

Woman and the Household.

BY HESTER M. POOLE. 106 West 29th Street, New York.

AWAKENING.

With careless feet and dim, unseeing eyes We plod along the weary ways of life...

Once more the bells ring out upon the midnight air, and the year 1887 is born!

THE NEW YEAR.

The soul makes its own dates, and our New Year begins when we have reached a higher level and gained a better vantage ground.

The soul makes its own dates, and our New Year begins when we have reached a higher level and gained a better vantage ground. Every upward step is a new growth and a new era.

WOMAN IN TEMPERANCE.

An Address to all Knights of Labor, Trades Unions, and other Labor Organizations.

Under the above heading, the W. C. T. U. have issued a circular, only a portion of which can be copied into this column.

"We rejoice in your broad platform of mutual help, which recognizes neither sex, race nor creed. Especially do we appreciate the tendency of your great movement to elevate women industrially to their rightful place."

"The central question of labor reform is not so much how to get higher wages, as how to turn present wages to better account."

"We believe that the work of our societies, resulting in laws by which nearly one-half the children of the United States are being taught in the public schools the evil effects of intoxicating liquors upon the tissues of the body and the temper of the mind..."

most healthful foods and the discovery that these are of the cheaper and non-stimulating class, with a careful consideration of the scientific methods by which, in the preparation of food, a little can be made to go a long way in home economies, are well worthy of your attention.

"We ask your attention to our White Cross pledge of equal chastity for man and woman; of pure language and a pure life. We ask your help in our efforts to secure adequate protection by law for the daughters of the poor and rich alike, from the cruelty of base and brutal men."

"We call your attention to our departments of evangelistic temperance meetings; work for railroad employes, lumbermen, herdsmen, miners, soldiers and sailors; also to our efforts to organize free kitchens and kindergartens, and bands of Hope; to supply free libraries and reading rooms, temperance lodgings and restaurants, and to reach out a helping hand to fallen women as well as fallen men."

"We ask you to do all in your power for the cause of prohibition, which is pre-eminently your cause. With the dram-shop and its fiendish temptations overthrown, what might you not attain of that self-mastery which is the first condition of success; and what might you not achieve of protection and happiness in those homes which hold the heart's true resting place!"

This circular is signed by Miss Frances E. Willard, President, and Mrs. Caroline B. Wool, Cor. Sec., both noble workers and true women.

Bible Passages, and Comments Thereon.

It is from Matthew, 5, 6, and 7th chapters, containing the celebrated Sermon on the Mount, that I propose to select some utterances of our Palestine brother, for short comment—not that in this direction, I can hope to do better than others have done, or as well; but because the occasion and my feelings influence me so to do.

"Blessed are the merciful." "Blessed are the pure in heart." "Why? Because a person, kindly disposed, if merciful, and must be law abiding and good, if pure in heart and a peacemaker."

"Why? Because all such, as an example of what we should be, are worth following, each being, or becoming, as it were, a light to the world."

"Why? Because if the daily life or moral character of a person is not such as to recommend him or her for truthfulness, the taking of an oath no matter of what form or kind, or under what circumstances—would not better fit either for speaking the truth, or love your enemies?"

more an Eden and of us all more Christ-like or Christian. Thus endeth the above. Some one has said "the good in this world predominates over the bad." I believe it, and more. I have no doubt but the eternal order of things means that in the human race, the good has ever been increasing, while the bad is ever diminishing; else would creation (so called) be a failure, and God only a divine myth.

Geo. P. Colby's Work in Oregon.

To the Editor of the Religio-Philosophical Journal. As announced in my last we are traveling through Oregon, holding meetings under the auspices of the Oregon State Spiritual Society. The first place visited was McMinnville, where we held three meetings, at the last of which Mr. Colby gave tests from the platform, which were truly wonderful.

[All books noticed under this head, are for sale at, or can be ordered, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. CALLED.

BY MRS. L. B. DUFFEY.

The noonday sun beats on my throbbing brow, I sit and rest me in this grateful shade. I look about and others find, ere now, Beneath the sheltering trees themselves have hid To seek repose from labor of the day. I, too, have labored since the early dawn, In willing toil each hour has passed away, While all my strength into my work has gone; Labeled, and rested never, striving still With all my heart and soul to do my Master's will.

For the Religio-Philosophical Journal. Fear Versus Love.

BY LYMAN C. HOWE.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18. The first fifteen years of my life were harrowed with fear. The tortures of the fabled hell were my constant companions. Every beauty was shadowed with its impenetrable gloom, every delicate flower was tinged with the grim color of infinite wrath. I trembled at the thought of death, and life was one perpetual echo of the eternal wail. Beautiful childhood smiled at me through the lurid atmosphere of "Total depravity" and haunting demons touched my dreams with awful bodings and frequent climaxes of unspeakable agony. I prayed and wept in secret. The grave was the door to the judgment; and dismal doom hung like a mighty pall over all beyond. All nature was depraved and at war with its Infinite Author! To love nature was to offend God; to enjoy life was to earn eternal death. To read a newspaper was a moral crime. To join the warblers in their Sabbath song was to invoke divine vengeance upon my helpless head—if not in this world, in an eternity of woe among demons and their prey. At about eight years of age my father chastised me for swearing. For an hour or fifteen minutes he would scold me as many days as he held the threatening rod over me and discoursed upon the enormity of my sin and the penalty in store for me in the world of lost souls.

people, and use it as I please the rest of my life, with the mental and spiritual conditions impressed by my early teachings, and take it subject to all the mocking despair and eternal woe which made my young life wretched; or to be as I am with the rich world laughing at my weakness, and the necessities of life coming by daily toil, exposure, and sacrifice of comforts, to live and die in obscurity, with the halo of spiritual truth lighting my way and the high outlook before me inviting and cheering as I struggle along. I should submit the proffer of boundless wealth, and count myself rich beside the slave who accepts, at such a price. There is no enterprise, no humanitarian scheme, no vital reform, no religious mystery, no struggle between manhood and mononopolies, no sorrow-laden heart, no grief-stricken home, no pillows of pain wet with passion's tears or pressed by an aching head, that is not touched and allayed by the victory and sweetness, the power and promise that breathe and burn forever from the love-lit mornings and rosy splendors whose dewy kisses fall in tender fragrance from the smiling horizon where angels walk unseen and drop love's blessings down.

