

THE PRESENT AGE.

\$200 PER YEAR.

INTELLECTUAL PROGRESS, SPIRITUAL FREEDOM, OPEN COMMUNICATION WITH THE SPIRIT WORLD.

IN ADVANCE.

VOL. II.

KALAMAZOO, MICH., SATURDAY, DECEMBER 25, 1869.

No. 28.

Selected Poetry.

THE BUILDERS.

All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest;

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these;
Leave no yawning gaps between;
Think not, because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseem part;
For the Gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house, where Gods may dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing to these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless sky.

Longfellow.

IS IT POSSIBLE?

A STORY FROM REAL LIFE!

WRITTEN FOR THE PRESENT AGE, BY ANNIE
DENTON CRIDGE.

CHAPTER II.

The room dignified by Mrs. Carman with the name of "nursery," was of moderate size, having at one end two windows; between them was a small stand covered with oil-cloth, on which was laid sundry combs and brushes, overhung by an ancient looking-glass. At one of these windows sat Jane industriously sewing. However, before we speak any further of Jane let us finish the description of the room.

The floor was covered by a faded rag-carpet a settee with a faded cushion and a founce of cheap calico, a bureau, unbleached with a coat of varnish since it left the hands of the cabinet-maker, some time in the last century, the old fashioned brass handles broken or minus, and all portions available for that purpose artistically decorated by those celebrated juvenile designers, George Fox Carman, and William Penn Carman, with their autographs and other manifestations of genius made by means of a pin; a stove of white oxide of iron, formed a much more conspicuous feature than black lead; a huge bath, two or three rocking chairs—much the worse for wear, and a baby jumper, these constituted the furniture of the apartment, the whole of which, sold at auction on a fine day and under other favorable circumstances, might possibly have realized the sum of ten dollars.

This room, though known as the "Nursery," was also the sitting room of the family; for the large parlors, furnished at an expense of several hundred dollars, were exclusively used for visitors—a very common form of misplaced benevolence, throwing into the shade the precept "love thy neighbor as thyself" by loving him at least ten times more than one's self, so far as comparative expense is any criterion.

Swaying to and fro on a rocking chair in the center of the "nursery," her babe of three months on her lap, and rapidly sewing a garment in her hands, sat Mrs. Carman.

"I must hurry," she says again and again, as she looks at Jane, quietly but steadily sewing.

Mrs. Carman was a little woman, rather stooped-shouldered but with beautiful blue eyes, that seemed to keep time with her rapid flow of language; for they moved quickly, taking at a glance all the details of what was going on among her six children. But not in the nursery alone was she all perceiving, she passed around the house so quickly, and so gently, and knew so well the exact number of minutes it took to do this, that the other, that I really believe that in whatever part of the house, upstairs she might be, she knew exactly what Henrietta, (the colored girl and only hired help,) was doing in the kitchen.

"There has been here a week, Jane," said Mrs. Carman, "and now, suppose we talk about what I shall pay thee. How much does thee think thee should have for what thee does?"

"Whatever is usually paid seamstresses," replied Jane.

"Oh! seamstresses are paid different prices, but of course one employed all the time does not have as much as one only employed sometimes. I want somebody to live with me that will be one of us like our own family. They will suit me very well, if they will feel interested like myself in everything. They see what I want of thee, George (a child of two years) I give to thee; he shall be thy boy; thee will have to wash, dress and attend to him entirely; then I want thee to keep the children's bed-room clean, my uncles and mine, and sweep the front stairs; thee can do that work in an hour every morning if thee hurries, then thee has nothing to do but sew here all day and look to George sometimes."

Poor Jane! the two dollars she had tried to keep before her as a star of hope during the week she had been there, had, as Mrs. Carman talked dwindled down—down until it melted into the air.

"Well," said Mrs. Carman after a long

pause, "how much does thee think thee should have?"

"I will leave it entirely to thee."

Ah, unsophisticated Jane! Modest, simple Jane! Your first lesson in this bantering, trading world has come; diffidence and lack of self-esteem should never be the heritage of a young girl, going out into this grabbing, tricky world.

"I'll tell thee what I will do with thee," replied Mrs. Carman. "I'll give thee seventy-five cents a week."

Seventy-five cents! Jane's face became red and white by turns, her hands trembled. "Doesn't thee think that enough?" said Mrs. Carman, as her quick eyes perceived all this at a glance.

"I expected more certainly," Jane observed in a faltering voice.

"Thee didst well now, how much did thee expect? Being in England so many years has made thee just as extravagant in thy views as those immigrants that come here; they think they are going to make fortunes."

Jane did not reply; she was disappointed and insulted. Why could she not reply, especially to the latter remark? The answer was in her heart, but she could not utter a word. Just then Mrs. Carman rose from her seat saying as she laid the baby on the settee, "I must go and hurry up Henrietta." Jane now burst into a flood of tears.

"Seventy-five cents a week! abominable!"

"said Jessie when reading Jane's letter, written a few days after the above occurrence.

"Seventy-five cents a week! I would have left at once. It is ridiculous, mother, to think of Jane's staying there. Can't thee school! When I am as well prepared thee will see that I will. Of course if Martha Carman can have her labor for seventy-five cents a week, she won't give her any more. Now, I know that Jane never made an objection when the offer was made, but I know by the spirit of her letter, that just as soon as she was alone she had a good cry."

Mrs. Allston listened to Jessie's indignation in silence.

"Why does thee not say something, mother?" asked Jessie.

"O, my child, I was thinking how absurd it is that Jane, who could teach very well, should suppose that she cannot. That she should sew for two dollars a week, when she might in a school have six or seven, seemed sufficiently absurd; but that she should remain there for seventy-five cents, is preposterous in the extreme."

It was very seldom that Mrs. Allston used such strong language, but like many other persons of deep but quiet natures, she had a latent firmness more felt by others than expressed by herself; sometimes however, it found utterance on such occasions as the present. "But," she added tenderly, "my poor girl was always a timid, bashful child; she always under-rated herself and her abilities, and I know well she will never undertake anything until she is quite confident she can do it thoroughly. I always was sorry because of her timid disposition, for it prevented her many times when she was a child from enjoying herself, and made her unhappy, but now it is indeed a calamity to her, my poor girl!"

After a long silence Jessie said, "When I am capable of taking a school, I will do so; I won't be as simple as Jane. Only think! we might have remained here all together in our home, if she had been blessed with a little more self-esteem, but now what will we do?" "Thee is very different from Jane in some respects; thee has more self-confidence and active independence. Jane thinks independently enough, but her bashfulness prevents its expression."

When they were children how marked had been their difference in this respect. Jessie with her beautiful face and profusion of flaxen curls was the favorite of the whole neighborhood in which they resided. She was acquainted far and near. Often when out for a walk with Jane, they met persons who smiled and responded to Jessie's spontaneous "how-do-you-do," or "good evening," with whom Jane was entirely unacquainted. In answer to the question, "Who is that thee spoke to?" Jessie would reply, "O, that lady has a dear little baby, I go to see it sometimes," or "she has a garden full of pretty flowers, I go there often," etc. etc. Friends visiting at her father's house would be met with open arms by Jessie; she kissed one, sat on the lap of another, chattered and talked with all; while her sister Jane, three years older, with her pale face and overhanging forehead, stood timidly at a distance and blushed when she answered their questions, while every nerve trembled. How she admired her sister Jessie! No envy sprang up in her soul, but a love and admiration that had grown with their years. Jane loved to look at her, and sometimes thought that had she been blessed with as much beauty, she would have had more self confidence, while her inherent self-deprecation made her think that her own face was positively ugly. Was she looking in the mirror and Jessie in her playfulness, passed her head over Jane's shoulder; the contrast seemed to her so great that she would resolve not to look in the glass again. What a torment is small self-esteem! I never look on a little child that hangs its head, and shrinks away when spoken to, but a tender pity springs up in my heart; bashfulness is an ever-present bugaboo that will probably cling to that child all through life, meet it in every pathway, stand side by side with it like a tormenting demon, at all times and on all occasions. Let us deal gently with the young unfortunate burdened by this "old

man of the Sea," nor try to frown away its diffidence; for frowns only intensify that which we aim to neutralize; but let us rather, by quiet encouragement and playful strategy, lead the child to something of sufficient interest to absorb the self-debasing delusion.

There was only one course left for Mrs. Allston and Jessie to take—they must leave the old homestead.

On the same day Mrs. Allston, received notice from her uncle's widow to leave the old homestead; and now came the question, what was best to be done? In the first place, Oscar must know nothing about it at present; he must not be disturbed; she would act without consulting Oscar, and matters were more easily arranged than they had thought possible. They walked unflinchingly the path which they had marked out for themselves.

Samuel Clarkson came down with his long wagon, to take to his house such articles as they desired to preserve, he then returned with the carriage for Jessie and her mother, with whom Jessie remained several days in her new home, both feeling quite satisfied, and even glad that it was over.

Then Mrs. Allston wrote Oscar that they had given up housekeeping, that she was boarding with Rachel Clarkson, was very comfortable, and would continue to make her home there until he should have finished his college course; that there was no need for any anxiety about them, that the time was passing quickly away, that soon—very soon—they would all be together, never again to be separated.

When Jessie bade her mother good bye, on the day she left her for Rebecca Landon's, she remarked, "How we did dread leaving the old homestead! the reality was not half so bad as the anticipation, was it?"

"O dear no!" replied the mother; "it was all right, and I'm glad it is done;" and Jessie went laughing to the carriage, that was to convey her to her new home.

Every Saturday evening Samuel Clarkson, appeared with the carriage for "our Jessie," for now, as when a child, she is quite a favorite with all her acquaintances. Samuel quietly smiles as on these occasions, he listens to her conversation. "Our Jessie is so original, so independent, and withal such a good, conscientious innocent little body." Samuel used to say to his wife, "that I like to draw her out; it is pleasant to hear her talk."

