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

IN ADVANCE.

## VOL. II.

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

Selected Loetry.

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 unseen 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 in these walls of Time, Broken stairways, where the feet Stumble as they seek to climb. Build to-day, then, strong and sure,

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. (Copy right secured.)

#### IS IT POSSIBLE?

#### A STORY FROM REAL LIFE!

WRITTEN FOR THE PRESENT AGE, BY ANNIE DENTON CRIDGE.

CHAPTER II.

the name of "nursery," was of moderate size, Now, I know that Jane never made one obhaving at one end two windows; between jection when the offer was made her, but I them was a small stand covered with oil-cloth. know by the spirit of her letter, that just as on which was laid sundry combs and brushes. soon as she was alone she had a good cry." 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 er?" asked Jessie.

cheap calico, a bureau, un-blessed with a coat should sew for two dollars a week, when she of varnish since it left the hands of the cabi- might in a school have six or seven, seemed net-maker, some time in the last century, the sufficiently absurd; but that she should reold fashioned brass handles broken or minus, main there for seventy-five cents, is preposterand all portions available for that purpose ar- ous in the extreme." tistically decorated by those celebrated juvenile designers, George Fox Carman, and such strong language, but like many other William Penn Carman, with their autographs persons of deep but quiet natures, she had a and other manifestations of genius made by latent firmness more felt by others than exmeans of a pin; a stove of white oxide of pressed by herself; sometimes however, it iron. formed a much more conspicuous feature found utterance on such occasions as the presthan black lead; a huge bath, two or three ent. "But," she added tenderly, "my poor rocking chairs-much the worse for wear, and girl was always a timid, bashful child; she a baby jumper, these constituted the furniture always under-rated herself and her abilities, ed the sum of ten dollars.

This room, though known as the "Nursery," was also the sitting room of the family; for ing herself, and made her unhappy, but now i the large parlors, furnished at an expense of is indeed a calamity to her, my poor girl! several hundred dollars, were exclusively used for visitors—a very common form of mis- I am capable of taking a school, I will do so; placed benevolence, throwing into the shade I won't be as simple as Jane. Only think the precept "love thy neighbor as thyself" we might have remained here all together in by loving him at least ten times more than our home, if she had been blessed with a litone's self, so far as comparative expense is the more self-esteem, but now what will we

the center of the "nursery," her babe of and active independence. Jane thinks indethree months on her lap, and rapidly sewing pendently enough, but her bashfulness prea garment in her hands, sat Mrs. Carman. vents its expression." "I must hurry," she says again and again, as

stooped-shouldered but with beautiful blue en curls was the favorite of the whole neighgoing on among her six children. But not in and responded to Jessie's spontaneous "how-

does thee think thee should have for what pale face and overhanging forehead, stood ous variety. "I like to look on the best first; and so Isaac Carthee does ?"

years) I give to thee; he shall be thy boy; the mirror and Jessie in her playfulness, since I came, and she tells me that she receive thee will have to wash, dress and attend to passed her head over Jane's shoulder; the wholesale business, from which it is very evident him entirely; then I want thee to keep the contrast seemed to her so great that she would resolve not to look in the glass again. What large blue eyes I like, in spite of her many failings.

melted into the air.

have?"

"I will leave it entirely to thee." Ah, unsophisticated Jane! Modest, simple Jane! Your first lesson in this banter- strategy, lead the child to something of sufing, trading world has come; diffidence and ficient interest to absorb the self-debasing delack of self-esteem should never be the heri- lusion. tage of a young girl, going out into this grabbing, trickey world.

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

red and white by turns, her hands trembled. this at a glance.

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

expect? Being in England so many years has made thee just as extravagant in thy views as those immigrants that come here; they they desired to preserve, he then returned think they are going to make fortunes."

Jane did not reply; she was disappointed 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 teach 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 The room dignified by Mrs. Carman with cents a week, she wont give her any more.

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

"Why does thee not say something, moth-"O, my child, I was thinking how absurd

The floor was covered by a faded rag-carpet it is that Jane, who could teach very well, a settee with a faded cushion and a flounce of should suppose that she cannot. That she

of the apartment, the whole of which, sold at and I know well she will never undertake anyauction on a fine day and under other favora- thing until she is quite confident she can do ble circumstances, might possibly have realizi it thoroughly. I always was sorry because of her timid disposition, for it prevented her many times when she was a child from enjoy-After a long silence Jessie said. "When

do?" "Thee is very different from Jane in Swaying to and fro on a rocking chair in some respects; thee has more self-confidence

When they were children how marked had she looks at Jane, quietly but steadily sewing. been their difference in this respect. Jessie Mrs. Carman was a little woman, rather with her beautiful face and profusion of flaxtaking at a glance all the details of what was walk with Jane, they met persons who smiled the nursery alone was she all perceiving, she do-you-do," or "good evening," with whom passed around the house so quickly, and so Jane was entirely unacquainted. In answer gently, and knew so well the exact number of to the question, "Who is that thee spoke to?" minutes it took to do this, that or the other, Jessie would reply, "O, that lady has a dear that I really believe that in whatever part of little baby, I go to see it sometimes," or "she the house, upstairs she might be, she knew has a garden full of pretty flowers, I go there exactly what Henrietta, (the colored girl and often," etc., etc. Friends visiting at her nly hired help,) was doing in the kitchen.

