



For the Present Age.  
THE LAND OF LIGHT.  
By BEN A. MILES.  
There's a beautiful land,  
Which lies just over the way,  
Where the light of life,  
With its glow and its rays,  
Fades out into golden day.  
The harbor is safe, and the anchor sure,  
And the gates are broad and free;  
They open to the king,  
And the peasant's ring,  
With the same swift cord,  
There's sunny slopes and mountain high,  
And rivulets laughing sweetly,  
And voices low,  
That we're longed for so,  
And the pines of little feet,  
There are loving eyes who close in night,  
Mid sighing and bitter tears;  
They are beaming bright,  
South winds of light,  
Untroubled by the frosts of years.  
We're a mother, too, in the sunny land,  
Whose blue eyes often peer  
Through the mists and bars  
Of the gleaming stars,  
To lighten our pathway here.  
There are none so forsaken, despoiled and poor,  
None so blackened with sin,  
None so angel-eyed,  
Like a star in the sky,  
Keeps pitying watch over them.  
Look up, then, ye poor, and ye suffering,  
Ye troubled, weary and sad,  
Let the eye glow bright  
With the old time light,  
And the shining heart be glad;  
For over the river and the mountain death,  
Just veiled for a time from sight,  
Is a gleaming strand,  
And a summer land,  
The beautiful land of light.  
Lima, Ind., Aug. 7th.

## THE PRESENT AGE.

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Kalamazoo, Saturday, August 29, 1869.

### Relation of Mind to Material Force.

Every fresh advance in scientific discovery, instead of clearing up those problems which relate to the soul, serve only to complicate the subject and multiply the occasions for heated disputations.

The affirmation that there are two distinct orders of truth, only one of which is accessible to knowledge—such knowledge as is possible to observation—is steadily gaining ground with the best thinkers of the age.

The objective facts of nature have furnished the only fields which admit of exact measurement and classification. The subjective universe is as yet veiled in impenetrable mystery. Where intuition affirms the profoundest realities, the least is externally known.

Like the universe, man presents a problem with this double aspect: the objective and subjective, the definite and the indefinite, the known and the unknown. Our knowledge of one side of his nature increases daily in precision. Our conjectures regarding the other side of that nature, have little promise of explanation, and yet we stand in awe before that mystery of sublime import.

The late discoveries concerning the correlation of physical forces, and the application which Herbert Spencer has made of them in his system of philosophy, as an explanation of mental phenomena, is regarded by some Spiritualists, as prejudicial to the doctrine of immortality. The facts, as there applied, seem to argue a material basis of mind. It is assumed that the forces of light, heat and electricity are simply effluents of ordinary matter; that as matter remains constant in quantity though fluctuating in form, so its inherent forces are constant in amount, but subject to continual variations of aspect.

It is urged that not only has heat a susceptibility to those changes of form known as electricity and vitality, but, vibrating through the cerebral structure, it becomes passion, emotion, intellect. It is further alleged, that the bodily mechanism determines the manner in which the heat, (which descended from the sun and has been liberated in the lungs by oxydation,) shall be appropriated and utilized. The same agent is the occasion of a widely different result when taken up or secreted by the organ of benevolence, than when manifested through that portion of the brain appropriated to the organ of combativeness. In one case it is the instrument of tender sentiments, in the other, of fiery impetuosity.

Candid inquirers will accept these deductions for what they are worth. They undoubtedly throw much light on the subject of mental science, present, as a much clearer view of that side of human nature accessible to observation, but they do not exhaust the subject. They deal with but one-half of the problem. The spiritual is the complement of the material. Intuition declares that the identity of the man is in the soul, and hence, all the changes to which the physical body is subject, does not involve the destruction of selfhood.

The English psychologists distinguish between mind and consciousness. They hold the doctrine that the brain assimilates in expressions, for some considerable period before the intervention of consciousness, and that it continues this unconscious assimilation more or less throughout life. The *residua*, stored in the brain by the action of impressions received through the sensations, is regarded as *mind*, from the materialistic standpoint. By the term *residua*, is meant that which persists, that which is retained in the brain as a trace or vestige of external impressions. These impressions when organized in the brain are also termed latent or potential intelligence, which exciting causes may at any time call into consciousness.

The existence of mind does not necessarily involve the activity of mind. It has its states as well as its dynamics. The utmost tension of a particular mental power may not avail to call forth from their secret repository its latent energies, even when most required. We cannot, at any time, recall a thousandth part of our knowledge. Coleridge mentions

the case of a servant girl, who, in the ravings of fever, repeated long passages in the Hebrew language, which she did not understand and could not recall when well, but which she had heard a clergyman read aloud, years before. Idiots, utterly destitute of intelligence, will repeat the longest stories with the greatest accuracy, and sometimes, with the last flicker of departing life, will give forth mental manifestations far beyond anything they ever seemed capable of before.

The best writers and speakers give us their testimony, that their highest thoughts and deepest inspirations flow forth spontaneously, when they are least conscious and give the smallest attention to their mental operations. To become fully conscious of the action of a mental power, is to interrupt the discharge of its forces and vitiate its results. In dreams we are often able to think more clearly and speak more eloquently than when awake. A few hours of rest greatly improves our knowledge of a lesson, over which we had become confused with exhausted nerves. It is ridiculous to suppose that the man of genius is a fountain of self-generating energy. Large expenditure involves the necessity of large appropriation.