The "South room occupied by Mrs. Allston was large, light and well furnished. Time glided on very pleasantly, and apart from the absence of her children, she was quite comfortable. One half of her time was given to her needle, the other half being principally devoted to reading. Mrs. Clarkson often remarked that she had believed that the sewing of a family was never finished, but that now Mary was putting it through so rapidly, she felt quite easy about it, Jessie's weekly visits were so much sun-shine by which mental fog and mists were instantly dissipated.

It is time we returned to our friend Jane, whom we will find in her room on the third story, with a thick shawl around her shoulders at a small stand writing to her sister Jessie. A cheap beadstead, a narrow strip of carpet on one side; a broken looking glass, two old chairs, an inverted goose-case, on which Jane has thrown a white cloth, and on which are quite a number of books—Jane's books; these, added to the luxury of a wash-stand, pitcher and bowl, completed the furniture of the room.

As her pen glides over the paper, let us read what she is written:

"Dearest Jessie!—How delighted I was when the postman came with thy letter this morning! I devoured it in a few moments. How glad I am that thee is well! Do take care of thy health. If we were only together! But Jessie, don't let us waste our strength in foolish regrets instead of preserving it for the future."

"I am looking out for another situation." The *Leader*, a daily paper published here, contains advertisements for employers and employed; so I hope to find something more profitable by-and-by."

"I am in my bed-room, which I tried to describe to thee. The children are in bed, and I am sitting at the rickety table, not much more than a cold iron stand and floor or worried feelings, but full of a longing desire to talk to thee."

"What shall I write about? I know no one; I sit by the window day after day; hundreds of thousands of strange faces pass by; not one do I know, each one seems full of purpose. I try to fancy these homes, their attractions, their lives. I try to read these countenances, on many of which I can see poverty have carved their hieroglyphics of suffering."

"How many, how many poor pass, who have warm hearts, loving souls; who would, if I knew them be my friends. But, alone! I whisper to myself; yes, alone among thousands, alone in a city of my fellow creatures."

"I must write of that in which I am most interested—human charity; and this house contains a curious variety."

"I like to look on the best first; and so Isaac Carman must take the precedence. He is of medium size, good physical frame, gray hair and a round good natured face that is very refreshing to look upon. He has a fine phrenological development, is truly intelligent, and, for a Quaker, somewhat liberal. He often converses with me on subjects of interest, but Martha his wife is not like these talks, for, she says, I cannot both talk and work well."

"So much for Isaac. He is full of business and seldom seen; but his countenance is like a little sunshine in the nursery, which thee must know, is our constant place of abode."

"Thee may Jessie, have inferred from my letters that I was poor; but they are far from that. Martha Carman has received a legacy of \$2,000 since I came, and she tells me that she received \$1,500 eighteen months ago. Isaac is doing a good wholesale business, from which it is very evident they are very far from being poor."

"Martha Carman is a singular character. Her large blue eyes I like, in spite of her many failings. She is impulsive and driving, keeping all the house in a whirl. I must tell thee that 'Hurry, hurry!' is her watchword, and it rings throughout the house all day and every day, she is nothing like a Quaker. Every morning we are called about five o'clock to the tune of 'hurry, hurry!' I sweep, dust, dress baby, make beds and then sit down to my sewing. I try to remember that labor, so far from degrading, ennobles those who work with a proper spirit and for a worthy purpose; and so I am resolved that what soever my hands find to do, I will do with all my might."

"Well I must finish Martha.—I beg pardon however for calling her Martha; she does not like it—tells me it is not 'pretty' (pretty sounds curiously

from a Quaker,) that, as I am not a Quaker, I ought not to use plain language."

"I can only describe Martha by her oddities. Every washing day she delivers quite a lengthy Quaker sermon on my clothes, something in this style: 'What long night-dresses! It is ridiculous; my daughters have no such things; needle work too! What ideas! One would think thee had lived in a palace! So much in the wash too! What does thee do with so many clothes? always dressing in the afternoon, just as if one dress in a day was not enough! Thee spend more time than anybody in the house dressing and fixing. Hand that clothes basket Jane. Hurry, Henrietta! (this to the colored girl who is washing.) I'll tell thee what it is Jane: thee is too proud, has too high notions, thinks thee is going to teach school, and thee creeps like a snail around the house, instead of hurrying as thee ought to do. Thee has better clothes every way than my daughters, yes, and thee uses such long words in talking; I never heard a girl that had to earn her own living talk as thee does. No, no. 'At first I felt angry; but that feeling has been succeeded by contempt.'"

"I must hurry," as Martha says, or I shall write enough for three letters; I must now sleep for I am weary. Every day I stitch, stitch, stitch, until ten or eleven o'clock. I have no time for study except what I take from sleep; but, hope is bright, and I will be able to do more."

Jessie, we shall not always be situated as we are now. I shall closely watch the *Leader*, and we may perhaps, thus obtain suitable situations near each other."

I must, before I close, Jessie, tell thee a resolve I have this night made; it is this: I will not see one more of thee. I must now sleep for I am weary. Every day I stitch, stitch, stitch, until ten or eleven o'clock. I have no time for study except what I take from sleep; but, hope is bright, and I will be able to do more."

For the Present Age.

Man's Ideal Woman.

BY H. STRAUSS.

Woman's Sphere, Woman's Rights, Woman's Suffrage, is a question which necessarily opens a large field for discussion. This field embraces the entire nature of both man and woman, their respective positions in the great plan of Nature, and the relation they naturally sustain to each other. And we can only arrive at the entire truth by making the discussion mutual; for, however readily we may admit the equality of the sexes and their absolutely equal worth in the great arrangement of all things, yet it is also true that there are radical differences in their respective natures, constituting each an individual, the nature and needs of which cannot be fully comprehended by the other.

This being true, it follows that the form of government which is conducted by one sex alone cannot do full justice to the other or to itself; and that system of education that does not extend its privileges alike to both sexes is imperfect, and will not accomplish the desired end—namely, the complete happiness of both.

All action in nature proceeds from two principles which are variously modified as we ascend from the lower to the higher kingdoms. In the inorganic kingdom they are known as positive and negative forces, or attraction and repulsion. In the vegetable and animal kingdoms, they are known as male and female; though differing materially in the two kingdoms, while in man they undergo still another and more important modification. In the animal, the attraction is physical, and begins and ends in the function which perpetuates the species. To the physical attraction in man, is added the more intense and powerful attraction of mind—of intellect and moral worth, and spiritual aspirations. This attraction between the sexes assumes an almost infinite variety of form between the lowest physical and the highest spiritual, marking invariably the degree the individual or society has attained in the scale of development.

A great deal is said, with much truth and not a little bitterness, respecting man's cruelty to woman, and the low estimation in which he holds her. Man does not hate woman or mean to be unjust to his wife, his mother, or his sister. These sacred relationships are the mainspring of nearly all man's actions; and to suppose that he would wilfully mistreat the most cherished object of his affections, would be a libel on his nature. That he does mistreat her is not denied, but it is from his ignorance of her nature rather than from a disposition of cruelty or injustice.

Deep in the inmost recess of every man's nature is a sacred image of his ideal woman. This is the highest object of his affection. At this sacred shrine he worships. At its feet he lays his treasure; in its defence he sheds his blood.

But there are as many ideals as there are men. Every man's ideal is the outgrowth of himself. To a certain extent he forms his ideal, and to a certain extent his ideal forms him. The idea was well expressed by a correspondent in the *Aos* sometime ago, that the highest ambition of woman is to please man; to conform to his ideal of woman, and that consequently, she is loth to take a step that will depreciate her in his estimation. The history of the customs and manners of the race proves this idea correct. Man on a low plane has a low idea of woman, and woman answers to this idea on the same plane. An African Chief's ideal woman is a mass of fat so unwieldy that it is almost incapable of locomotion, and the women of that country take the greatest pains to produce that monstrous development. On the contrary, the refined soul of the Greek casts his ideal woman in a finer mould. She is a goddess of exquisite form and gracefulness—the most complete development of nature's highest design of physical beauty. And the divine forms which sprang from the brain of genius on the canvass of Apelles or the marble of Praxiteles and their modern representative Venus De Medici, have for ages enchanted the world. And it is needless to argue the point that it has been woman's highest ambition to realize this beautiful ideal of civilized man.

Ignorance and consequent neglect of the laws of life and health, have robbed woman to a considerable extent of her physical charms, and those divine forms which served as models for the ancient sculptor and painter, are now comparatively rare in the most civilized countries of the globe. To supply this loss in her physical attractions, she has recourse to the various appliances of science and art, and wastes her energies in the endless routine of fashion. Yet her success is only partial. Superficial and artificial, she dazzles the eye for a season, like the brilliant meteor that excites universal attention for a moment and is lost in the surrounding gloom.

The evils that flow from this state of things are multiform and various. Health and beauty are lost, and time and money wasted. Morals are corrupted, intellect weakened. Children, if born at all, die prematurely, or go through life miserably. Man is disgusted, woman broken-hearted. He charges her with extravagance and frivolity; she accuses him of injustice and cruelty. Both charges are to some extent true; and the system of philosophy or religion that exculpates the one and blames the other, is unworthy the progress of the age.

In the great plan of the universe, the sexes are of equal value—of equal importance. In the great drama of life they play different parts, but the respective parts are of equal importance to the welfare of both. The most important period in the history of progress, is that which marks a revolution in the relation of the sexes.

Man, in his progress upward, is ever occupying successively advanced positions. The foremost minds of every age become dissatisfied with the civilization of their day. They have outgrown the institutions under which they were born. They have been inspired by new truths, and aspire after better institutions. As their capacities enlarge they must enlarge their sphere of action. Restrictions that were once wholesome restraints now become galling chains. But the masses who have not outgrown their institutions see nothing but monstrous evils in the new movement; and the result is a warfare that will only end with the conversion of the masses to the new ideas. These facts apply to woman in particular as well as to man in general.

