



VOL. XXX.

JOHN G. DUNN, EDITOR AND PUBLISHER.

CHICAGO, MAY 28, 1881.

NO. 13

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The matter in most cases. These societies, with few exceptions, put Spiritualism in the foreground, and the central and inspiring idea, and this is done because they feel that it is their need and food for mind and soul, and the world's need as well, yet respect for all honest opinions, and readiness for fair and free inquiry are upheld.

Mr. F. A. Hinckley, a young man of decided ability, excellent character, and warm interest in liberal thought and practical reform, speaks half the time and attends to their Sunday school for education in morals and natural science but not in dogmas; the other Sundays are filled by such men and women as they choose to invite. Mr. Hinckley paints in full color and power. In the name of the "White" block, and of "Friendship" Street, one finds the signs of the old spirit of fraternity and freedom that made Rhode Island an asylum for persecuted Baptists and Quakers at an early day, and made the harbor in the sea-side forest, now grown to this prospecting city, with its wealth and skill and the fine products of its many mills and shops, a "Providence" indeed.

are getting them all the time. Mr. Pass found the way to get the slums of New York, the Five Points, under control, was to get the people to feel them all, the mothers and fathers and uncles, cousins and nephews. What then? Why the whole country felt a thrill of joy at the practical work being done. Yes, feed the hungry and clothe the naked. What for? For domestic, ecclesiastical Christianity, that they may go to our church, sing our hymns and pray our prayers. Now all sects are doing it, to the end of making converts for their own particular congregation. They feel themselves from the invasion of patriotism—nor pumper it. Remove the surface obstructions. Don't you suppose that persons know as much as you do, have as much will? "Well, well," say they, some crying that shall render us all to be footers at the expense of the State, and give us more comfortable quarters than warfts are in an occasional layover may afford." And why? Because judgment is so much weaker than self control, and that is the case with the "plaster" doing. Constructive work preventive work is the right thing, not amelioration, and that is the case with the "plaster" being cleaned, as well as the outside. Because you have always with you. Yes, because you have always with you, not flaming barbed wire for them. It all comes down to the same thing, that you have a knowledge of the principles, but that you do not have a power to put it into practice. You have a knowledge of the principles, but that you do not have a power to put it into practice. You have a knowledge of the principles, but that you do not have a power to put it into practice.

foundation of being. They feel the necessity of a change of nature, instead of a harmonizing of nature. I tell you that is all hallucination. We must regulate our lives individually to accordance with science. This alone prevents poverty. It is easy to get a crowd of "idlers" to see you die a hole in the country. Why? For the same reason that urges you to look at a lie, that you die a hole in the country, in pursuit of the inverted logic of materialism. But when the same bones with line and plummet level to build harmoniously, systemically, and with a view to the future, you pass by on the other side? Surely all the more throbs and teats with the heart, and some great steps in some grand city was to be suddenly torn down, we should all be to be there to see it done. We want to see nihilism, disruption, a volcano! What! We want to see destruction, not construction, bearing down of building up.

EDITORIAL CORRESPONDENCE. Pawtucket—Providence—Incidents and Memorials.

On this sunny morning, like July rather than May—the change like a leap from a snowbank into the tropics—we sit by a north chamber window, looking out toward the green hills on one side, and over the mills and shops and pleasant dwellings on the other. The mills are long brick buildings, three or four stories high, in which hundreds of hands and the best mechanism are turning out cotton, woolen, hair cloth, paper, soap thread and machinery. An English company are building great mills for spot cotton making, bringing capital and skill to our land to meet our wants. Going to the mill, along the narrow and winding streets, one sees the busy shops of modern build and the quaint little old-style shops of a past century side by side in curious contrast, and the swift and deep waters of the Blackstone River (here suddenly changed in name for five miles to the Pawtucket) sweep through piles of great factories on their way to meet the salt sea far hand.

At one o'clock we were in the cars, few over Providence yard, and in the street cars it was refreshing, as we came to the wharves, to get a breath of the ocean air. This house is a modest story and a half dwelling, furnished with simple taste and exquisite neatness, and holds the relics of the family for generations. In the hall corner is a curious whalebone case carried on shipboard as distant voyage, and the relic of a great mistake that the family who cherish these relics, are fossilized to dull. Far from that. In the same book case with these old volumes are the choicest and latest books; on the walls, near old portraits, are engravings from Europe, brought home by a young and accomplished woman, who is the light of this quiet home.

