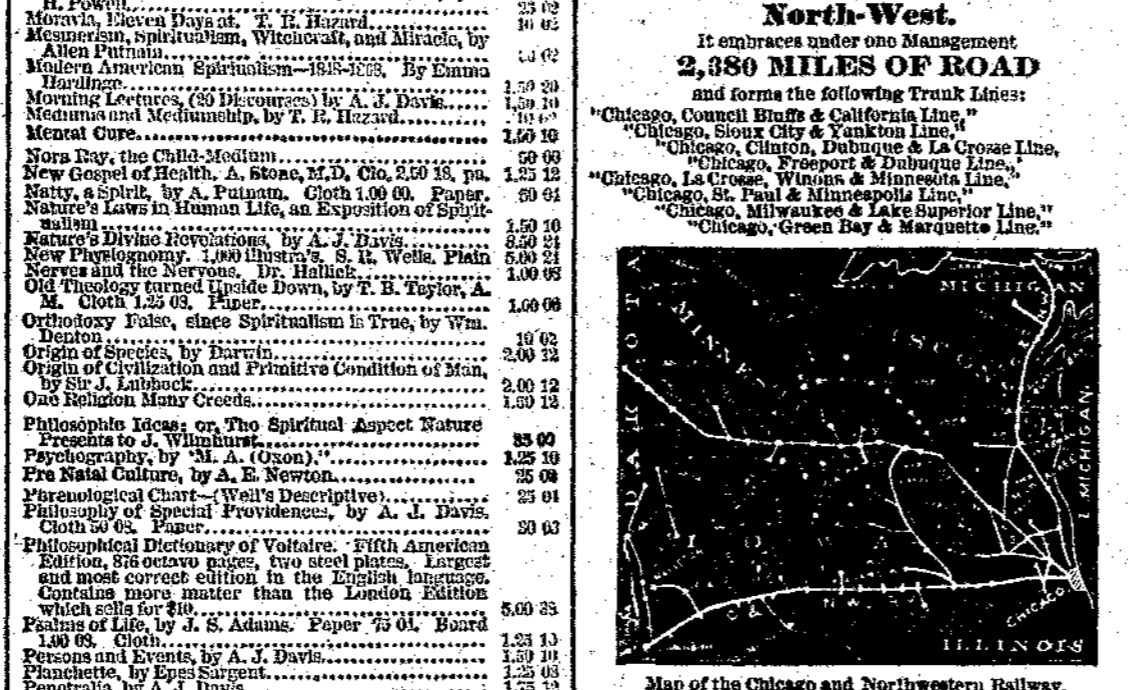


LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO PRINT... We are also prepared to print...

Table listing various books for sale, including titles like 'Leaves from My Life', 'Mental Criticism', 'The Chicago and North-Western Railway', etc.

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RAIL ROADS—TIME TABLE.

Table with columns for 'CHICAGO AND NORTHWESTERN', 'MILWAUKEE DIVISION', and 'WISCONSIN DIVISION', listing train routes and departure/arrival times.

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LESSONS FOR CHILDREN ABOUT THEMSELVES. A Book for Children's Lectures, Primary Schools and Families, designed to impart a knowledge of the Human Body and the Conditions of Health.

Continued from First Page. closed the slates in our sight after they had been washed with a wet sponge and heavily rubbed by a handkerchief in presence of us all, as they lay on the table.

After they had been shut upon the pencil, the psychic, at my request, placed on them two strong brass clamps, one at each end. Thus arranged, the slates were placed by him in my right hand, when I extended at arm's length over the back of my chair into the open space of the room, while I left my other hand on the table.

The psychic, twice or three times, turned the clamped slates over in my hand, and then returned his hands to the table, where, with the rest of the hands of the company, they were kept constantly in sight. In this position I held the slates a few seconds and watched both them and the psychic. He appeared to be making no particular effort of will.

When the slates were opened, these words were found written on one of their surfaces in a feminine hand: "God bless you all. I am here. Your loving friend, Fanny Comant." I have never heard of this person; but the name was recognized by several in the company as that of a psychic now deceased, and lately well known in Boston.

One of the observers who assisted in the experiments at my request was my family physician, Dr. F. E. Bundy of Boston, a graduate of the Harvard Medical School, a man of great coolness and penetration of judgment, and by no means inclined to adopt any spiritualistic theory.