Man's ideal woman changes with his development. The refined Greek is disgusted with the ideal of the savage African Chief, while his own ideal, though yet principally physical, reaches almost perfection in that respect, and the grace, beauty and symmetry of his ideal forms will delight the eyes of man for ages to come. The development of the modern man is on a higher plane; and his ideal woman, in addition to her personal charms, has a fine development of her domestic and religious natures. Her sphere, though enlarged, is confined to the family circle, to deeds of charity and missions of religion. The ideal woman of the coming man is much more than this. In addition to her other charms she has the sublime attributes of Intellect, of independence and of responsibility. She is his equal, his companion in the higher department of mind; no longer his ward, his client as an inferior and dependent being. Man's attraction to woman is the strongest element of his being; and in proportion as she enlarges her sphere in the direction of intellect and wisdom does that attraction become pure, elevated and spiritual.

Man as a scientist, philosopher or statesman, naturally seeks the companionship of those who are his peers in these respects; and when he finds this companionship in woman, he values it more highly than when found among his own sex. It is often charged that these classes of men are cold towards woman; austere, and unsocial in their lives. It is because they rarely find women who occupy the same high plane of thought. The relation of the sexes to yield its rarest fruit, must be on the same plan of development and culture. On different planes it is apt to become more or less vicious or repulsive.

One of the greatest minds in the golden age of Greece was a woman. Aspasia "had enriched her mind with accomplishments which were rare even among men." The greatest statesmen, artists, and philosophers of the most glorious period of antiquity frequented her society. Pericles, Phidias, Socrates, Anaxagoras, Zeno and Protagoras listened to her teachings. Plato describes her as the "Preceptress of Socrates." The world has done justice to the pupil, but seems to have forgotten the "Preceptor."

It is true that the women who wish to enlarge their sphere, and who claim equal political rights with men, meet with great opposition from men; but not more than they do from women. It is the dawn of a new era—of a better age; and it is always the select few who first rise above the common level of thought as the forerunners of the new dispensation. The multitude will follow just as fast as the light of the Age will dispel their fearful apprehensions and enable them to see the justice and practicability of the new movement.

To that noble band of women who are the advance guard of the sex, I would say: the mass of men oppose you because you are above them; they cannot comprehend you, as new truths are always incomprehensible to the masses of either sex. They judge you in the light of old prejudices, old theories and old forms of civilization. Their ideal woman was formed ages ago. But the law of human progress is gradually working a change in their ideal. Be assured that the men who appreciate you who recognize you a diviner ideal—a higher form of womanhood, will keep pace with you in zeal and numbers, and will stand by you as brothers worthy of their sisters. Their respect, love and veneration for you will deepen, enlarge, and intensify as you unfold the divinity of your entire being.

Spirit of Progress hasten the period when we shall have a 'New Heaven and a new Earth' wherein dwelleth righteousness.' "When the knowledge of truth shall cover the earth as the waters cover the great deep;" When "Liberty, Equality and Fraternity" shall characterize all earth's institutions; and when man and woman shall recognize in each other higher and nobler ideals than poet or novelist ever described.

Dowagiac, Mich.

Early Experiences of a Medium.

We find the following in the *Philadelphia Press*, of Monday November 29th. Some of the manifestations therein described are somewhat remarkable, and we copy the article as we find it. We can well conceive that could the lecture have been listened to as given, it would have been more satisfactory to our readers, as such reports usually give but a poor elucidation of the subject presented:

An Evening with the Spirits—What a Lady Trance Medium has to say.—The Story of a Haunted House—Things Strange and Curious.

A very large and respectable audience was present last evening at Washington Hall, to hear Miss Nettie M. Pease, a trance-medium, on "The haunted house, or the experiences of a medium."

After some music, Miss Pease was introduced by a gentleman, when she said the usual invocation would be dispensed with, and a poem read instead. When the reading of the poem had been concluded, Miss Pease commenced her remarks thus: "I have been said that a truthful mind is the greatest treasure on earth. In comparison with it great mountains of diamonds sink to insignificance. The lady said she valued truth above all things, and proposed to-night to give her experience as a medium. She had hesitated long before she arrived at this determination, knowing full well the doubts which would arise in the minds of her hearers. If the audience were not now prepared to receive the facts of her experience, the time might come after they had investigated the wonderful truths of spiritualism, when they will know that it is possible for them to hear and witness all that she would narrate. The lady said she could give no dates, as she had taken no note of time since she commenced the investigation of Spiritualism."

Miss Pease stated that she formerly lived in Cincinnati; her father was a physician, and a member of the Baptist Church there; both her parents were strictly church-going people, and she was taught that it was utterly impossible for ghosts or spirits to make manifestations or to return to earth; she was taught to look upon all such things with contempt. With this kind of education she became possessed of the idea of leaving the city, and going to reside in the country. He soon put this idea into practical shape, and opened a therapeutic establishment, about five miles from the city. He here removed his family, leaving Miss Pease in the city, where she was attending school. The young lady was to go home every Friday evening, and return to her school on Sunday evening. Miss Pease said she well remembered the icy chill that ran through her frame when she first entered that great house. She did not then understand the cause of this, but she did now.

The building was barely finished at the time her father purchased it. It stood alone upon a wide lawn, some half mile from the village of Carthage. There had been an old building upon the ground, which had been entirely removed except three rooms, which had been moved close to the new structure.

The first Friday evening after the lady's return from school, her mother told her that the servant girls had heard some strange noises in one of the rooms of the old building and had become very much frightened. Miss Pease was of course anxious to investigate this, and asked her mother to allow her to remain in the room, being desirous of showing the girls that there was no truth in the existence of spirits.

The door of this room had no lock upon it, and the girls said it was impossible to keep it closed; somebody would open it and walk up and down the stairs. Miss Pease placed a heavy iron bar against this door, and a large mattress, and retired, confident that no body would enter the room, there being no one in the house except her own family.

After making these precautions she put out the light and retired to bed. Pretty soon there were raps upon the headboard. She thought the girls were trying to frighten her. The raps, however, continued to grow louder, and pretty soon steps were heard upon the floor.

She arose and lighted the lamp and examined the floor. One of the girls who did not fear anything, had gone to sleep. Not finding anything, she extinguished the lamp and again retired. She had hardly done this, when the noises recommenced. She again lit the lamp, and with the same result. She then extinguished the lamp, when the noises began again louder than ever. One of the girls, who was very much frightened, now wanted her to go and alarm her father, who had told her that if any unusual noise occurred to awaken him.

In a few moments Miss Pease heard something walk across the floor, and began to pull the mattress; then she heard the door latch raised; then she heard the steps of some one descending the stairs, and pretty soon in the room below she heard a table thrown upon the floor with a noise that would awaken any one in the building. She was so frightened that she could not move her hands to light the lamp, but finally summoning all her courage, she succeeded in lighting it. She then searched the room, but there was nothing in it.

She then went down to awaken her father. As she passed through the dining room, she glanced at the clock, having heard that ghosts always went away at twelve o'clock, but it was then past one.

The lady's father then went to the room, but the noises did not continue in his presence. The lady said that at that time it seemed strange to her, but now it was perfectly plain, that her father's positiveness disturbed the negative conditions necessary for the manifestations. After her father had retired, the noises, more terrible than before, again commenced.

The lady then narrated some of the terrible scenes and noises that she had heard in that room. All the servants her father secured, refused to remain in it after a single night's experience. Strangers would come a great distance to sleep in the room, but one night's experience, satisfied them also. Her father had never heard a rap, but her mother had heard and witnessed some wonderful manifestations.

One night when Miss Pease came from school she said "I cannot go to that room to-night." Her mother said to her "Nettie, go to the room; if you hear any noise, call to me." One of the girls, the one she had spoken of as not being afraid, had remained in the house, and with this girl she started for the room. When they reached the top of the stairs the door opened just as if some person inside stood there to open it. She went down stairs and told her mother that they were up stairs waiting for them. Her mother went up stairs and opened the door, considerably frightened. No sooner had she got inside than a large chair made a tremendous jump towards her. Her mother instantly ran down stairs and badly frightened. Her father now went up stairs, and as he stood outside there were great noises inside. The noises she said were terrible. Her father now went down stairs. On the side of the steps there was a door opening into a porch. The family never kept any watch dog, but as he reached this door some large animal made a tremendous leap against it. Her father now determined to investigate the matter.

The family hearing through a friend that there was a "medium" in Cincinnati who could explain the matter, he was sent for. This "Medium" was not made acquainted with the circumstances, and his story was therefore to be believed. The spirit wrote upon the table the name of George Young. Twenty years ago he said he was travelling with his sister through the state of Ohio. He had stopped at that house the night he and his sister had been murdered, and their bodies had been burned in the fire-place of the room. He gave the name of the man who had committed this terrible deed, and told Miss Pease's father to go to Cincinnati, where he would find a little tavern, the keeper of which said the spirit, had murdered him and his sister more than twenty years ago. The spirit said he could not rest until the manner of his death was made known. After this the noises ceased.

Miss Pease said that at this time her parents knew little or nothing of modern spiritualism, and did not believe that the manifestations were produced by spirits from the other world. After this she read the Bible a great deal, and from reading it she grew skeptical. At last the family got hold of some of Mr. Davis' works.

Subsequently her parents went to Cincinnati, and there they went to see a medium. This medium told them that they had a daughter who was a natural medium. He told them what her medium powers would be. He wanted her parents to have a circle and said such and such spirits had promised to attend. At the time her father visited the medium, they did not believe that spirits could return to earth. They formed a circle for investigation. At first the raps were very feeble, afterwards growing louder and louder. There was no one in the house except the family, and they were in that little room. By-and-by the raps on the walls extended all over the room, and could be heard through the entire house. Miss Pease could not believe that they were caused by spirits, but attributed them to electricity or magnetism.

The spirits now said that if they would call over the alphabet they would commune with the family. They told them to continue their circles. They now talked with the family and would play upon instruments some of the most beautiful music Miss Pease said she ever heard.