Without attempting here, an argument in support of the alleged independence of soul as a distinct entity, we will state some of the latest discovered facts in physiology bearing on the objective side of this question.

In the upward transformation of matter, the chief feature to be noted, is the diminution in quantity and exaltation in quality—the greater complexity of combinations in a smaller space. Correlatively, all exaltation of force is a concentration thereof. The exaltation of several equivalents of chemical force is involved in the production of one equivalent of vital force, and several equivalents of vital force are used in the production of one equivalent of mental force; so in the scale of tissues, the higher kind represents a more complex, elementary constitution and a greater number of simultaneously acting forces, than the kind of tissue beneath it in dignity. The decomposition of a higher tissue is the occasion of a resolution of its energy into lower modes, so that a single mound of the higher tissue, or one unit of its force, equals in value several units of the lower kind of tissue, or several units of its force. As in nervous tissue, the complexity of organization is carried to the highest pitch, so the force of which it is the vehicle is the most exalted in quality of function and manifestation. This higher tissue is dependent on all lower kinds of tissue that has preceded it in the order of development. All the forces in nature could not develop a nerve cell directly out of inorganic matter. The highest derivative force in nature is the most dependent, as it contains the essence or abstraction of all the lower forces of energy, and hence its power to exercise a controlling influence over all the lower forces that minister to its evolution. As the human mind is an epitome of the subjective universe and contains it, so the human brain is an epitome of the objective universe and includes it.

### The Battle Creek Meeting.

The announcement made only two weeks previous to the time appointed for the above meeting, gave assurance to all who know the Spiritualists of that city and vicinity, that a good time might be anticipated. If any were disappointed, it was an agreeable one, in the interest of the meeting increased from first to last, and exceeded the expectations of the most sanguine.

The attendance was very large, on Sunday, there being not less than three thousand people on the ground at one time. The best of feeling prevailed, from the opening to the closing of the meeting. A small cloud arose in the mental horizon, on Sunday morning, which, for a short time denoted a slight disturbance of the harmony of the meeting, but a few flashes of lightning, just enough to purify the atmosphere, and all was calm again.

The Spiritualists of Battle Creek known and celebrated for their hospitality, on this occasion manifested an unusual anxiety that all should be cared for, and seemed to vie with each other in kind attentions to all in attendance. Carriages were gratuitously provided for the conveyance of hundreds to and from the grove.

We are more than ever convinced of the benefits resulting from these gatherings of the Spiritualists of towns, counties and states. We are not only thus made acquainted with each other, and derive great benefit from social intercourse; but hundreds are called out to hear, who, otherwise would remain ignorant of their doctrines.

We cannot forget the social gatherings of the Methodists, at their three and four days camp meetings in years gone by, and the truly fraternal feelings engendered on such occasions, which would arise to enthusiasm while singing songs like the following, so appropriate for such occasions:

"Hail be the life binds,  
Our hearts in love tie!  
The fellowship of kindred minds  
Is like to that above.  
We share our mutual vows,  
Our mutual burdens bear;  
And often for each flows  
The sympathizing tear."

We believe the Methodists are indebted to their many social gatherings, for much of their success in converting great multitudes to their church, notwithstanding their false theological teachings. Let us as Spiritualists be wise in this matter, by timely organic work ourselves become *Methodic*. This want has become apparent to the Spiritualists of Michigan, and now any by looking at our notices of meetings, will find that they are numerous and being held in almost every county of the state, and we hope the Spiritualists of other states may speedily adopt the same system.

### A Move in the Right Direction.

The New York Independent, the most liberal and best of the religious papers in the country, has, the past week, instituted a new department, with these words at its head—"CURRENT RELIGIOUS VIEWS." We are glad to chronicle this event, for the well known ability and fairness of Mr. Tilton, leads us to believe that this department, will be one of the most interesting and instructive of the many good things found in *The Independent*. Our readers will remember some remarks we made in our editorial columns a few weeks since, to the effect that we should go to each religious sect, for a correct interpretation of its own views, and not to its opponents.

This seems to be the view of the editor of the Independent, who speaks of his new department as follows: "In this department of *The Independent* (which we inaugurate to-day) we mean to give a brief chronicle of the new and varying phases of the religious opinions of our time. In doing this work—a work that greatly needs to be done by some journal of general circulation and catholic spirit—we shall confine ourselves to no sect or creed; but shall give impartially the latest representative utterances of both orthodox and heterodox, both Protestant and Romanist, both Jew and Greek. To this end, we shall consult the reports of religious conventions, the sermons of leading ministers, the criticisms of quarterly reviews, the editorials of the religious press, and all other available and authentic sources, both domestic and foreign. We shall aim at nothing short of keeping our readers advised of the latest thoughts astray in all sections of the religious world. Moreover, we shall make each church or party speak for itself, from its own peculiar point of view, in its own chosen words, by giving accurate extracts from its own published deliverances, rather than by substituting inadequate and unsatisfactory summaries done by any other hands. We shall studiously avoid giving to any Presbyterian, or Unitarian, or Baptist, or Swedenborgian, or Roman Catholic, or Mormon a just occasion to say, 'Sir, you misrepresented me.' To render our compilation as complete as possible (which we cannot hope to do at the start) we cordially invite all clergymen to send us copies of their latest published discourses, all secretaries of ecclesiastical bodies to send us their pamphlets of minutes, and all other custodians of what each separate church styles for itself 'the faith once delivered to the saints' to send us a brief, accurate, and instructive description of the same. We hope to elicit for this department, an interest among thoughtful persons, that we shall soon have a wide circle of correspondents of every church and creed, contributing each their mite into the general treasury. Of course, this new feature of our paper is not designed to displace our former department of Religious Intelligence. That is a chronicle of facts; this of opinions."