Letter from Questa, N. M., To the Editor of the Religio-Philosophical Journal: I am writing you from the 12th M. train on the C. and N. W. Ry. Thursday night. In company with my son, we made a pleasant trip across the Illinois and Iowa prairies, arriving on good time next morning at Council Bluffs where we changed to the U. P. cars en route on the Denver short line to Denver, with but a single unpleasant adventure on that road. Having been accustomed to a regular mid-day meal it was somewhat unpleasant to find we were obliged to start on Dr. Tanner's idea, and fast until the train should reach Grand Island—no provision being made for meals for that train between that place and Omaha, and how we managed to get outside of dinner and supper at one meal is still a riddle to us.

Religion in the South. BY MARY E. WOODWORTH. A few lines from this part of the sunny South may be of interest to the great mass of your Northern and Western readers. Montgomery, as you well know, is the capital of Alabama; and was also the first capital of the Southern Confederacy, for it was here that Jeff Davis was inaugurated as President of the so-called Confederate States; and here on the front porch of the Capitol he delivered his inaugural address. The exact spot where he stood in delivering his address is now pointed out to visitors; also the house where he lived while here; and many other places of historic interest as connected with the defunct Confederacy. But this history has much to interest the visitor besides its past history. It is very progressive for a Southern city, and for the last two years has been on quite a boom and is at present growing very fast. It is thickly settled, the city is only second to any in the United States. In population the negro element largely predominates, being almost two to one in favor of the negro; and yet the business of the city is almost wholly done by the whites. The negroes only act as servants and common laborers.

He is the greatest man who chooses the right with invincible resolution, who bears the heaviest burdens cheerfully, and whose reliance on truth and virtue is the most unflinching. — W. E. Channing.

With Spiritualism this life is everything to be desired, even under adverse fortune, for the *stare quae* is not a creed, but a mode of life, but life with its infinite possibilities and endowments, leading from victory to victory, from glory to glory forever. There can be no ultimate failure; therefore we may rejoice in our temporal misfortunes, for we know that the discipline will bring its rewards. Spiritualism sheds a divine light over all things temporal as well as spiritual; while it is glorious to live by it is better still to die by it. If I were offered a choice between, of this world and one that is in it, with full power to make all laws, dictate all nations and

Let this friend cease to seek with purse in hand for signs and wonders in the shops where mercantile Spiritualism is dealt out in quantities to order. Let him organize a private circle of congenial friends among his social and intellectual equals, and diligently labor for spiritual knowledge, and it will come in good time. All real spiritual progress must be from within. Phenomena may stimulate the seeker to cultivate spirituality, but can impart none.

C. W. Doubleday writes: The RELIGIO-PHILOSOPHICAL JOURNAL (to which my attention was called by a long time and highly valued friend, Mrs. Heester M. Poole of New York, who is also a contributor), seems to me honestly and ably edited; what more can one say in praise of any thing? I should be glad to have my name and initials called "spiritualistic" has continued in my mind the scientific dogma of the continuity and persistence of force.

All of us stand in three relations, the first, toward the immediate past, and the second, toward the divine cause, which excites all things; the third toward our neighbors with whom we live. — Marcus Aurelius.

The Blindman's World.

our world a certain sweet madness, under the influence of which we forget all that is untoward in our lot, and would not change it for a god's. So far is this sweet madness regarded by men as a compensation, and more than a compensation, for all their miseries that if you know not love as we know it, if this loss be the price you have paid for your divine foresight, we think ourselves more favored of God than you. Confess that love, with its reserves, its surprises, its mysteries, its revelations, is necessarily incompatible with a foresight which weighs and measures every experience in advance.

God's will in every particular. We know that will only after the event, they before,—that was all. For the rest, God moved them through their will as he did us, so that they had no more sense of compulsion in what they did than we on Earth have in carrying out an anticipated line of action, in cases where our anticipations chance to be correct. Of the absorbing interest which the study of the plan of their future lives possessed for the people of Mars, my companion spoke eloquently. It was, he said, like the fascination to a mathematician of a most elaborate and exquisite demonstration, a perfect algebraical equation, with the glowing realities of life in place of figures and symbols.

A Mother can not be Happy in Heaven When her Child is in Sin. BY MRS. MARY A. AHRENS. On a cold biting day in December, of the year—when unusual hard times had cut down wages, limiting food and fuel even in the homes of the provident, want and squalor ran riot in the homes of the intemperate. A number of noble men and women banded together, calling themselves the Citizens' League. Many were the charities bestowed by them, and warmth and love entered homes wherever they went.

"Some day I shall introduce you to Tom; he wants to speak to you." Something like a rustle over in one corner of the room attracted my attention, and there by the side of the organ I saw standing the picture of a man. I looked at it a moment, recognized it as the likeness of a man who came and introduced himself to me at a public meeting the Sunday before. A light came into my mind. I spoke to my husband: "Why, I know Tom! They have just shown me his picture." By "they," I mean those influences or spirits which have so constantly instructed and as constantly mystified me. We thought the coincidence a strange one. We said good night, and separated.



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