Miss Pease said she told the spirits that if they could write and play upon musical instruments they could also shake hands. The lady said she should never forget the touch of the cold hand which pressed—hers. The spirits never touched the hands of her father; he was very positive. She asked the spirits why they did not touch him. Suddenly one evening she made a start as if frightened. She asked him what was the matter. He replied some one had touched him. Miss Pease said her hearers would not

THE PRESENT AGE.

DORUS M. FOX, Editor.

Mrs. S. A. HORTON, } Corresponding Editors.
Prof. E. WHIPPLE.

DR. F. L. H. WILLIS, } Editors New York Department.
Mrs. LOVE M. WILLIS.

All communications for this Department should be addressed, No. 16 West 24th St., New York City.

Mrs. E. L. WATSON, Editor Children's Department.
All communications for this department should be addressed to Mrs. E. L. Watson, Titusville, Pa.

Kalamazoo, Saturday, Dec. 25, 1869.

For the Present Age.

AT THE MEMORY OF MRS. SLADE

BY MRS. KELLIE L. T. BRIGHT.

How strange it seems! To strangely death,
That mortal call to strangely death,
With folded hands and silent lips,
Sullied with the last soft breathing breath.
Like some sweet song of strength and peace,
Thy life breathed into ours its tone,
Which suddenly its music ceased
And left its memory alone.

How sad to him, whose love was thine
To bleed his scarce one short year
To think that star has ceased to shine
Through the dark mist of grief and tears.
And yet we know in perfect love
Thou comest ever to his side
To bid him comfort from above
O'er the dark rivers swollen tide.

And in the wide, wide world of earth
The seeds of good thy words have sown
Shall bud and bloom by path and hearth,
To gladden all thy name hath known.
Yet we shall miss with grief and tears
The voice that knew no selfish word,
The strength that aided thousands fears,
And good in countless spirits stirred.

Thou art like the Mississippi's tide
That flows so grandly on its way,
Along the mighty waters glide
Along the whirly shores and bay.
And yet we know by southern shores
Its waters leap and laugh in light,
So in the summer land once more
Thy face shall bring our longing sight.

Thy truth thou gavest to human souls
That death was bridged with angels love,
Howe'er the waters rise and roll,
It leads from earth to life above.
So now the way made bright by faith,
Is opened for thy path across,
And love unflinching knows no death
And in the darkness is not lost.

Michigan Association of Spiritualists.

We had hoped to have been able to notice at length, some of the prominent topics upon which action was taken at the recent Annual Convention; but the space necessarily required to give in full, the official report of its proceedings, prevent extended comment, and necessarily excludes other editorial matter. We can only wish that certain persons, who have pronounced organic work in Michigan a failure, could have been present, and witnessed the earnestness and devotion to the cause, of all who were in attendance. One of the topics thoroughly considered was the BIBLE and SECTARIANISM IN OUR COMMON SCHOOLS. We call special attention to the resolution upon this subject found in another column, passed by a unanimous vote, after being fully discussed. There is among Spiritualists but one voice upon this subject, and we can hardly conceive how it is possible, that any considerable moiety of our fellow-citizens can feel it to be their duty to favor any kind of sectarianism in our common schools. The popular term which we apply to these schools makes obvious, the intention and understanding of the people. COMMON SCHOOL, "belonging equally to more than one, or to many indefinitely, belonging to the public, having no separate owner." Such is the definition given by Webster to the word "common," and this harmonizes with the popular understanding as to our common schools. Is it then not obvious that any undue attempt, open or disguised, of any religious body, sect or party to introduce, and directly or indirectly to inculcate any religious dogma, is not only a departure from the objects and purposes of the common school system, but contravenes the very genius of our government and is an assault upon its fundamental law. We think these positions can be maintained, and many, very many, of our citizens, outside of the Catholic Church, who have silently suffered and writhed under sectarian bigotry and intolerance, as manifested in our common schools, will indeed rejoice because of this agitation. We think few will question the fact that in nine cases out of ten our primary and union schools, as well as higher State institutions, are under sectarian influence, and that the sects, true to their theological teachings, as expressed by their couplet,

"Sure 'tis an Orthodox opinion,
That grace is founded in dominion,"

have seized upon these institutions and are attempting to pervert them to the propagation of their religious views. We are aware that the answer made by many advocates for the Bible in the school, is, that this opposition comes principally from the Catholic Church, who merely make this an excuse for their attack upon the common schools, but that in fact, they are opposed to the whole system of common school education. Our reply to this is, if they have one good reason to urge against your practice the sooner it is abandoned the better for you, and the safety of the common school system. Let us remove every reasonable cause of opposition. We hope our church friends will not by their persistency in this matter verify the truth of the sentiment of Moore:

"And many such plumes as I,
To prove (what we've long proved perhaps)
That mad as Christians us'd to be
About the thirteenth century,
There's lots of Christians to be had
In this, the nineteenth, just as mad."

We regard this as one of the most important subjects now agitating the public mind, and shall give it our attention.

The Right Spirit.

We are glad to say the following is but a specimen of many letters we have received since the close of the State Convention. If we had a few such workers as Dr. Spencer, in every state, our circulation would be quadrupled:

BROTHER FOX.—Still the work goes on, enclosed you will find two dollars for the PRESENT AGE, for F. A. Chase, Corcoran, Mich. I verily believe if each and every one will take hold, we shall accomplish a great work before another year rolls away. I hope I shall at least, be able to send you one new name each week, during the next year. I shall try, Yours, J. V. SPENCER, M. D.

History of Spiritualism in Michigan.

At the Fourth Annual State Convention recently held in Battle Creek, the Committee on Publication, reported in favor of publishing at as early a date as consistent, a history of Spiritualism in Michigan. The report was adopted by a unanimous vote, thus signifying that the Spiritualists regard such a history desirable.

A committee was appointed for the purpose of effecting this object. We, therefore, solicit communications from Spiritualists in every county and town of the State; giving us any and all facts, phenomenal or otherwise, that may have fallen under their observation, or of which they are cognisant. We want the names of the Mediums of your town and county, past and present, the efforts made to organize, and the best estimate you can make of the number of Spiritualists in the town and county where you reside. Give us the names of the prominent workers in the cause, and particularly, the names of those who first identified themselves with spiritualism, and the churches from which they came. Spiritualism in the modern acceptance of the term, is of so recent origin, that in almost every locality, some of the first to embrace it, are yet living; but they are passing away, and many interesting incidents and the names of speakers and others prominently identified with the movement may be lost, unless obtained, soon. Will our readers and all who feel an interest in this subject, please favor us with information above. Address all communications to the Editor of the PRESENT AGE, Kalamazoo.

Woman Suffrage in Wyoming.

Just as we go to press, the glad news came from this new Territory that both branches of its Legislature have by a unanimous vote passed a law, giving to every woman the ballot.

To this new Territory, soon to be a state belongs the credit of initiating the grand movement that in a few years will become universal. All honor to this beautiful Territory, high up among the mountains of the West. We believe you will have better laws, better women, and better society, if you but practically carry out what you have so auspiciously inaugurated. All hail Wyoming! we believe your women will verify as true the lines by Lowell:

"Through suffering and sorrow thou hast passed,
To show us what a woman true may be."

Personal.

Mrs. S. A. HORTON, we are glad to hear is recovering from her severe illness, and it is hoped will be able to resume her work in Niles, for the remaining Sundays of the month. It was a great disappointment to the friends from all parts of the State, that this esteemed lady, who has made herself so popular as a speaker, was unable to be with us at the State Convention. Mrs. Horton is engaged to speak in Saginaw during the month of January.

DR. WILLIS.—To the friends who are anxious to hear some news of Dr. Willis, we are happy to say that he is really improving. The warm genial airs of Italy, have so far subdued his cough as to enable him to enjoy the country, and the beautiful works of art so abundant there. He will spend the winter in the South of France, with an agreeable party of friends. The readers of the AGE will soon hear from him again.

A. B. FRENCH will speak in Kalamazoo, Sunday, December 26th. In Marshall during January. Permanent address Ann Arbor Michigan.

EMMA MARTIN, is speaking for the spiritual society of Saginaw, during the present month, and is engaged by the spiritualists of Niles for the month of January.

PROF. E. WHIPPLE, lectures the Sundays of December in Marshall. Is engaged during the week in giving scientific lectures. This is the most favorable season of the year for a course of scientific lectures, and our friends in different parts of the state cannot do better than secure Professor Whipple for this purpose.

MISS NETTIE M. PRAISE, is speaking in the city of Baltimore during December. We are glad to know that this popular lecturer has been engaged to speak in Kalamazoo, during the month of January. She will lecture in Superior Hall, Sunday January 2d, morning and evening.

"Sure 'tis an Orthodox opinion,
That grace is founded in dominion,"

Reported for the Present Age by J. P. Averill, Sec'y.

Proceedings of the State Convention of Spiritualists, of the State of Michigan, met at Stuart's Hall, in the city of Battle Creek, Dec. 10th. 1869.

Saturday morning, Convention met according to adjournment, and engaged in a very interesting conference meeting.

The committee on credentials submitted their reports, which was referred back to the committee, with instructions to insert the names of leading Spiritualists of the State, in counties not represented, and that by signing the State Constitution, they take part in the deliberations of the Convention as delegates.

The following committees were then announced by the President of the Convention, as follows:

Resolutions.—J. S. Loveland, S. B. McCracken, H. Shafter, Mrs. N. F. Paine and M. S. Logan.

Finance.—Dr. J. V. Spencer, D. B. Harrington, Emma Martin, Dr. Weyburn, Mrs. D. Barnard.

Miscellaneous Subjects.—Col. Barron, Mrs. J. G. Wait, R. Talbot, Mrs. Wood and Charles Fisher.

Publication.—M. A. Root, Samuel Langdon, J. G. Wait, Mrs. S. M. Rockwell and E. G. Godard.

Organization.—E. L. Warner, R. Talbot, Col. Barron, J. Brown, C. H. Tallmadge and Dr. Weyburn.