From this department of the Independent, this week we extract the following opinions of the Brahma Somaj of India, on the subject of pardon for sin. Our readers, we think, will agree with us that it is a much more sensible view of the subject than the one entertained by orthodox Christians: "Repentance will save the sinner, says Brahminism. Save him from what? Not from the punishment due to sins already committed, for Divine justice is immutable and its decrees irreversible, but save him from sin. You may fabricate a convenient theory of atonement, and do what you like—bathe in the costly, etheric waters of the Ganges, or fast, or pray, or perform a hundred holy acts; nothing will save you from the punishment you deserve. The only way to escape from it is to repent, and say, 'I have sinned, thou hast sinned, and must be adequately punished.' Overburdened with iniquity, his conscience upbraiding him, his sinners repent, and cry for ages, if need be, till he is liberated from the bondage of sin. Here you see justice and mercy acting in unison. The Father is Father and Judge both. When the Judge has passed the sentence of punishment, the merciful Father appears before the sinner, and bids him, 'The pang of repentance is the utmost measure for the sin thou hast committed, repent earnestly, repent day and night, and thou shalt be delivered from sin.' This is the cup of rebirth, the cup of atonement. A Brahmin is thus taught to believe that the Judge who punishes him for his sins is also his Father, and he drinks the cup of rebirth, though bitter, knowing that it cometh from the Father, and containeth not poison, but the medicine that healeth. In God's moral government justice makes punishment necessary, and inevitably follows the commission of sin; mercy makes that punishment remedial, and inflicts it on the sinner for the sake of his amendment."

Our readers are probably aware that since the opening of the Pacific Railroad, hardly a Sunday passes that does not find some of our clergymen occupying, by invitation of Brigham Young, the pulpit of the Mormon Temple, at Salt Lake. We have queried as to the probability of the courtesy of Brigham Young being reciprocated, should he perchance visit this part of Christian America.

The editor of the Independent comments as follows upon the propriety of ministers thus officiating: "It does not seem to pay for ministers to preach in the Mormon Temple, as we warned them months ago. The people believe in Brigham Young, and the ministers are ridiculed and their words tortured. Thus an Episcopal clergyman preached some months ago in a gown, the next Sunday Brigham Young came into the tabernacle clad in a sheet! A few weeks ago, a Baptist preacher, Dr. Backus, preached; and, says an eye-witness in the Evangelist: "He was so unfortunate as to wander into some comparisons between the Old and the New Testaments, in which the Old received a very subordinate place. This touched the sensitive point in the Mormon heart, and called out that stannic old warrior of *Naumie* memory, John Taylor, in a sharp reply, which Secretary Benson, who presided, did not receive as a mastery piece of eloquence, he carried the entire audience into his hands. And a week after we found that a common topic with 'Jew and Gentile' was John Taylor's humiliation of the Baptist doctor!"

"Yesterday we heard Bishop Kingsley, of the Methodist Church; and his sermon was able, though quite too long for such an audience. At the close of his discourse, the sacrament was administered in bread and water. Brigham arose, and after passing the elements to the Bishop, said: "Our friend has given us an able discourse, etc., following with the usual assertion that Mormons believed all this and much more. He then asked the preacher how he felt about the latter part of his sermon received into the bosom of Abraham, Isaac, and Jacob in the world to come. 'Now I could not help thinking,' he continued, 'that all believers would be a case be received into the bosom of a set of pulpits.' [Great laughter.] 'And what a pity it is that any man should condemn a practice, which Abraham sanctioned and followed, and which did not prevent God from owning David as a man after his own heart!'"

"Correction. We published a poem in last week's issue from the pen of Emma Tuttle, entitled the 'Unseen City,' in which several typographical errors occur. For some reason unknown to us the proof reader did not see the poem after it was put in the hands of the compositor. We read 'airy heights.' In the third stanza for 'range enant,' read 'songs enant.' In the fourth line substitute an n, for an i, in 'seen.' We are sorry that the beauty of this really fine poem should have been so marred through our inadvertence.

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### Lenawee County Circle.

Brother C. D. Farlan sends us an interesting account of the quarterly meeting of the Lenawee County Circle, which was held in a beautiful grove, a "church not made with hands," July 31st, and Aug. 1st. Father Woodworth, Mrs. Sweet, Mrs. Perry, Dr. Barnum and Mrs. Fowler were the speakers who participated in the exercises of the occasion. Brother Hunt and lady contributed acceptably to the music which constituted an important part of the exercises. C. D. Farlan gave some fine inspirational poems on subjects chosen by the audience. The attendance was large, the speeches excellent, and the occasion one of great profit to hundreds of souls.

To brother Farlan's report is appended one or two queries which he would be glad to have some body answer through the columns of the AGE:

"First, why are Spiritualists, so much opposed to organization in many places, when all the good that has been accomplished in nationalities, governments and churches to benefit humanity, has been done through organization?"

