

THE MOTHER'S DECISION.

If I had an eagle's wings,
How glad to sail the sky!
But I should soon be earth
My baby, my darling,
The wings may go for me.
If I were a splendid queen,
With a crown to keep in place,
Would it do for a little wet month
To rub all over my face?
My baby, my darling,
The crown may go for me.

—Cincinnati Press.

SPIRITUALISM.

It is a significant incident as denoting the growth in popularity and respectability of what until recently has been regarded as among the grossest humbugs or impostures of the age, that two of the leading American magazines have surrendered their pages for a time to the December to a discussion of the reality, or rather an attempt to prove the truth, of what is known as Modern Spiritualism. The move has evidently passed when this subject can be ignored by intelligent people, or pooh-poohed out of existence, or consigned to the category of frauds or tricks of jugglery. Whether it be a mental hallucination, as the doctors think, or a species of diabolism, as the persons believe, or the foreshadowing of a new and higher religion, as the more advanced Spiritualists assert, it is at all events an existing thing—a fact, a fancy or a manifestation—that is attracting the attention of thousands of intelligent people in all civilized countries. In Great Britain it is attracting even more attention than in this country, especially among the higher and more intellectual classes. It is said that there is scarcely a family among the nobility and gentry of England that does not contain one or more believers in spiritualism. It has gained many converts among the scientific men of that country, and there are, even among those who dispute the spiritual origin of the manifestations, that pretend to attribute them to trick or imposture. In this country believers in spiritualism may be found in every block of every street of our cities, and in every village and religious sect is gaining converts with half the rapidity of spiritualism, and we doubt whether all of them together have drawn to the fold so many believers as have embraced this new religion, or substitute for religion, since it took its rise in the tomfoolery (so called) of "Rochester rappings," twenty-five years ago.

And it is a noteworthy fact that the marvelous manifestations of the new religion have more than kept pace with the increase in the number of its adherents. Every day adds to the novelty and startling character of its miracles. First it gave us mysterious raps on the headboards of our beds and on the walls and ceilings of our rooms. Then it began to tip our tables and chairs, and a little later unseen hands wrote out legible communications from departed spirits upon slates and bits of paper. Next came the trance mediums, who discoursed eloquently, but not very coherently, on all sorts of subjects, as they were inspired by the talkative denizens of the other world. After them came the marvelous performances of Home, who astonished the crowned heads of Europe, and the miscellaneous wonders of the Slades, the Eddys, the Davenports, and a hundred others. And now, as the latest and most astounding miracle of all, we have the "materialization" of the spirits of the departed, who come to us, clothed in flesh and blood, walk about our rooms, shake us by the hand, partake of our refreshments, laugh and chat with us as of old, then suddenly vanish into thin air.

We know not which is the greater tax upon credulity, to believe the things related by Robert Owen in the *Atlantic Monthly* and by Gen. Francis J. Lippitt in the *Golden Age*, or to suppose that these gentlemen, and others of equal intelligence and candor, were laboring under mental hallucination or were deceived and humbugged by the vulgar tales of impostors.

But there is one thing connected with all these manifestations, whether of the lowest or highest order, that is calculated to arouse one's faith in the theory that they are the work of departed spirits. They tell us nothing new, absolutely nothing. They give us no insight whatever into the world where they claim to dwell, more than we had before. Here is a King, for example, who "appears to be a monarch of the present time in London and Palestine, and who tells her audience that she has been dead more than a hundred years. Surely King King, who seems to be a monarch of the present time, ought to have gained some information about the other world during her long residence there. But she does not bring us any messages worth listening to. Nothing of the kind. So far as getting any information about the next world is concerned, we might as well apply to a man who murdered Goodrich. She shoves her pretty face through a hole in the door, and looks at us with an almost silly expression, and she would like an orange she says, "Of course I would," and if she had been addressing a French audience she would probably have said, "You bet."

The disabused spirits who communicate to Robert Dale Owen, although more serious philosophical, are not a bit more edifying. There is nothing new in the communications, even an Indiana newspaper. And so it is with all the communications, from every quarter, that purport to come from the spirits of the dead. They are nearly all the same, and have no foundation which can be made the basis of a new religion, or which need shake our faith in the old. —New York Republic, Nov. 23.

From the *Pittsburgh Courier*, Nov. 23.
We heard of a transaction yesterday which was so creditable to one of our prominent citizens that we cannot forbear mentioning it. In the summer to the Raymond & Ely of the Margaret Conroy's grounds, the employees of the latter, to whom about two months wages were due, were left out in the cold. John P. Kelly had acted as superintendent of the Margaret Conroy's grounds, and though of course he was not legally bound, though as a matter of principle, he should see that the employees were paid, so yesterday, taking an afternoon off from his regular duties, he called on Mr. Kelly and more than justified the entire confidence which this community places in him.

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Respectfully yours, EDWARD HUNTER, L. W. HARDY, J. C. LAYNE.



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D. O. CALDER, General News Office.

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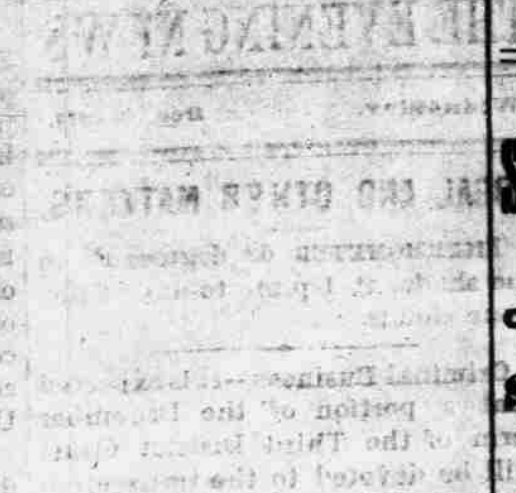
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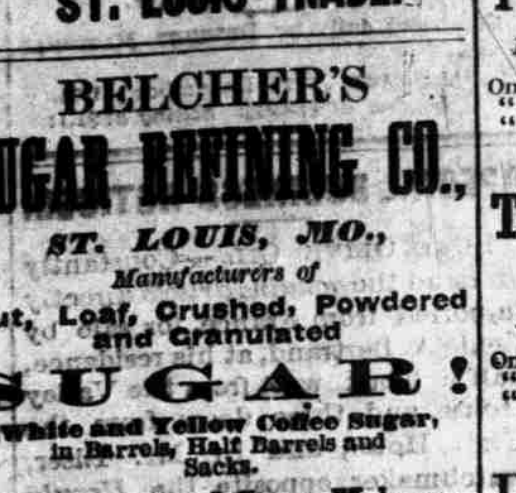
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