The committee on Resolutions presented in their report, resolutions which elicited some earnest remarks, especially the one with reference to the use of the Bible in our common schools. It was argued in the Convention that our schools are instituted, simply as means of secular instruction, and should not

be sectarian. The Catholics objects to the use of the Protestant Bible, and the Protestants objects to the Catholic translation, and to be equally just both translations, together with all other so-called and regarded sacred books should be excluded from our public schools. The great interest of the true men of the age is not to build up sects and parties, but to educate the rising generation in the principles of science and art. Our schools are at the present time, mainly nurseries of superstition. The books introduced as text books—the prayers offered—the portions of the Bible read and enforced as divinely sacred, and the agents of the church to indoctrinate the minds of the young, and so hold them back—fossilize and kill; rather than quicken, and enlarge their noble powers. Convention adjourned until 2 o'clock P. M.

Saturday afternoon the Convention was called to order by the President.

The business committee submitted a report that the Convention proceed at once to business by the election of officers. The present incumbent of that office, Col. D. M. Fox, against the earnest wish of all, or nearly all declined, positively, to accept the office for another year; an informal ballot was taken to select some one for the responsible position of President of the State Convention. On motion, the Convention proceeded to a formal ballot for President of the Convention, by which George R. McKay of Calhoun Co., was unanimously elected. By motion the balance of the officers of the Convention, were elected by viva voce vote. J. P. Averill, was elected Secretary, Mrs. L. S. Burdick, Treasurer. Mrs. E. W. Barnes, R. Talbot, Mrs. Dr. Weyburn, Trustees.

The committee on Resolutions submitted a series of resolutions, which after discussion were adopted with great unanimity. Adjourned until 7 P. M.

Saturday evening, Convention met according to adjournment. Called to order by the President, music by Brother A. B. Whiting.

The committee on organization, submitted a report which, on motion was laid upon the table until to-morrow.

Mr. Wright, of Barry County, was introduced by the President, and addressed the Convention by reading a communication from the spirit of his departed brother, relative to the situation and condition of the departed. Giles B. Stebbins of Detroit, also very ably addressed the Convention. During his remarks he said: I have been told Spiritualism is running down; to ascertain if this were so, I took the cars and came to your place. Looking at this great and intelligent congregation, I see that truly Spiritualism is running down—down deep into the hearts of the people. It is so of all truth. No truths ever die. There may be various phases in which it is presented to the mind. Error may flash,—may flash like the meteor,—while the truth like the stars, will ever shine, even though for the time hidden from sight by the clouds. What does this gathering in the dark and rain indicate—it indicates an earnest desire to see and know the truth—that the thoughts of the people are awake. It is wonderful to see, how many there are in the churches who are investigating the question of the hour. They are questioning the doctrines of the church, the infallibility of the Bible; and looking upward towards a higher form of truth and a diviner life.

Let such books as Gates Ajar, go on in working out their mission, and the world will ere long look through the gate, and grasp the hands of the immortals with joyfulness and catch some glimpses of the better life before us. Convention adjourned until 9 o'clock A. M.

Sunday morning Convention was called to order by the President, music by Brother A. B. Whiting.

The committee on Progressive Lyceums, made a report as to their want of success, and their importance upon the future. It was claimed that it should be the pride and joy of all to be not only in sympathy with the education of the young, but also to take hold and do the work.

The consideration of the idea that there is in each child infinite possibilities, and that education is the bringing out of that which is within, rather than putting in something foreign to their natures; should induce all to work in the Progressive Lyceum, having in view the present and the future of our race.

The report of the committee on organizations was taken from the table, and after discussion was adopted.

Brother A. B. Whiting offered some very feeling remarks, in relation to the death of Mrs. Slade, and offered some resolutions, which were unanimously adopted by a rising vote.

On motion the Convention resolved to proceed to business immediately after the address of Brother A. B. French. Convention adjourned until 6 P. M.

Sunday evening, Convention was called to order by the President, at 6-12 P. M.

The committee on Resolutions submitted the following which were discussed and adopted with great unanimity.

Resolved, That the success of the spiritual movement depends entirely upon the consecration of those who profess to be its adherents; and while we appreciate the transcendent importance of spirit manifestations, we nevertheless look for no triumph of our principles, without a supreme devotedness on our part thereto.

Resolved, That the public school system is purely a civil establishment; that its proper office is to instruct in the sciences, and not in that miscalled religion which finds expression in sectarianism. Hence, we protest in the name of justice, of humanity, and integrity against the perversion that is being made of the public schools of this State, to be the nurseries of sectarian dogmas. The Constitution of Michigan declares that—

"The Legislature shall pass no law to prevent any person from worshipping Almighty God, according to the dictates of his own conscience, or to compel any person to attend or support any place of religious or to pay tithes, taxes, or other rates for the support of any minister of the gospel, or teacher of religion."

Resolved, That the public school system is purely a civil establishment; that its proper office is to instruct in the sciences, and not in that miscalled religion which finds expression in sectarianism. Hence, we protest in the name of justice, of humanity, and integrity against the perversion that is being made of the public schools of this State, to be the nurseries of sectarian dogmas. The Constitution of Michigan declares that—

"The Legislature shall pass no law to prevent any person from worshipping Almighty God, according to the dictates of his own conscience, or to compel any person to attend or support any place of religious or to pay tithes, taxes, or other rates for the support of any minister of the gospel, or teacher of religion."

Resolved, That the public school system is purely a civil establishment; that its proper office is to instruct in the sciences, and not in that miscalled religion which finds expression in sectarianism. Hence, we protest in the name of justice, of humanity, and integrity against the perversion that is being made of the public schools of this State, to be the nurseries of sectarian dogmas. The Constitution of Michigan declares that—

"The Legislature shall pass no law to prevent any person from worshipping Almighty God, according to the dictates of his own conscience, or to compel any person to attend or support any place of religious or to pay tithes, taxes, or other rates for the support of any minister of the gospel, or teacher of religion."

And yet, it is notorious that in palpable and flagrant violation of the spirit of these liberal and just

provisions, the public schools, and institutions of learning of this State are impregnated from base to top, with a narrow and bigoted sectarianism; that in most of them the first exercises in the morning, is the reading of a sectarian Bible, and prayers to a sectarian God; while the text-books on nearly every page affirm some sectarian dogmas, expounded and enforced by sectarian teachers. That we have no fear from an impartial reading of the Bible, subject to human analysis of its historical and moral phases, but in the form in which its devotees present it, and demand its recognition as authority, it is essential, and it is only by its recognition as such, that it is not so, are either lamentably ignorant or flagrantly dishonest, and in this view its use in the public schools is as objectionable as any other sectarian teachings. That it is on this broad ground only, that the question of so-called religious instruction in the public schools can be justly, fully, and finally settled, and not at the behest of that sinister Catholicism, which demands the omission of it as a means of building up its dogmas, nor of that sinister Protestantism, which demands the omission of it as a means of weakening and destroying the public school system; and that we pledge to the system in its purity and integrity our earnest and determined support against the machinations of its enemies.

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

Resolved, That while foreigners ignorant of our language and institutions, have been invested with the elective franchise by one political party, and that while the male portion of a race just emerged from barbaric servitude, has been invested with the franchise by another political party, (whether or not these acts have been prompted by pure or selfish motives, we say not) we demand as an act of justice, the enfranchisement of woman, and her elevation from the position of degradation and subservience, in which Jewish tradition and the common law growing out of, and predicated upon it, have placed her, and her equal recognition with man as part and parcel of the divine—

PHILOSOPHICAL DEPT.

J. S. LOVELAND, Editor.

All communications for this Department should be addressed to the Editor, at Battle Creek, Mich.

THE CHARM OF LABOR.

I would not choose to have the stream of life from first to last all calm and rippleless. For broken waters sing a lovely song. And valor grows on obstacles and wrongs. There's strength in struggle, and we need be strong. With all the work there is for man to do Between his birth and death, God helping him, While none but earnest workers know true rest Or guess the meaning of a holiday.

The wretched laborer, half asleep by day And half awake by night, scarce lives at all; His faculties are dazed, and every sense is dull and weak; and time drags heavily That should go ever tinging lightly on. Unhappy, indeed, until peace and joy. While he who meets his work with cheerfulness And does full duty with ungrudging heart, Taking it up as heritage from God, Appointed and appointed by His hand, Though weary often when the day is done, Yet has so still a conscience in his breast, And so enjoys the mystery of sleep, That he has recompense in that alone, Though not alone in that; for labor bears Within itself a great reward of gain, Which only those (such is the law) can know Who wrest in heart and muscle for God's sake.

The Personality of Deity.

No. 11.

As in our first article, we introduced one of the most intricate and profound problems of Philosophy, i. e., of human manifestation, it becomes necessary to present some additional suggestions. All intelligent readers are familiar with the controversy between the rival schools of thinkers, usually called Idealists and Sensationalists—a controversy commenced long ago, and not yet decided. It is not my purpose, to more than glance at this, and hence I need not refer to the various modifications of the two leading and opposing theories. It is sufficient for our present purpose, to briefly advert to the broad distinction between them, the blending of the two together, and the light thrown upon them by the modern discoveries in psychical science, when the important bearing upon our theme will be apparent. To the idealist, there is no objective, or outward world, all is subjective—thought and feeling, though, of course, the spiritual substratum, in which thought and feeling inhere, sometimes is admitted. But thought and feeling in all the various forms in which they appear in the field of human consciousness cannot logically be referred to any objective cause or exterior whatever. They are the spontaneous products of the *me*; hence, in the strict sense, are subjective phenomena.