"Second, why are so many men opposed to giving woman equal rights with themselves, when it is a self-evident fact that more than one-half of the happiness enjoyed by the human family comes of, through and by her, and that in sympathy, morality, gentleness, patience, forbearance and virtue, she is above man; while in wisdom, perseverance, integrity, honesty, calculation, and many other traits, she is equal to him."

We regret that a crowd of matter this week prevents us from publishing the entire report of the meeting.

### Omission.

In our last week's number we published a fine inspirational poem by Miss Nettie M. Pease, given in Battle Creek, Sunday evening, August 1st, which, by mistake of compositor, and for want of care by proof-reader, was not properly accredited to the mediumship of Miss P. as it should have been.

We are often asked how we obtain these poems and invocations. We answer; Miss Pease informs us, that these improvisations are prepared in spirit-life, and when rendered by her, she is entirely unconscious, having no impression of the subject or sentiment, previous to, or at the time of their delivery. In several instances, the medium has been entranced and the poems pronounced sufficiently slow to allow us to write them for publication. Miss P. expects to be able, in this manner, to obtain all hitherto given through her mediumship, and publish them in book-form.

### A Present of a good Monthly Paper.

To every new yearly subscriber for the PRESENT AGE, received during the next four weeks, we will make a present of the WESTERN HOME, a Monthly Journal of sixteen pages. Set advertisement in another column. The price of the Western Home is one dollar per year. This gives all who want a good literary and Spiritualist paper, the opportunity of getting both, for two dollars. New subscribers to avail themselves of the benefit of this offer, must at the time of sending, state that they subscribe for the PRESENT AGE and WESTERN HOME, and please remember we send the PRESENT AGE and LYCEUM BANNER for two dollars and fifty cents. The PRESENT AGE and ROSTROM, for three dollars. The PRESENT AGE and UNIVERSE for four dollars. The PRESENT AGE, UNIVERSE, ROSTROM LYCEUM BANNER and WESTERN HOME all for six dollars.

### Anti-Usury Society.

In the Western Department of the Age, two weeks since, we published the Constitution of the American Anti-Usury Society. Its name indicates its objects. One of the editors of our Western Department called especial attention to the society and spoke approvingly of its objects.

We publish, in another column of this number, a brief article from our esteemed brother D. R. Stone of Flint, Mich., upon the same subject, and adverse to the views of brother Loveland. We must admit that with but a casual view of the subject, we think the position of our associate untenable, but the question is in good hands and we anticipate that brother L. will cheerfully defend the position he has taken. "The agitation of thought is the beginning of wisdom."

### Erratum.

When too late for correction we noticed an error of compositor in the thirteenth paragraph of the article found on our first page, entitled A SEARCH FOR THE TEMPLE OF HAPPINESS.

The sentence reads as follows:—"I saw the great struggle between the Catholics and the Protestants, when the rivers run red with blood; when the Protestant hung the Catholic, and the Catholic bowed to the Protestant, and ALL in the name of religion."

It should read and the Catholics burned the Protestants.

### Back Numbers Wanted.

We will pay five cents each for numbers 1, 4 and 5, volume two of the PRESENT AGE. Subscribers or news-dealers having either of the above, please send to this office, and we will credit or remit currency.

### From our Corresponding Editors.

#### Bostwick Lake Grove Meeting.

Agreeably to notice the Bostwick Lake Society of Spiritualists held their Grove Meeting on the 14th and 15th of August, at one o'clock P. M. Saturday a goodly number assembled on the shores of the beautiful lake. The meeting opened by remarks from Mrs. Wellman, medium, followed by a brief discourse by Mrs. Horton, when, on account of the rain, we were obliged to find shelter in the barn belonging to Mr. A. Davis, which in a few moments was made comfortable for our entertainment. We were next addressed by Mrs. Slade, on "The Law of Adaptation," giving her reasons for becoming a Spiritualist. Lis-

tening to her soul-stirring remarks, reminded us that truths are as beautiful in barns or manors as in the long ago past.

Closing remarks by Mrs. Horton. All present were provided with entertainment for the night with the very hospitable friends near the lake. Circles were held Saturday evening at the house of A. Davis, and at Mrs. Streeter's. Sunday, weather fine. There were estimated one thousand persons assembled in the grove. Conference from 9 to 10:15. Opening remarks by Dr. Hine, of Rockford; after which we had the pleasure of listening to pertinent remarks from Rev. Mr. Underhill; also, Dr. E. Beckwith, of Illinois; and others. The meeting was again called to order by the President, Wm. E. Whitney. Music by the choir, and the audience were addressed by Mrs. Horton, on the Ministry of Angels, followed by Mrs. Slade.

After the audience were dismissed, the multitude were bounteously provided for by a picnic dinner served in Nature's temple.

At 2 p. m. the meeting was called to order, when Mr. Davis read articles of Association which called forth remarks on organization. After which the meeting was addressed by Mrs. Slade, subject, "Death." We need not say the audience listened with deepest interest to this eloquent speaker and noble woman. Closing remarks by Mrs. Horton, mostly in regard to the Children's Progressive Lyceum, suggested by an announcement of Rev. Mr. Underhill, of a discourse he would give in Rockford, subject: "Obligations we owe to our Youth and Children." The claims of THE PRESENT AGE were presented—to which the people responded by adding a goodly number to the subscription list.