The Pawtucket family who gave us welcome at their home, lived in the old Newport house, once Mary Dyer's abiding place, some thirty years ago. Under a mantel in the sitting room of their present home, is a brass clothes hook screwed into the wall—a simple affair, but it came from Mary Dyer's house, her hand has touched many times as she put the household garments in their place, and so it is transferred into a relic of her peaceful housewife life and her cruel death.

They showed us a little chip taken from the old elm tree, now gone, that was her gallow and the sight of that brought the tears to her eyes, and she told us many things and called to memory the words of Whitier: "Hail and Good Night! Good and Good Night! In the church that leads FREE RELIGIOUS SOCIETY."

Monday morning, May 16th. Yesterday afternoon we met an audience of some 200 persons at the hall of the Free Religious Society, which is in healthful condition.

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Woman and the Household.

BY MRS. M. F. COLE. (Metuchen, New Jersey.)

THE FARMER'S WIFE.

Up with the birds in the early morning... Rise and give a look at the prospect...

Oh, glorious clouds the clouds are turning... But here are the daisies, and here is the clover...

The day grows hot, and her hands grow weary... Out with the birds and woe is hers!

But she does not know that the heart within her... They are for the daisies, and here is the clover...

Her joys are of school work and her labors... She is as quick to their mothers' woes...

But after the strife and weary toils... The nation's wrongs, and she is not at rest...

An Englishwoman in the New England Hills... writing to a vigorous yet delicate touch...

Such a country she describes, is very poor, or... she would not mean to have amusements free...

It is doubtful if she includes women as free... to smoke are needless. But, evening...

The quickening magnetism of mind is needed... to give rest to the weary and to give life to the beautiful nature...

Our Englishwoman draws a picture of woman's lot... which serves to drive to them the same...

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As a basis of the other forces, the young man receives from nature a legacy of physical strength...

There is the same monotony, the same isolation, and the same isolation...

They do not even have the diversion and excitement of buying their own clothes...

It is not only the young man's life, but the life of the young woman...

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Religio-Philosophical Journal

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Terms of Subscription in Advance. One copy one year \$2.50. One copy six months \$1.50. Clubs of five, yearly subscribers, sent in at one time, \$10.00.

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Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 22 and 24 LaSalle St., Northwest corner of LaSalle and Washington St.

CHICAGO, ILL., May 28, 1881.

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Subscribers not paid in advance are charged at the rate of \$2.50 a year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons on their terms are PAYMENT IN ADVANCE.

Personal Announcement by the Editor and Publisher.

By the advice of my physicians I am about to take a three months sea voyage. I expect to sail from New Bedford on the 15th inst. for the Azores.

It is with great reluctance that I leave my family and business, but a proper regard for the best interests of all concerned, demands that I give immediate attention to the recuperation of my overworked body. Only the very few who have had opportunities for personal observation can know or indeed conceive how unceasingly I have wrought for that I believed the best interests of the public, and now tired, exhausted nature cries a halt and must be obeyed.

I have every reason to hope for a speedy return to perfect health, and I hope to get you again through the JOURNAL sometime in August. In view of the largely increased expense of the office, may I not ask that those in arrears to promptly remit the amount due together with a subscription for a year in advance, and thus help to sustain and cheer Mrs. Bundy in the arduous task which she trustfully, courageously and lovingly assumes in order that I may rest. Will not those kind friends whose subscriptions are about expiring, remit on time and also send a new subscriber?

TO THE JOURNAL'S able corps of writers I return my most profound thanks, and publicly acknowledge my deep obligations for their unwearied, unselfish assistance. I am very glad to say that they have the same hearty and valuable assistance I have so long received.

I sincerely believe that each individual reader above appealed to will exert himself to the utmost to do as requested, and as he would like to be done by under similar circumstances. And thus believing I consign my family and the JOURNAL to your keeping in perfect confidence.

FRATERNALLY yours, JOHN C. BUNDY. Parker House, Boston, Sunday, May 15th, 1881.

Letters to the office will be addressed as heretofore, and money orders and drafts continue to be made payable to my order. J. C. B.

A Free Library at the Edgar Thomson Steel Works.

The Pittsburgh Commercial Gazette for the 4th inst., contains the following announcement:

"Mr. T. A. Carnegie, of Carnegie Bros., is about to establish a large free library at Braddock, for the use of his employees. Plans are now prepared for a large three-story building, to be erected in Braddock, east end of Braddock, and the building to be fitted up as store rooms, and the upper floors furnished as a library, reading rooms, and a public hall. The library is expected to be self-supporting from the rent of the store rooms and the upper floors.