There may be a seeming objectivity to these conceptions of the understanding, but, it is only seeming. The opposite school affirms the existence of an external, material universe, which existence is demonstrated by the senses, the testimony of which is as reliable as any affirmation of the consciousness to the existence of any form of thought or idea. Various opinions are entertained, of the mode in which the mind becomes conscious of the existence of the objective world. The more common one, is, that material things, in some way, touch the external senses, which touch or impression is, by the nerves of sensation, conveyed to the brain or sensorium, which sensation, when recognised by the consciousness, becomes a mental perception, the cause of which is instantly recognised, by the mind, to be the object producing the original sensation. It is also affirmed that sensation alone is the source of all our simple ideas, though it is admitted that, by the process of reflection, secondary ideas may be obtained. But, as this reflection is only the comparison and classification of the pre-existent ideas of sensation, the inferences resulting therefrom, which constitute this second class of ideas, can by no possibility exceed in scope the primary ones, from which they originated. Hence, though this philosophy gives us an objective world of things and qualities, consequently science, it can by no possibility give us the idea of spirit or a spiritual world. It is emphatically, as it has been named, the sensual or sensational philosophy.

But another school has arisen which, while it accepts as truth much in both the above, ignores the extremes of both. Accepting the validity of the senses, in their affirmation of the reality of an objective world, it also receives with equal cordiality the primary postulates of idealism, so far as it asserts the spontaneity of the *me*, as an originator of thoughts independent of sense suggestions, and these spontaneous suggestions or ideas flow forth from the spiritual, or inspirational department of man's nature. In other words, in man the subjective and objective meet and harmonize, he is the microcosm of the Universe.

But, without farther statement, let us see the application to our subject. As already intimated, the sensational philosophy could never give us the idea of God, for it cannot arrive at the lesser one of spirit. Consequently, the logical result of sensationalism, is always and inevitably atheism. The Universe is only matter and motion. But, if the traditional faith of childhood remains for a season, yet, this philosophy makes it monstrous in form. Its Deity is a person indeed. He has a body, with all the members pertaining to the human frame! He is a great mechanic—he builds worlds, gets tired and rests. He begets children, who rebel against him, violate his law—thwart his purpose and overthrow his government; and, in his disappointment, he repents that he has made them, and, in his anger he destroys them. He contracts friendship, entertains enemies, and is the prey of all the weaknesses of human nature. The God of this philosophy, is true to its nature throughout. He lives in a great city of surpassing splendor and magnificence. Its gates are of pearl, its streets of gold, and its throne "is high and lifted up." "He is a great king over all the earth." A God morbidly jealous of his kingly prerogatives, he is emphatically a man-god. But this perverted view soon expires in the light of a higher perception of truth, and in the first recoil of mind from these notions, the falsity of the premises is not suspected, and, as we might naturally expect, the logical inference is fully accepted, and we have a race of Atheists; for with the idea of God gone also that of man's spiritual nature and immortality.

The idealist, on the other hand, leaving the outward entirely, plunges at once into the profound depths of consciousness, and, as the result of his researches, becomes a pantheist. He has found out God, or as he terms it, the *Absolute* for he has discovered that there is nothing in existence but God. The categories of the human consciousness, are the categories of Deity—of the Universe. Man is the highest expression of the Absolute.

The intermediate school—the semi-idealists, has sought to remedy the defects of the above, by combining as we have seen the excellences of both. But what will it do with this question of Deity? It essays to take substantially the idealistic stand-point, and affirm that the idea of a Deific Personality is one of the first truths of reason—the spontaneous affirmation by the human consciousness of a necessary truth. It concedes the impossibility of reaching that idea through the sensational philosophy, or through an external revelation, because the conceived possibility of such revelation depends upon the previously existing idea and belief of a Being capable of making such a revelation. Hence all the arguments of Natural Theology, drawn from the assumed mechanical design, evinced, in the outer universe, fall baseless to the ground. Indeed, the whole argument, though specious is miserably unsound. For what resemblance is there between the universe and a watch, or between man and a watch? The one is a mechanical creation, formed from pre-existing materials, and must therefore, have a maker. But what has this to do with the assumed production of something from nothing? Evidently, nothing at all, and, hence, it has no bearing upon the real question at issue. But if it be said the analogy is found in the fact that both man and the watch subserv a purpose, or accomplish an end homogeneous with their several capacities, and as the end answered by the watch was unquestionably designed, therefore, as men, animals, trees, etc., answer a purpose harmonic with their natures they also, are in their formation, attributes and workings also designed, and therefore, a personal, designing Deity, must be admitted. The reply is, that this is confounding things together which have no resemblance whatever.

Man in his functional activities does not answer an end in any such sense as does a piece of mechanism. The end answered by the watch, is a purely arbitrary one, and the means to secure it, mechanical. Are the operations of nature the same in essential potency? None will pretend it. This, however, will most effectually demolish the whole theory. The semi-idealists seeing this, retreat back upon the asserted spontaneity of the human consciousness. But to say themselves from the yawning gulf of Pantheism, as terrible as atheism, though vastly more rational, and most logically deduced from the premises given, they admit either the validity of sense perceptions, or else the certainty of the mind's belief in the reality of the objective causes of its sensations. Hence, as the mind has the consciousness of Deity, that internal feeling must be regarded as the response of the divine, the spiritual in man, to the motion of the Infinite Divine. The Absolute, The Deity without. Or, perhaps it may be more clearly expressed by saying that this internal consciousness, idea or conviction, is the voice—the inspiration of the Deity, and is by the mind recognized as such, with the same certainty as it cognizes its own personal existence. This, certainly, is a beautiful statement of the theory, and the argumentation to sustain it, is unlike compared with what are usually termed evidences of the Divine Existence.

Indeed there is a sublimity which commands our admiration, if not our reverence in the position of that man, who, leaving the world of sense, retires introspectively into the profound depths of his conscious being until he stands face to face with Deity. Here is no burning Sinai—no terrifying thunder—no outward pagentry to inspire with horror and with fear, but only the pulsations of the highest life, the rhythmic utterances of absolute being. No wonder man is enchanted—that the sparkling nectar of inspiration exalts him to that condition of ecstasy, that he feels sure God has spoken to him. But there is a twofold fallacy lurks in this beautiful statement. The first is a material one, for no man ever derives his idea of Deity in this manner, for the idea has been in his consciousness long before he became capable of any such mental abstraction. Primitive man was not an idealist. His habits and pursuits were not adverse to those studies which develop the abstract and spiritual in man. The second fallacy, is that of false inference, and in part grows out of the traditional idea of Deific personality. That all this ecstatic feeling is realized we know—that even where idealism has not passed over to that phase which may be called mysticism, there is that mysterious sense of standing in the central vortex of Infinity—of being surrounded, filled with the Omnipresent, all pervading life. In this intensely abstracted condition, when the soul withdrawn so completely from sense-surroundings that only its own spiritual powers, in the wonderfulness of their expansiveness, are realized, and the unlimited possibilities of its own development open up to its prevoxy vision, 'tis not strange that these unusual emotions and views, appearing on the field of consciousness, should be misinterpreted, and, as the conception of a Deific personality already exists in the understanding, that these should seem to flow into that conception as their appropriate form; and especially so, when all the influences of tradition tend to that result. Thus we have a false inference. The essential experiences are true, they are the legitimate expressions of human nature, but the conclusion attempted to be deduced is false. The logic is specially faulty. The conclusion is universal—it affirms an Infinite Deity, while the premises are particular—finite; hence, the conclusion cannot stand. Again it is assumed that nothing less than an Infinite Personality could produce such results, but as the results, the mental con-

ceptions, thoughts and feelings are all finite, conditioned, a power vastly less than Infinite is adequate to their production, consequently they furnish no proof whatever of such an existence.

"YOU SHALL REAP THAT WHICH YOU SOW."

Are we sowing seeds of kindness? They shall blossom bright ere long.
Are we sowing seeds of discord? They shall reap in wrong.
Are we sowing seeds of honor? They shall bring forth golden grain.
Are we sowing seeds of falsehood? We shall yet reap bitter pain.
Whatsoever our sowing be, Reaping, we its fruits must see.

We can never be too careful
What the seeds our hands shall sow;
Love from love is sure to ripen,
Hate from hate is sure to grow.
Seeds of good or ill we scatter
Decisively along our way;
But a glad or grievous fruitage
Wait us at the harvest day.
Whatsoever our sowing be,
Reaping, we its fruits must see.

What Is Spiritualism?

NO. IV.

The decadence of life in the sects, and the sure approach of the newest fad ones to the cold paralysis of infidelity, is an unmistakable announcement, that if help comes to man, it must come from a new religion, the old having accomplished its mission—having exhausted its possibilities. In all the past, such necessities have been met in the only possible way—the evolution of a new religion. Spiritualism meets exactly these demands, and meets them by blending the two streams of human evolution, as manifested in the church and infidelity, into one. The disjointed parts are conjoined. The fact of a spiritual life is demonstrated to the infidel, and the naturalness of the mode of manifestation is proved to the churchman. Unreasoning faith and unreasonable scepticism both disappear in the same shining light. Spiritualism thus conforms to the great law of Dispensations or religions and conforms as rigidly, in this respect as either Judaism or Christianity.

It would be highly interesting, and still more confirmatory of our position, did the limits of these articles allow of an extended review of the progress of philosophic thought, aided and quickened by the immense strides in scientific discovery, since the protestant reformation. But it is not amiss to say that every step taken by the scientist, and every deduction of the philosopher, has weakened and undermined the fabric of supernaturalism, thus hastening the crises which now upon us, the loss of power on the part of the religion and philosophy of the time, to conserve the moral welfare of society. As a consequence, man must sink down to moral anarchy and ruin, or a new religion must be born, adapted to that great progress made in science and philosophy. Spiritualism possesses that adaptation. Its phenomenal manifestations are all declared to be in accord with natural law, and are, therefore, amenable to scientific observation and analysis. They involve the action of the impermissible force of nature in connection with the impressions and volitional faculties of man, far beyond what has been hitherto suspected. A new field is thus opened to science, and the long record of mysteries, spread upon the pages of history, are receiving their solution. They are none the less wonderful, far more interesting, when comprehended, than when regarded as too sacred to be investigated. So also, the philosopher has a wider scope for the exercise of his profoundest thought. The unity of method, the condensation of parts, are receiving new illustrations and grander forms of demonstration than ever before. Thus, the new religion is found accordant with the loftiest phase of present progress, while conserving the dearest hope of man in all ages—eternal life in the future. Indeed, the palpable demonstrations of to-day, could not have been; or, if the phenomena had transpired, could not have been interpreted, but for the progress made in science and philosophy during the past two centuries. Prior to the present, they would only have created another wave of excited fanaticism, to have gone down in the fire and blood of persecution, and chronicled as a flood of evil from the pit of hell. But the everywhere, latent infidelity of Protestantism, favoring the culture of scientific analysis and not preventing profound philosophy, had induced that mental status, which recognized at once the true character of the manifestation.