The audience was then dismissed, with the good-bye song from the Spiritual Harp. Thus ended one of the largest and best grove meetings, we have ever attended—and this is no disparagement to any other. Satisfaction and happiness seemed reflected from every countenance, and those who had labored hard before, and during the meeting to make it a success, said they were more than satisfied. During all this feast we did not forget our friends who were having a similar enjoyment at Battle Creek, (to which we were cordially invited, but a previous engagement prevented our attendance.) At the same time we were clasping hands and hearts in extending the hallowing influence of Spiritualism. "Forget not the assembling yourselves together," so much the more as you feel the needs of humanity.

August 16th, 1869. S. A. H.

### REJOICE.

An Inspirational Poem given at Niles.

BY MISS NETTIE M. PEASE.  
Rejoice! oh ye people,  
For the time is at hand,  
When the dark shroud of error  
No longer shall stand.  
When all of earth's idols,  
Shall fall in the dust,  
And the sword of God's anger  
Be covered with rust.  
Rejoice! oh ye people,  
For the time draweth nigh,  
When the angel of right  
Shall descend from on high;  
When her power shall be felt,  
O'er land and o'er sea,  
And each spirit shall know  
What it is to be free.  
Rejoice! oh ye people,  
For the darkness has fled,  
And the daystar of glory  
Shines over your head—  
The day that by prophet  
Hath long been foretold,  
Now, now is unfolding,  
In purple and gold.  
Rejoice! oh ye people,  
For soon there'll be rest,  
The white dove of peace  
Hath flown to her nest;  
Her clear voice is ringing,  
From shore to shore,  
Rejoice! oh ye people,  
Your trials are o'er.  
Rejoice! oh ye people,  
For the world soon shall see,  
That 'tis wiser and better  
For man to be free;  
That when he is free,  
To look out into cause,  
Man gladly he will yield  
To nature's great laws.  
Rejoice! oh ye people,  
For the future man made,  
Will soon in the tomb  
Of all errors be laid;  
And each soul looking out,  
O'er life's shoreless sea,  
Shall sing with the angels,  
We are free, we are free.

### Woman's Freedom.

The chief obstacle in the way of this grandest of all reforms is woman's misconception of herself.

"Man know thyself" has been received as a wise injunction, but who has ever said to woman know thyself? Who has ever counseled her to probe the depths of her being, and see if there be not capacities and possibilities of which she has never availed herself? It is not surprising that woman is a stranger to her own nature, and that a social revolution which is destined to bring to her absolute freedom from bondage, and to open new fields of enterprise and activity for her hitherto imprisoned faculties, should startle and alarm her. The same injustice which has held her subservient to man, has rendered her incapable of comprehending her inherent rights and the necessity which now demands that she should claim them.

Man is self-educated, but woman has been educated by man; nineteenth of all the literature of the world is the work of men. Men have monopolized the pulpit, and controlled the schools; men have established religious institutions, made creeds and ceremonies, while woman has been a passive recipient not presuming to question or object. How could she be prepared all at once to comprehend her position and appreciate her opportunity? There is just one point upon which women need enlightenment. Remove one fancied difficulty and the work is done.

God himself has ordained that it should be the highest felicity of the female heart to hold in fetters of love and admiration the soul of man, and whatever else she may aspire to, she will never lose sight of this object or sacrifice it for any other consideration. It is this di-

vine instinct (misled) which has urged her into all the follies, vanities and dissipations which have marred her character and defeated the very purpose for which she toiled. And it is this instinct which now prompts her blind opposition to a movement which she fears will encroach upon the harmonious relation of the sexes.

No argument will avail as long as this apprehension stands in the way. She must be fully assured that the enfranchised woman with all her new developments of character, will be more glorious and lovely in the eyes of her masculine partner, than the effeminate and servile creature who has clung to him for protection in the past, or she will shut her eyes and hug her chains forever.

"We do not want to vote." "We have all the rights we want" is the expression of women who fancy that they see in this movement the sacrifice of female delicacy and all that renders woman lovely and attractive to the opposite sex.

Many well-meaning men are also under a "strong delusion" upon this point. They think of woman "immersed in the dirty pool of politics," divested of all feminine attributes and no wonder that they revolt at the picture.

The mistake is in supposing, that woman will make as dirty work of it as they do; the mistake is in supposing that politics must necessarily be a turbulent and filthy pool. It ought to be the most sacred and solemn of all gatherings where men meet to choose the rulers or to make laws for their country; and it will be when the mothers of the race are equally represented in our legislative halls and senate chambers. It will be politics that will be changed, not woman, may I retract that assertion; woman will be changed to a higher, nobler type of womanhood, when she is once free to walk beside man in all the legitimate affairs of life. The true consciousness of freedom will exalt and expand her nature. When the fields of science, art and philosophy are open to her, and when she feels that the destinies of the nation rest equally upon her, she will rise out of the frivolous sphere of fashion and false excitement, and all the latent energies and capacities of her soul will spring forth into high and noble activity.

Woman in her present attitude does not command the highest respect and admiration of man. She does not call forth his supreme devotion. No matter how much he may affect to reverence and compliment her; actions are the true test of affection.

With all her meekness, patience and self-abnegation she has not yet won the kingdom, for she does not meet all the demands of his nature.