Another of the observers was Mr. Epes Sargent, who is known to the whole English-speaking world for the volumes which contain the results of the many years he has devoted to the study of psychical phenomena. Another observer was an editor who has assisted in several important exposures of fraud on the part of psychics.

One of the three ladies present had herself performed psychical experiments for Mrs. Stone and had also exposed psychical frauds. Of the nine observers, a majority were not only not spiritualists, but thoroughly prejudiced against the claims made in behalf of the psychic who led the experiments.

Written notes of the facts, as they occurred, were taken by Dr. Bundy and myself. Among the names correctly read in a closed pellet was that of an officer in the regular army, shot dead in one of the preliminary skirmishes of the battle of the Wilderness.

that spiritualistic communications, even if real, are merely superhuman, not strictly supernatural, and so cannot come into rivalry with those christian miracles which imply creative power.

More than a quarter of a century of study of the modern psychical manifestations has shown that in religion and theology Spiritualism has nothing new to say. It has a divided voice, and teaches every form of doctrine held among men.

It has been especially effective in stimulating in half-educated minds and coarse natures infidelity in faith, and Liberalism in morals. The great fact of experience is that average Spiritualism, when accepted as a source of religious knowledge, leads its votaries into practical mischief, and often into moral ruin.

While a very few psychics are persons of trustworthy character, seven out of ten of them are untrustworthy, if not immoral, and need guardians for their own good and that of society.

It is generally conceded by the better class of Spiritualists that a large proportion of mediums are impostors, and that not infrequently psychics who have real power to produce strange phenomena have been detected in fraud.

It follows inexorably from the fact that the trustworthiness of the communications cannot be proved, that even if their reality be admitted, all that is established is the existence and agency of evil spirits.

Such being the moral dangers of Spiritualism, its investigation may well be left in general to experts in physical and mental science. It is greatly to be desired that its investigation should be undertaken by a higher class of experimenters who are above suspicion of fraud, or mercenary motives, or scientific incompetency, or the prejudices of narrow specialists in merely physical research.

Materialism is overthrown, utterly by the modern facts proving the existence of a psychic force. So far as anti-supernaturalism is dependent on materialism, it is already overthrown by the same facts.

ability of his tampering with the pellets in any manner, Mr. Sargent being requested to do the same thing at the same time. Secondly—"Two or three times the 'psychic' and a friend whom he had brought to the room left the company and went into the hall together and I did not know what they conferred about."

In reference to this, I would say that as I did accompany Mr. Watkins to Mr. Sargent's house, I left the room while the pellets were being written, for the same purpose as Mr. Watkins did, that it might not be thought by any present that I knew any thing of what was being written.

I may here state that I only made the acquaintance of Mr. Watkins a day or two before, and this through being interested in the subject in question as an investigation. The other occasions on which I left the room were simply to look after Mr. Watkins, as he appeared to be in a somewhat excited state and under the control of an influence that was not understood by the company, which subsequently proved to be the case.

Thirdly—"The 'psychic' was easily offended by any test conditions suggested by the company, although he finally adopted the brass clamps, which he at first refused to do."

The objection principally was to the use of the slates which were incased in wood, while no objection was made to the use of the pencil provided by Mr. Cook, except that it was too long to be held in a perpendicular position, and a small piece was removed from the end, which was the piece used.

Fourthly—"The 'psychic's' friend brought to the room the slates which were used, and my slates were not employed at all in the experiments."

I would say that I had never even heard of Mr. Watkins until he came to this city last week, when he was introduced to me by Dr. Hayward, as the latter knew me to be, among others, investigating the phenomena in question, and at the request of Mr. Watkins I increased the slates at a store unknown to him the evening on which the interview took place.

I washed them in clean water, dried them, and made a package, and they were not out of my sight until I laid them on Mr. Sargent's table. The reason Mr. Watkins declined to use the slates brought by Mr. Cook was because they were encased in wood, as shown by him at the lecture.

NASAL BRONCHIAL CATARRH

EFFECTS OF CATARRH IN THE SYSTEM.

Catarrh, in ordinary circumstances, whether brought on by climatic or accidental causes, is not by any means difficult to cure in healthy persons, provided proper treatment is commenced before the disease has obtained a firm hold.

THE THROAT

This disease is so closely connected with Catarrh that it may be truly described as a branch of that disease, only modified and changed by the nature and organization of the parts affected.

TO THE READER.