The genuine thinker will never look outside of humanity, for a solution of the seeming mysteries involved in the great climacteric of history, usually termed Eras. Instead of concluding that the Deity suddenly roared himself to action, in view of some pressing exigency in human affairs, he sees that human nature is equal to its own demands, and that each age produces what it specially needs. In human affairs, as surely as in elemental nature, all great extremes create their own reactions. Monotheism was the reaction against the degradations of polytheism. Christianity was the reaction of humanity against the terrible ferocity and partialism of Monotheism. So long as man was ignorant of the facts and principles of science, and uninformed as to his real history, he needed nothing more than the love precepts of Jesus for his spiritual culture. The guise of the super-natural was necessary to his faith and happiness. The progress of science, however, made and havoc of his childish faith, and, as we have seen, in thousands of individual instances destroyed it entirely. Science and super-naturalism can never exist in the same consciousness. One or the other must, and will be ignored. The progress of science was, therefore, really the advance of infidelity. The very aspect of the case shows what the reaction must be. There can be no going back—no reversing the positive demonstrations of science. The reconstruction of the religious consciousness must be accordant with those demonstrations, or indeed it must embrace them as essential elements of the complex unity. As the developed humanism of the Christian age can neither be burned nor slaughtered, so the science and philosophy of this age cannot be excluded from the religion of the period.

An Era—a Religion or Dispensation then, is only an exponent of the absolute growth of the human consciousness. Any amount or kind of external revelations, or manifestations could never make a new religion, unless the mental status of a large number of persons was pre-conformed thereto. In this, as in other aspects, Spiritualism conforms to the great Dispensational law or analogy. As shown, it embraces in its method, the absolute science of our day, and emphatically leads the van in the path of discovery. It is profoundly philosophical, and sums up in sentences the results of the sublimest thought of the age. You may spend years in studying the works of the German thinkers, and find no more than Spiritualism formulates in the single declaration that, "man is a function of the absolute."

The substance of our argument thus far, is this: (1) a new idea constitutes a new Dispensation, as each different interpretation of that basic idea constitutes a special sect of that religion. (2) A distinctively new idea has been evolved in the human consciousness, within the present generation. (3) This idea is a composite one, embodying the potential elements of the church and rationalism. (4) Being in complete accord with Science and Philosophy it perfectly meets the great necessity of the age and therefore, alone can stay the tidal flow of the masses into the dark, mad whirlpool of material sensualism and infidelity. (5) It is the recoil of human nature against the insensate madness of infidelity on the one hand, and the idiotic stupor of the authoritative dogmatism of the church on the other. (6) These, and many other considerations, leave no conclusion possible, except the one assumed, that Spiritualism is a New Dispensation. [7] The reader is also entitled to infer that the application of this philosophy to the question of Deity, gives us spiritual pantheism; and to man a spiritual Brotherhood, and universal Democracy. Liberty, Equality and Fraternity are the inevitable corollaries from the premise of a natural Spiritualism. Deity is the sum of all additions, the product of all multiplications, the exponent of all forces, the absolute of all relatives, and the soul of all life. Consequently our method, is the universal law of all evolution, and there is no real disorder in any of the great workings of the universe. Everything works to a wise and beneficent end, which is sure to be attained.

The Career of the God-Idea in History.

BY HUDSON TUTTLE,
Author of "Arcana of Nature," "Origin and Antiquity of Man," &c. Boston: Adams, & Co.

Hudson Tuttle is an independent radical, philosophical thinker, who, although yet young, is well and favorably known as a scientist and author. He is a student of positive science, and fully realizes that "it is the ordained task of the learning of the present to overthrow the religious dogmas of the past by showing their inconsistencies and imperfections." He enters upon his investigations, "not with bared head and unsundered feet, but clad with the mantle of a reasoning philosophy, which teaches that no domain is sacred; that the milk-maid's yard, and the courts of heaven are equally holy."

The preface is so comprehensive, and, at the same time, strikingly suggestive of the character of the work, that we re-produce it: "Mankind, having wearily traversed the marsh-lands of metaphysical and theological speculation, are gaining the firm shore of positive science. The sun of a new era is dawning on the mental horizon of the world. Before its beams can fully penetrate our being, we must discard the old, and turn, self-reliant, to the new."

Mr. Tuttle has demolished the strongest argument of the theologians in favor of the existence of an all-wise Being, by conclusively proving from unimpeachable testimony that this belief is *not* universal with mankind.

The author in his search after the God-idea, carefully reviews the religious writings of the Hindus, Egyptians, Chaldeans, Persians, Jews, Arabians, Greeks and Romans, early Christians and later philosophers, the Bible, and border religions—Chinese, Druids, Scandinavians and Aztecs. "It is interesting to learn the belief of these old races," says Mr. Tuttle, "almost concealed, and lost in the night of time; for by this means, we find that what we call now is only one of the countless forms of the old, which, like water, takes the form of the containing vessel." After a laborious review of the "ideas entertained of God by all races of men, from the remotest time to the present," he is forced to say that "amid conflicting claims and pretended revelations, there is no certainty, nothing absolute." In searching "the sacred traditions of mankind," he meets "only vague conjectures."

The concluding chapter—"Ultimate of the God-idea is as fine a specimen of close, vigorous, terse, logical reasoning as we have ever read. Every page bears the impress of a master mind; every sentence glows with golden thoughts."

Discarding the theories of final cause or design in nature, the existence of a personal Deity, etc., he turns with evident delight to the "beautiful domain of nature, where worlds and systems are eliminated by the mandates of inherent attributes, with all the precision and certainty of mathematics. "There is no design here; "it is matter obeying the dictates of its attributes, driven onward by the stern necessity of their decrees."

After an exhaustive review of the whole subject, the author says: "All we know is phenomena and their laws. The laws are modes of action growing out of the constitution of matter itself." "The theory of creation by law, backed by power flowing from attributes, accounts for these phenomena." "If we study the specialties of nature, we find unity amid her infinite diversity."

A living being is "mysterious in structure," but "rest assured, there is no more necessity for a special creation, or of design here, than elsewhere."

We make the following extracts, which for beauty and vigor of expression and sound logic, are seldom equalled.

We have reviewed the sacred belief of all races, and nowhere have we found the footsteps of an infinite Being. All are stamped with the unmistakable evidence of human origin. * * * Everywhere we have found the ideal of what man should be, the being of God the highest conception it is possible for man to attain. * * * In all historic instances, God is

the shadow of the reverencing mind, which mistakes the object of veneration. Teaching us to love the good and true, and punishing these in a God, it prostrates itself before its own creation. These theories and wild conjectures, originating with savage man, have floated down the ages; and what was once the endeavors of children to account for the unknown, has been received by children of a larger growth, as divine records of divine events. * * * We look out into nature as into a mirror, and see ourselves reflected there. The intelligence we see is our own intelligence, slightly magnified; and the will-power our own, enlarged. It is a personality; we cannot dodge that. Say what we will, talk of an impersonal essence, an omnipotent principle, as we will, yet the bold fact stares us in the face. We cannot conceive of an existence without personality, or an essence without being. * * * How worship a principle? How reverence an impersonal essence? How feel grateful or loving towards an attribute? It is impossible. As soon as these feelings arise, the attribute becomes incarnated; we are worshipping a personality. What is this being? our own ideas incarnated. Is any man's god much greater than himself? Does he possess power or faculties which he cannot suppose himself capable of possessing? * * * While man has thought to worship God, he has worshipped, instead, the reflected image of himself. * * * As each individual who sees the rainbow, sees a different bow, because his stand-point is different, so no two individuals believe in the same God, because each sees his own image."

Our author thus effectively answers the advocates of a theory of design in creation: "There is, nor can be, no design in structure. If so, an all-wise and benevolent being would have made the earth a paradise, and man a perfect being; in short, instituted the millennium of which mankind have dreamed. If he created the world as it is, so much of it waste of water or desert, ice-bound or sun-baked, so ill-adapted to the prime object of its creation for the residence of man, proves that he is limited by the capabilities of matter. If so, and the dilemma cannot be dodged, so far from being an infinite being, he is finite and circumscribed by his own creation. The maker is a slave to his machine. Stationing himself at the crank to start it, he is chained there to run an everlasting round."

There are many passages that we should like to copy for the pleasure of your readers, but we have room only for the following: "Nothing is fortuitous. There is no choice. Like a great self-adjusting wheel, creation moves onward without a discord. The equilibrium is disturbed, planets, like vast pendulums, swing to and fro as the great chronometer beats the march of ages; but the regulating forces ever bring them, after centuries perhaps, to their true place. The star-continents of space roll onward in their orbits. The force which rounds the dew-drop, rolls out the great world, and cannot be gainsayed. * * * That system which ignores final cause and design, throws the student on his own resources, and bids him sink or swim. If he dives a thousand fathoms into the sea of truth, the light of the pearls he finds there always reveals another thousand to be explored, with a deep sea-farer strewn with gems of greater lustre. Ever a great truth beyond underlies and absorbs all present knowledge; and, so far from being able to fall back into the lap of a final cause, he becomes more and more assured, every step he advances, that although he lives a million of ages, ever will unknown causes arise in the dim beyond, embracing all his previous knowledge."