Custom which originated in barbarism, makes him think that his counterpart should be weak, helpless and dependent, yet when he has won his ideal of feminine perfection he is dissatisfied and begins to depreciate her for the very qualities which he professed to admire. Of the true woman who hold in thrall every fibre of his being, he has but a faint conception, yet his aspirations are ever towards her; but she will not appear upon the stage until the sex is wholly emancipated from the last vestige of servitude. When all her nature can develop in perfect freedom, the real woman will step forth, radiant with all feminine graces, brave with all heroic energy, sparkling with intellect, melting with tenderness, firm, lofty, gentle, a "daughter of the gods," reigning in the hearts of men, purifying all places by her presence and moulding with her holiest thoughts our laws, customs and institutions. Mrs. E. HYDECO.

Dowagiac, Aug. 17th.

### For the Present Age.

BROTHER FOX:—In reading the declaration of principles as set forth by the officers of the Anti-Usury Society, as published in the AGE of the 7th inst., I was forcibly reminded of what transpired when I was a boy in the land of steady habits where I spent my youthful days.

An old wall-layer, one day, was passing by where a greeny was taking his first lessons in wall-laying, and seeing the zigzag course of the wall, said to him:

"Why don't you set some stakes to go by?" The greeny replied: "I have one stake."

The man said: "Set another, for one stake will lead you to the devil."

It seems these "no interest" friends have set their one stake and, as they say, "shall fight it out on that line," regardless of consequences. Now, I would say to these friends, had you not better set another stake? They say they are going to stick to the stake set up by the early Christians. I fear, if they follow the lines marked out by the early or late Christians, they will make a more zigzag course than the greeny who was laying wall with but one stake. I will here state a case which we all know to be an every-day occurrence.

A man and wife set out in life without money. They work—earn money enough to buy a lot of land. They clear and cultivate the land and support themselves and family from the farm until old age, and they are no longer able to work. What shall be done? They say to a young man: "Come work on our farm, and give us so many bushels of wheat, corn, etc., which will supply all our wants, and we will pay you for your labor." "No," says the young man, "I have land that needs improvement—sell your land and let me have the money, and I will pay you the amount of grain you ask or its equivalent in money for its use."

Now, I ask these one-stake men, where is the robbery, the wrong, the awful injustice, they prate so loudly about? "I can't see it." I think these good meaning friends have been looking at the abuse of the system until they can see no good in it. They remind me of an old lady I once knew. She was a good woman, and her God was good, so was everybody and everything, and she could not keep silent when any person or thing was spoken evil of. She carried the thing so far that when she found the word devil or Satan in the Bible, she would cut it out. She asked one day if she ever looked to see what the Lord said on the other side? No, never; but for the future she would.

Now, I would ask these no usury friends, if it would not be well for them to look on the other side or stick another stake. D. R. STONE.  
FLINT, Mich., Aug. 9, 1869.

### Thoughts on Wonders.

NO. II.

BY PROFESSOR PUTNAM.

In calling up the vivid memories of our childhood, who has not entertained his little maid, by taking the family cat into a dark room, on a cold night, and by friction of its back, produced bright sparks and crackles of light—Who has not visited the studio of some youth, who, guided by a work on Natural Philosophy, had constructed perhaps, an uncouth machine, and while he turned a crank and pressed a rubber against the revolving glass, some mysterious fluid leaped with a snap and a crack from the prime conductor to the Leyden jar; and joining hands with our merry companions, we were both amused and shocked at the scientific exhibition.

While that youth turned the crank of his machine, or erased the pencil mark with his India rubber, or passed his hand over the back of poor old puss, his little thought he was developing the material of which the forked lightnings are made, that principle that—

"Glow in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees."

or that, that mysterious agency was to be trained like the carrier dove, and fly with the lightning's fiery wing, speeding knowledge, in the twinkling of an eye, from pole to pole; now lightning Aurora with the beauties and playings of light, shooting its blazing streamers from the bosom of the slumbering cloud, and anon, the demon of the storm, riding in vengeance upon the murky cloud, with heavens artillery at its command, hurling thunderbolts at earth. And then, descending from its conquest of awe and sublimity, and deigning to be the quiet and submissive agent of man, even traveling through the caves of the ocean, and bearing intelligence from shore to shore. We are lost in wonder at the terrestrial powers that rule us, and the mysteries that surround us. Having now hinted at powers, in my next I will examine principles.

My time is brief, and therefore, this article also.

BERRIN SPRINGS, Mich., Aug. 11, 1869.

### On Female Suffrage.

To the Editor of the Philadelphia Post.

SIR: From some remarks in your paper I am inclined to think that you are not very anxious, one way or another, on the question, hence I am going to tell you some tales about female suffrage in the only spot on this planet where it existed, and that from the earliest period of authentic history till A. D. 1544. That was in Wales, the birthplace of Roger Williams. All the males as soon as they had a beard, and all the females when married, had the right of suffrage. The males were minors till they had a beard.

The national motto was "The Truth against the



# WESTERN DEPARTMENT.

J. S. LOVELAND,  
F. L. WADSWORTH, } - Editors.

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## Immortality.

Every worshiper of the Deity approaches the Divine Presence with feelings of the most profound reverence and veneration. Truth is a divine incarnation and should be revered as such, and it should the soul's deepest homage be paid. If man ever worships, Truth's immaculate shrine should be the altar where his purest devotion is offered. Her behests should be regarded as most sacred and their violation considered a profanity—a sacrilege.