The story is told of Garrick, the famed English comedian of the last century, that when asked to write a poem to be read at the opening of a theatre in Birmingham—a great English town of iron and other manufactures—he said: "Yes, I'll begin thus: "To sons of iron, copper, brass and steel, "We have no heads which we borrow to thee, "His descriptive would not apply to these generous men."

A Flight of Doctors over Lord Bacon's Hat's Dying Bed.

An absurd professional pride, coupled with bigotry, is a feature of dark ages. The priest or doctor or pedant, it is the same—using some title or membership to lift one up in an awkward way, as a small boy on a high stool. Of course there is a just and honorable pride in the possession of an superior attainments in any department, but this is far different from the stilted loftiness of the professional jib, for with the last the less merit and brains the more pretentious the bigotry.

Jarvis P. Mulvaney once said: "A parish priest is made up of about equal proportions of dogmatic creeds and potato starch." Such a small priest, Protestant or Catholic, trends high, locks solemn and owl-like, and feels that God's poor unconvinced children outside the "sanctin" of his poor flock have no rights which he is bound to respect. The really great preacher puts all primarily aside, and in a frank manner, full of fraternal sympathy.

The great actress, Janushech, taking part in a play called The Jewess, and one of the characters is a shallow fellow, full of learned and pretensions, holding his poor little brain, and putting on airs. He is member of a "learned profession," an M. D. "regular," of course, with a diploma in pocket. When he pompously does some simple thing in his life, with the ignorant wonder, he cries out in a quaking voice, "For this is we doctors!" If any looker-on had ventured to give a dose of emulsion to a sick boy in his presence, he would have cried out in rage and indignity of soldiers to fling the wretch into prison; for it is but a short step from privileged folly to crass bigotry and tyranny, a step short but dangerous, that folly or blind credence will take us on.

"doctor's law" to-day is the help to that dangerous step. Beware of it. The pedantic doctors who clamor for such a law are the direct descendants of the pompous fellow in that old play who said, "The doctor's law is the same, modified by the progress of the age. It breaks out now and then even in this day of boasted light, but a good sign is that it gets reined; yet it is strong still and dangerous, and must be watched and curbed."

An eminent Englishman late Premier of the Kingdom, has just passed away, and the Boston Herald criticizes the language of the doctor's law.

"The medical controversy over Lord Bacon's case had been using as such controversy, small as it is, the language of the 'regular school' in medicine or theology is sure to come out in such a dispute. Bacon's case had been used in the 'regular school' of medicine, but had evolved into an ecclesiastical. The gravity of the case led to the calling of Dr. Quinn and Dr. Quain. The two physicians worked together harmoniously, kind faithfully following Quain's directions. But the medical controversy was too much for the extremists of the 'regular school.' Of course, one of them wrote to the other, and the other replied, and it was a question of morality, that the medical school was not followed by an ant man, and that there is nothing in it, that the practitioners do not follow the system, knowing it to be in fact, that the homoeopathic is charitable. The homoeopathic physicians replied angrily, denouncing the letter, and the other replied, and it was a question of morality, that the medical school was not followed by an ant man, and that there is nothing in it, that the practitioners do not follow the system, knowing it to be in fact, that the homoeopathic is charitable. The homoeopathic physicians replied angrily, denouncing the letter, and the other replied, and it was a question of morality, that the medical school was not followed by an ant man, and that there is nothing in it, that the practitioners do not follow the system, knowing it to be in fact, that the homoeopathic is charitable.

These are the sort of men who "doctor's laws," with diplomated privilege to cure or kill by legal means. No wonder that large minded and really able physicians have refused to take such a doctor's law. Let all men stand on their merits, not on sheepskin diplomas from priest or professor, and let all the people have liberty of thought and judgment, and just and equal law.

A Patent Medicine Comet.