"Career of the God-Idea," will meet with bitter opposition from theologians, and their satellites, who, aware of the fact that its author has dealt a fatal blow to their absurd and chimerical theories, will thunder their most terrible anathemas against him, and make him the target at which to shoot their arrows of fierce wrath and unrelenting hatred. This he must receive as evidence of the sterling worth of his book. Liberal and free thinkers, while admitting the force of his arguments, will severely criticise his conclusions, for the belief of design in nature is too deeply engrained upon the human mind by education and association, to be easily eradicated. This intellectual war—this conflict of ideas—will result in good, for it will arouse people to deeper thought on these hitherto forbidden subjects. Without agitation there can be no progress.

We are glad to learn that "Career of the God-Idea" is to be followed by a companion volume—"Career of the Christ-Idea in History," which is already in press, and a third, "Career of Religious Ideas: the ultimate, the Religion of Science." That they will be valuable works to those who would have clear and correct views of Nature and her laws, the reading of the volume now under review, fully assures us.

GEO. WILLIAM WILSON,
AUBURN, Ohio.

"Strange Visitors" is the title of a sensational spiritual book that Carleton published last week, containing characteristic communications from the spirits of thirty-six such famous authors as Irving, Thackeray, Charles Bronte, Byron, Hawthorne, Will, Humboldt, Mrs. Browning, and others, now dwelling in the spirit-world. These articles were dictated through a clairvoyant, while in a trance state, and are of a very extraordinary nature."

A. C. Wortley,
Kalamazoo.
WHOLESALE AND RETAIL
JEWELRY!
American Waltham and Elgin
WATCHES!
STERLING, COIN, ELECTRO-PLATE, HOLLOW & FLAT
SILVER-WARE
BRIDAL-GIFTS, JEWELRY, CUTLERY, FANCY GOODS, SPOONS, &c., &c.
Corner Main and Burdick Sts.,
KALAMAZOO
49-1/2.

SENT FREE!
M. O'KEEFE, SON & CO'S
SEED CATALOGUE
And GUIDE to the
FLOWER AND VEGETABLE
GARDEN for 1870.
Published in January. Every copy of flowers wishing this new and valuable work, free of charge, should address immediately to M. O'KEEFE, SON & CO, 151 Waverley St., Rochester, N. Y.

SIMMONS, CLOUGH & CO'S
IMPROVED CABINET ORGANS
AND
MELODEONS
Combine all the desirable features sought for in Instruments of this Class, and in every essential particular are equal to
THE BEST REED INSTRUMENTS IN THE WORLD.
WITH
Wood's Patent Modifying Chamber and Perfect Harmonic Swell, NEWLY INVENTED KNEE LEVER, MANUAL SUB-BASS, AND IMPROVED VOCAL TREMOLO
In Walnut Cases, In Jet cases, Varnish Finish,
In Rosewood Cases, Oil Finish, French Polish,
In Ebony Cases, Shellac Finish, Piano Polish.
TONE, Pure, Sweet, Deep, Rich, Powerful,
ACTION, Prompt, Elastic, Mellow, Sensative, Durable.
OPERATION, Easy, Convenient, Reliable.
CONSTRUCTION, Simple, Unique, Permanent.
WORKMANSHIP, Artistic, Complete, Thorough.
DESIGN, Neat, Tasty, Elegant.
FINISH, Rich, Beautiful, Faultless.
PRICE, as low as First Class Instruments can be offered anywhere.
TERMS, so liberal as to place them within the reach of all.
Every Instrument Fully Warranted for Five Years.
Price Lists sent free by mail to any address. Liberal inducements offered to desirable Agents.
Manufactory and Warerooms:
Nos. 90 and 98 Miami Avenue, near Gratiot Street,
DETROIT, MICH.
J. S. CLOUGH,
J. S. SIMMONS.

O'KEEFE'S
LARGE WINTER HEAD LETTUCE.
Messrs. M. O'Keefe, Son & Co., the well known and reliable Seed Importers, Growers, and Florists, offer this new variety for the past three years, now offer it to the public as a FINE and VALUABLE acquisition for both the market and private garden, as it is ready for use fully.

THREE WEEKS EARLIER
than any other variety of Lettuce, except that grown under glass. It will stand the Winter without yellowing in the coldest of our weather. It forms very large heads, exceedingly tender, greenish yellow heads, the outside leaves being of a brownish tinge. Orders for Seed will be received now, to be filled by mail, in sealed packages, at 50 cents each, and can only be had GENUINE AND TRUE at their establishment. Order immediately of
M. O'KEEFE, SON & CO., Rochester, N. Y.
4to Jan 1

Woman's Advocate.
DEVOTED TO WOMAN:
HER EMANCIPATION FROM
Religious, Social, Political and Moral Slavery.
The Woman's Advocate, edited by Miriam M. Cole, and A. J. Boyer, has been received with great favor everywhere, and has a very generous and liberal patronage. The Advocate is published every Saturday, in royal octavo form, sixteen pages, and printed on fine white book paper, manufactured expressly for this purpose. It is sold by mail, and is sent to subscribers in advance. Sample copy will be sent on receipt of two cent postage stamp.
J. J. BELVILLE,
Proprietor WOMAN'S ADVOCATE,
Dayton, Ohio.

DR. H. SLADE,
CLAIRVOYANT,
AND
J. SIMMONS
FORMERLY of Jackson, are now located at Kalamazoo.
OFFICE--5, Side Main St., near Burdick.
DR. SLADE'S Clairvoyant ability and past experience as a Practitioner enables him to successfully examine and prescribe for Patients at a distance by receiving look of Clair, with name and age.
Examination fee, with written Diagnosis to Patients, \$2; which is credited to remainder when treatment is desired.
CORRESPONDENTS will please write their addresses plainly.
All letters pertaining to business should be directed to
J. SIMMONS,
Kalamazoo, Mich.

J. H. BOSTWICK,
LIFE AND FIRE INSURANCE,
REAL ESTATE,
War Claim, Collection and Conveyancing Office,
OFFICE:
Israel's Store, Cor. Rose and Main Sts.,
KALAMAZOO, MICH.

GEO. W. WINSLOW & CO'S
STEAM
MARBLE
WORKS.
ESTABLISHED, 1848
Shop on Portage Street, Opposite Union Hall.
KALAMAZOO, MICH.

HAMBAUGH'S
CELEBRATED
THE LION OF MEDICINE'S
JAMES S. HAMBROUGH,
MOUNT STERLING, ILL.
THIS GREAT MEDICINE is justly titled the Lion of all the properties, strength and virtues of all other pain killers, drenches, emetics, &c., combined, and is considered by eminent Physicians and men of science to be the most perfect and effectual Remedy ever before offered to the public of all diseases to which a human is applicable.
No Family should be without it.
SATISFACTION GUARANTEED,
OR
MONEY REFUNDED.
FOR SALE BY ALL DRUGGISTS.
WHOLESALE AGENTS,
Burnham & Van Schaack, Chicago.
Meyer Bros. & Co., St. Louis.
F. E. Suire & Co., Cincinnati.

THE MICHIGAN CENTRAL RAILROAD.
Run by Chicago time, 15 minutes slower than Detroit time.

STATIONS.	Dix. Ac.		Mail		N.Y. Exp.		N.Y. Exp.		N.Y. Exp.	
	A.M.	P.M.	A.M.	P.M.	A.M.	P.M.	A.M.	P.M.	A.M.	P.M.
Detroit, dep.	7:50	11:00	8:40	8:30	9:30	9:20	10:00	9:50	10:40	10:30
Ypsilanti	8:10	11:10	9:00	8:50	9:40	9:30	10:10	10:00	10:50	10:40
Ann Arbor	8:30	11:30	9:20	9:10	10:00	9:50	10:20	10:10	11:00	10:50
Jackson	8:50	11:50	9:40	9:30	10:20	10:10	10:40	10:30	11:20	11:10
Marshall	9:10	12:10	10:00	9:50	10:40	10:30	11:00	10:50	11:40	11:30
North Creek	9:30	12:30	10:20	10:10	11:00	10:50	11:20	11:10	12:00	11:50
Kalamazoo	9:50	12:50	10:40	10:30	11:20	11:10	11:40	11:30	12:20	12:10
Port Huron	10:10	1:10	11:00	10:50	11:40	11:30	12:00	11:50	12:40	12:30
Michigan City	10:30	1:30	11:20	11:10	12:00	11:50	12:20	12:10	13:00	12:50
Chicago, Ar.	10:50	1:50	11:40	11:30	12:20	12:10	12:40	12:30	13:20	13:10

DETROIT AND MILWAUKEE RAILROAD.
TRAINS WESTWARD.

STATIONS.	Express.	Mail.	Accom.	Night Mixed	Sleep'g Car.
Detroit, dep.	8:20 A.M.	9:00 A.M.	8:40 P.M.	8:00 P.M.	8:00 P.M.
Ypsilanti	8:40	9:20	9:00	8:20	8:20
Ann Arbor	9:00	9:40	9:20	8:40	8:40
Jackson	9:20	10:00	9:40	9:00	9:00
Marshall	9:40	10:20	10:00	9:20	9:20
North Creek	10:00	10:40	10:20	9:40	9:40
Kalamazoo	10:20	11:00	10:40	10:00	10:00
Port Huron	10:40	11:20	11:00	10:20	10:20
Michigan City	11:00	11:40	11:20	10:40	10:40
Chicago, Ar.	11:20	12:00	11:40	11:00	11:00

Grand Haven.	3.00			6.00	
TRAINS EASTWARD.					
STATIONS.	Accom.	Mail.	Express.	Night Mixed	Sleep'g Car.
Grand Haven.		\$8.00 A.M.			\$4.00 P.M.
Nunica.		8.25			7.20
Grand Rapids		9.25			8.40
Port Huron		10.45			11.05
Mt. Air.		11.00			11.25
Pewawam.		11.15			11.45
St. Johns.		11.45			12.25 P. M.
Oroville.		1.05			1.27
Hosely.	10.00 A.M.	2.35	4.15 P.M.		3.50
Ann Arbor.		3.45			4.50
Detroit.	12.30	5.15			6.35
Detroit, Dec., 1869.			THOS. REIL, Gen'l Supt.		