Absolute truth is the essence or essential life of things; but, as commonly understood, truth is the reflection—the picture of the absolute. Words and phrases are the instruments by which we seek to image forth the mind's idea of the Absolute Truth. This must of necessity be an imperfect method, for, though truth in the absolute sense is a unity, yet, such is our present weakness of spirit that we cannot give expression to truth in its abstract form by any simple terms, and for the very good reason that we cannot conceive of an invisible potency without associating therewith the form, in and through which it reveals its existence. Not gazing upon truth directly, but in its concrete form, we rather describe its manifestations on the external plane, or in other words its qualities, than give expression to its real interior nature. This results from the fact that our researches have been from the external to the internal. We have pursued the scientific method—observed the outer facts, the phenomena of the universe, and having carefully noted and classified them, have inferred the existence of a common cause for each particular class of phenomena, and have attributed to that cause or power those qualities supposed to be requisite to the production of the effects witnessed.

These inferred potencies or causes have been termed the laws of nature, or natural laws, and the formulas which express them to human comprehension we denominate scientific truths. But, in our investigations, we find that many classes of correlated or similar facts are susceptible of being grouped in one family—a class of classes. In other words, we have found one cause instead of many. We have approximated Unity. We have found one power, one form of life working itself out in the unity of essentiality, while admitting incidental differences, thus securing the beauties of variety in specialities. As a consequence of this order in nature there is of necessity a similar order in scientific expressions. Hence, there are generic truths, those which express the interior life or potency common and essential to the entire group of families, and special truths, those designating the incidental differences of classes or species.

Generic truths are central or fundamental. They may also be termed, necessary truths, inasmuch as it is impossible to conceive the existence of the genus, if the fundamental truth or principle be denied. This truth, in the common acceptance of the term, is the outwrought form, the exact expression of the generic life. The grand object of all scientific research and analysis is to discover and demonstrate this central truth, inasmuch as it constitutes the pivot on which everything turns connected with that genus of things or beings. It is the interpreter, or rather it is the interpretation which everything gives of itself, when we are in an appropriate position to understand it. Every existence is perpetually striving to make itself comprehended, and the reason why we fail to acquire that comprehension is because we do not correctly translate the symbolic language of nature. Progress will furnish more perfect means for rendering to ourselves the correct meaning of these speaking symbols of nature.

Man, as an integral part of the Infinite, is constantly endeavoring to interpret himself to himself; or, in other words, there is a perpetual struggle for self-comprehension. The various forms of Passional and Intellectual activity which he manifests, are the symbolic utterances of his interior life. But thus far in human history, these voices of the spirit have been almost, if not quite unintelligible. True, there has been, and now is, what is termed mental, or mind science, but so far as the real reason taught by man's inner life is concerned, the learned world is nearly as ignorant to-day as it was three thousand years ago. It has sought to classify those activities, by referring to external objects and persons which stand related to those as excitants, and to some extent has succeeded, but beyond this, science has not traveled—it has utterly failed to expound man to himself; and so far as he has acquired an approximate conception of his real nature, he has been indebted to intuition more than science, for that very imperfect knowledge which he possesses. It is felt, however, that the period has come, when man is capable of understanding the exposition which his interior nature gives of itself. Not perhaps in its fullness and clearness—not in the amplitude and power which is to characterize the glorious future. Yet, with sufficient clearness and force to cause the bounding life to thrill with a holy joy than has marked his experience in the past. We shall expect to find this central truth in beautiful accord with all other centralities of truth and life—a ray of the Divine beam of celestial light; which, from the uncreated sun, irradiates this world of ours. We shall expect it to include and harmonize with all the demonstrated facts of human nature and human history—in fact, the talismanic charm, solving the whole of mystery, overhauling the nature and destiny of humanity. Should it fail to do this, we should be justified in calling it a delusion.

With these impressions, we have reverently approached Divine Humanity, and laid our listening ear upon his throbbing heart. Long and attentively have we listened for an answer. It came at last. Softer, sweeter, and more ravishing than the tones of the wind-harp—

the gentle cadences flowed into the external understanding, embodying themselves into an idea, which goes on repeating itself with more, and still more harmony. It clothes itself in words, and they are, Eternal Life, Immortality. We are not elated, are not wild with enthusiasm as the song breaks upon our ear, for we fear we may harbor a delusion; and therefore we must test, by every means in our power, the gilded promise, which, like a golden rainbow spans the firmament of eternal destiny. If it be not a phantom of fancy—if it be really the Eternal Rock, whereon to build the temple of deathless joy, we wish to carefully examine the adamantine basis, so that we need not grope amid the vague shadows of faith and uncertainty, but walk with manly bearing and the glowing sunshine of positive knowledge. The theme is too momentous—the interests involved, too profound and far-reaching to allow of shallow thought, or superficial investigation. Having caught then, this seeming herald note of the souls eternal song—its apparent prophecy of its own destiny—the exposition of its own interior life, we turn with worshipful reverence to universal nature, our common mother, for infallible light to guide us in this most deeply moving investigation. Certain great and fundamental principles have been demonstrated. Among them may be reckoned the following: Man's an integral part of the great whole; He is, therefore, vitally related to all the parts of the whole. The immutable laws of method, governing the unfolding or growth of nature, must claim man for their subject. Again, man, though a part, is nevertheless the culmination, the head of the whole; and hence, the laws of method will have in him a more perfect development than in any inferior department of nature. Therefore if these methods shall be found clearly demonstrated upon any plane of nature's development, we shall be warranted in a complete application of them to man.