The donor of the prize of \$200 for each original discovery of a comet during the year, received a telegram May 18th, from Prof. Edward E. Barnard, of Nashville, Tenn., announcing the following position with regard to the comet discovered by him May 13th: "Eight o'clock, 22 hours, 53 minutes, 18 seconds; declination north, 14 degrees, 54 minutes, 20 seconds. It is small and bright, and moving slowly toward the northwest." Barnard's announcement has been copied to Europe by E. S. Dyer, of the Warner Observatory, Rochester. Upon a verification of Barnard's claim, he gets the prize offered by H. W. Warner. This is the second comet discovered within ten days, and the events of that week are striking. While astronomers generally are not of opinion that the presence of comets in our atmosphere is any menace to terrestrial affairs, yet the discovery of two comets within ten days, and the appearance of phenomena entertained by many that 1881 is to be a year fraught with evil to earth.

The anticipation of danger from comets, reminds us of the views entertained by Proctor, when referring to Lexell's comet, had gone into the mind of Jupiter's satellites; the satellites are not large objects, and if the comet had any mass it could disturb them; but instead of that all those satellites are still travelling the path they have taken for centuries, and arrived, and we learn, therefore, that that comet at any rate was mere vapor, had no power and no weight, although it was much larger than Jupiter. It had no power, no weight or mass; it was mere vapor, and it is the satellites which Jupiter manages so easily

Not Yet Out of Darkness.

While we can see a mitigation of the old terrors of theology, a 'looming down' of the base and cruel ideas of the Deity and destiny, we must remember that the darkness is not dispelled. The fearful old dogmas in the Bible are still there, and are still being even. If the statement of wrath, fire and the fires of eternal torment are not believed in, led churches and clergy honestly say so and rule them out of book and creed. If they are believed in, and are preached honestly and frankly, if "the elect" are increased how can the ungodly and unconverted be lost? A patting church cannot be the light of the world. Give us Detroit or last winter Rev. Dr. Eddy's Detroit orthodox Congregationalist, denied the atonement as satisfying God's wrath, and Rev. Mr. Rexford, Universalist, took his stand, full of fraternal sympathy, a notorious revivalist, who preached in Dr. Eddy's church and elsewhere in the city the year before. A few paragraphs from the report of Mr. Rexford's discourse about the completeness of the exposure of a clerical whitener:

Dr. Pentecost said in the Woodward Avenue Congregational Church, March 1st: "But the sins of all men are suffering of Christ were those of his spirit. He assumed the sins of all men, and he suffered for their full weight. He experienced all the remorse and terror, not of one lost soul simply, but of all men, and he died with him; not as in love, but in all the terrors of his sin-punishing wrath." Dr. Eddy says that the Rev. Mr. Rexford took his stand on a doctrine such as this is so bold a caricature that it strikes him dumb. "But the sins of all men are suffering of Christ were those of his spirit. He assumed the sins of all men, and he suffered for their full weight. He experienced all the remorse and terror, not of one lost soul simply, but of all men, and he died with him; not as in love, but in all the terrors of his sin-punishing wrath." Dr. Eddy says that the Rev. Mr. Rexford took his stand on a doctrine such as this is so bold a caricature that it strikes him dumb.

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Progressive Views.

Rev. Miller of the Episcopal Church at Birmingham, D. T., recently preached a sermon there, closing as follows:

But how will you have the dead raised and with what kind of body do they come? The spirit foot is applied by St. Paul to those who ask this question of a departed spirit, but not to the honest seeker after truth. If any thing is really taught in the message before you, it is that the body is and is buried or buried in earth or sea and is raised to life in a new and glorified body, not identical with the original, but the resurrection (1 Cor. 15). The spirit here is not the same as the spirit of the living, but remains as is often supposed. We are sown upon earth in an animal body, the spiritual body is developed, and is quiescent or blossoms forth whenever the former dies. After the grain of wheat is cast into the earth it dies and its death is but the signal for the appearance of the tender blade. In accordance with the same law, we, too, who are now sown in the material state of being may expect to burst forth in immortal bloom. Our earthly bodies are sown in corruption, are liable to disease, decay and dissolution. They may be analyzed, dissected, divided, scattered and resolved into their primitive elements and ultimate atoms. But we are raised in incorruption, for we shall receive a new and glorified body, not identical with the original, but the resurrection (1 Cor. 15). The spirit here is not the same as the spirit of the living, but remains as is often supposed. We are sown upon earth in an animal body, the spiritual body is developed, and is quiescent or blossoms forth whenever the former dies. After the grain of wheat is cast into the earth it dies and its death is but the signal for the appearance of the tender blade. In accordance with the same law, we, too, who are now sown in the material state of being may expect to burst forth in immortal bloom. Our earthly bodies are sown in corruption, are liable to disease, decay and dissolution. 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