Can you comprehend in the terrible significance that this disease is more fatal to mankind than all the fevers and other ailments we know of—or the millions of people that labor under it?

CATARRH AND AMERICANS

There are few among the Americans who do not know by experience some of the symptoms of this disease, and upon many it has fastened itself with a tenacity which defies the skill of the ordinary physician.

CATARRH COMPLETELY RID OF.

Rev. T. P. Childs—I have the pleasure of informing you that after a faithful use of your remedy for eight weeks ending March 23rd, 1879, I am completely rid of a stubborn case of Catarrh of three years' standing—breathing tubes clear as a whistle, appetite and digestion good.

The Family of a Missionary Cured—Childs' Treatment All It Professes To Be.

Rev. Thomas Allen, now residing in Dayton, Ohio, after six years' service in India, accepted the position of District Secretary of the American Missionary Union for Ohio and West Virginia.

THE CHANCELLOR OF THE UNIVERSITY OF NEBRASKA CURED.

Too much stress can not be laid upon the following testimonial. Dr. Fairfield is well known all over the United States as a man of high standing, learning, and great eloquence in the pulpit.

UNITED STATES EXPRESS AGENT CURES HIS DAUGHTER.

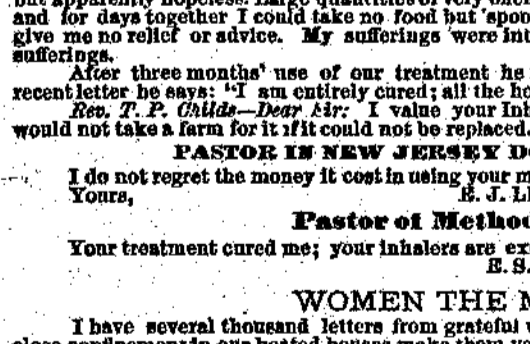
Rev. T. P. Childs—Dear Sir—About three years ago a severe attack of Measles left my daughter with Catarrh of the Head. A severe Cold aggravated the disease. I commenced using your treatment, and she commenced to improve at once.

A Leading Ohio Judge Cured—A Thousand Thanks for Childs' Treatment.

Judge J. Collett, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy and so very cheap.'"

Childs' Catarrh Treatment HAS STOOD THE TEST OF YEARS.

In twelve years' practice 45,000 Catarrh Sufferers have applied for relief, and thousands of testimonials have been received from all parts of the country.



A Lady in Massachusetts Cured.

Rev. T. P. Childs—Dear Sir: I have suffered from a severe cough most of the time for the past four years. Physicians have told me it was caused by chronic inflammation of the bronchial tubes.

HORRIBLE SUFFERING OF A RESIDENT OF TEXAS.

One of the most terrible cases of Catarrh we have had in our practice was that of W. S. Sandle, of Willis, Montgomery County, Texas. He says: In 1873 I was attacked with Catarrh, slight at first, but it gradually grew worse and worse.

WOMEN THE MOST GRATEFUL.

I have several thousand letters from grateful women all over the country. Their secondary habits and close confinement in our heated houses make them very susceptible to this disease. Pain, breath, a woman is dreadful, and it almost always arises from Catarrh of its baneful attendants.

MINISTERS, LAWYERS, TEACHERS, Who are constantly using their voice, should be watchful of the first approaches of Catarrh.

EXPERIMENTS WITH THE "PSYCHIC."

As my name occurs in the list of signers of an affidavit read by Rev. Joseph Cook in the course of his last lecture in the Old South, and has been placed before your readers in the issue of Monday last, I desire to say a few words in explanation.

TO FLORIDA TOURISTS!!

The attention of tourists visiting the State, and Northern families wishing a comfortable home for the winter, is invited to the COLEMAN HOUSE WALDO, FLORIDA.

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Acquire my Medical Book with a new and improved method of curing Opium, Morphine, and other habits. It is the only book of the kind ever published.

COLEMAN HOUSE WALDO, FLORIDA.

The attention of tourists visiting the State, and Northern families wishing a comfortable home for the winter, is invited to the COLEMAN HOUSE WALDO, FLORIDA. (SOUTH FROM N. E. DEPOT.)

HOME TREATMENT

Unlike a patent medicine, or the many so-called Catarrh cures advertised, CHILD'S CATARRH TREATMENT must be adapted to the wants and conditions of each individual patient. A knowledge of this is the first important element, and of this we make a special study.

T. P. Childs & Co., Proprietors, Troy, Ohio.