## Fanaticism.

We have had occasion to say, in some recent articles, that our trouble with Spiritualists had not been because of any special immorality, but in consequence of their fanaticism. Morally, we have found them equal to any class of men and women. In many respects they are in advance of all others. They are more honest, less hypocritical. But it must be confessed that Spiritualists are great fanatics. This is a compliment in one sense, for the fanatic is usually honest. This charge, we are aware, will be a very unpleasant one to those who claim so stoutly of reason, science and philosophy, but it cannot be withdrawn, because it is true.

In discussing this topic, it is useful to define our terms. Fanaticism in its essence denotes that mental condition where ends are expected independent of the use of legitimate means. The fanatic does not reject the idea of means, but he rejects or neglects those which are appropriate and necessary. He may or may not be enthusiastic and bigoted. He may be very cool and logical in all his processes of reasoning—failing only in the assumption of his premises. He may be very competently waiting for results, which every sane person sees to be impossible. Fanaticism is a phase of insanity, and like some other forms of mental aberration, is not necessarily of the paroxysmal character—it may be very calm. All forms of religion are fanatical. The means relied on to produce given results are unreal—are pure fancies. All prayers for supernatural help are fanatical performances, whether they invoke personal regeneration or a fall of rain. Spiritualists are accustomed to treat all such religious manifestations, and the beliefs which underlie them, with great contempt. They speak very patronizingly of such ignorant people, who suppose God will change his purpose or annul his law because of their petitions. But if we are doing the self-same thing, in another form, where does the laugh come in? Does it make any difference whether we depend on God or spirits for the accomplishment of some end, provided the means are all embodied in our own powers of doing? Not in the least; spirits, no more than God, can or will do our work for us. Nor is the case changed if the means are more intangible than either God or spirits. Infidels may be fanatics as well as believers in spiritual intelligences.

We shall confine ourselves to one single feature of fanatical Spiritualism in this article. It is the professed belief of Spiritualists, that a new religion has been ushered into the world; that the old systems are imperfect and ought to give place to the new; and also, that the old retain their hold on the human mind in consequence of ignorance. Therefore the diffusion of true science and philosophy would annihilate the old superstition, and inaugurate the new truth. With this clear and succinct statement of the case, what must be the only possible conclusion? Why, that Spiritualists will be found everywhere earnestly laboring for the diffusion of true knowledge. They will rapidly become the most cultured people in science on the face of the earth. They will form themselves into a scientific institute in all places where three or four reside. They will provide themselves with the best works on science, history and philosophy. To their library they will add convenient apparatus for the demonstration and illustration of all phases of science. They will meet together to teach and learn. Instead of spending their Sundays in meaningless prayers and ridiculous mummeries, or in listening to the thread-bare platitudes of modern sermons, or the inflated bombast of exhortatory appeals, they will employ them in part for the exercises of the institute, and the residue in amusement and spiritual intercourse. The end in view being human enlightenment and consequent elevation, the means specified would be germane to the end.

But, what are we doing? Talking about saving the world, and not devoting half the energy to accomplish our proposed end as is expended by sectarians to attain theirs. And much that we do perform, has no tendency whatever to secure the end we contemplate. Neither an Institute, a Library, nor even a Sunday meeting for rambling, disconnected

lectures, can be sustained without some form of association; and yet, we either oppose or stand aloof from these simple means lying at the basis of all successful effort. We are contemplating the attainment of ends without the connecting means. Like the defective reasoner who jumps at his conclusions in defiance of the inexorable laws of logic, so we, more fanatically deny the inexorable law of order, which refuses production without adequate conditions and cause. Do you say we rely on spirits? So says the churchman. Only his spirits (the Father, Son and Holy Ghost) are vastly more potent than yours. When the old Greek teacher got stuck in the mud, he gave a capital illustration of your method. He trusted in the spirits, and called Jupiter to one of them to help him out. But Jupiter didn't lift at the wheel; so he was obliged at last to do that himself. So will you. Heaven will never do what we can do. Spirits will never supersede the necessity of study and labor on our part. It would be a terrible curse if they did or could. Fortunately they cannot if they would. The royal road to knowledge is one of toil. Heaven or happiness is in the same direction. Failing to discriminate, we expect the heavens will do what they neither can nor will perform. By this mistake we lose the aid which our angel friends could otherwise render us. It is an old, yet true saying, that, "the gods help those who help themselves." Jesus said, "To him that hath shall be given; but from him that hath not, shall be taken away even that which he hath." This is true philosophy. Unimproved, unused power, or ability as surely fails as the world moves in its orbit.

To expect Spiritualism to grow without the use of appropriate means, is the very essence of fanaticism. To suppose that the original forms of manifestation are to continue and supersede the natural methods of human instruction, is the wild fanaticism of Spiritualism. The sad consequences are becoming more and more apparent. First, in the decreasing number of mediums and manifestations. What we had been taking away, because we have perverted its intended use. Second, we are becoming the most indifferent and indolent class of people on the earth, so far as all educative and reformative work is concerned. Third, the rational men and women are leaving us for free religious associations, where all fanaticism is eschewed, and ends are sought only through well chosen and fitting means.

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