'Thee has been here a week, Jane,' said by Jessie; she kissed one, sat on the lap of alone among thousands, alone in a city of my fellow only hired help,) was doing in the kitchen. father's house would be met with open arms Mrs. Carman, "and now, suppose we talk another, chattered and talked with all; while creatures. about what I shall pay thee. How much her sister Jane, three years older, with her ed-human charity; and this house contains a curitimidly at a distance and blushed when she timidly at a distance and blushed when she man must take the precedence. He is of medium size good physical frame, gray hair and a round good natured face that is really refreshing to look upon. eplied Jane.

trembled. How she admired her sister He has a fine phrenological development, is truly intelligent, and, for a Quaker, somewhat liberal.

Under the soul, but He has a fine phrenological development, is truly intelligent, and, for a Quaker, somewhat liberal. but of course one employed all the time does a love and admiration that had grown with to thinkers; but Martha his wife, does not like these not have as much as one only employed some- their years. Jane loved to look at her, and talks, for, she says, I cannot both talk and work rested like myself in everything. Thee sees depreciation made her think that her own what I want of thee, George (a child of two face was positively ugly. Was she looking in

mine, and sweep the front stairs; thee can a torment is small self-esteem! I never She is impulsive and driving, keeping all the house do that work in an hour every morning if thee look on a little child that hangs its head, and 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

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Poor Jane! the two dollars she had tried

hurries, then thee has nothing to do but sew shrinks away when spoken to, but a tender 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. to keep before her as a star of hope during cling to that child all through life, meet it in

all occasions. Let us deal gently with the ever for calling her Martha; thee does not like it—

diffidence; for frowns only intensify that which we aim to neutralize; but let us rather, by quiet encouragement and playful

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 Mrs. Carman, as her quick eyes preceived all he must not be disturbed; she would act with-

with the carriage for Jessie and her mother, with whom Jessie remained several days in her new home, both feeling quite satisfied, and and insulted. Why could she not reply, 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 rily opens a large field for discussion. This any anxiety about them, that the time was field embraces the entire nature of both passing quickly away, that soon-very soonthey would all be together, never again to be the great plan of Nature, and the relation

the day she left her for Rebecca Landon's, king the discussion mutual; for, however she remarked. "How we did dread leaving readily we may admit the equality of the sexthe old homestead! the reality was not half es and their absolutely equal worth in the so bad as the anticipation, was it?"

"O dear no ! no," replied the mother; "it was all right, and I'm glad it is done;" and respective natures, constituting each an in-Jessie went laughing to the carriage, that dividual, the nature and needs of which canwas to convey her to her new home.

Every Saturday evening Samuel Clarkson, appeared with the carriage for "our Jessic;" for now, as when a child, she is quite a favo- sex alone cannot do full justice to the other general. rite with all her acquaintances. Samuel or to itself; and that system of education nal, so independent, and withal such a good, plish the desired end-namely, the complete conscientious innocent little body." Samuel happiness of both. used to say to his wife, "that I like to draw her out: it is pleasant to hear her talk."

and mists were instantly dissipated.

on one side; a broken looking glass, two old

our strength in foolish repinings instead of preserv-

ing it for the future.
"I am looking out for another situation." The at the rickety stand this cold night, not minding the cold, the naked floor or wearied feelings, but full of sheds his blood.

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-yes thousands—of strange faces daily pass; not one do I know, each one seems full of purpose. I try to fancy there homes, their attractions, their lives. I try to read these countenances, on many of which care and poverty have carved their hieroglyphics of "How many, how very many pass, who have warm

"I must write of that in which I am most interest-

"Well," said Mrs. Carman after a long young unfortunate burthened by this "old tells me it is not 'pretty' ('pretty' sounds curiously els for the ancient sculptor and painter, are will deepen, enlarge, and intensify as you un- again commenced

pause, "how much does thee think thee should man of the Sea," nor try to from a Quaker,) that, as I am not a Quaker, I ought now comparatively rare in the most civilized fold the divinity of your entire being. 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

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 spends 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 hear better clothes every way than my Seventy-five cents! Jane's face became homestead; and now came the question, what damped and white by turns, her hands trembled.

"Dosn't thee think that enough?" said

"Cormer or her quick every may 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 go through life miserably. Man is disgusted,

other. I must, before I close, Jessie, tell thee a resolve I

For the Present Age. Man's Ideal Woman.

BY H. STRAUB.

Woman's Sphere, Woman's Rights, Wo man's Suffrage, is a question which necessa man and woman, their respective positions in they naturally sustain to each other. And When Jessie bade her mother good bye, on we can only arrive at the entire truth by magreat arrangement of all things, yet it is also true that there are radical differences in their not be fully comprehended by the other.

This being true, it follows that the form of government which is conducted by one quietly smiles as on these occasions, he listens that does not extend its privileges alike to to her conversation. "Our Jessie is so origi- both sexes is imperfect, and will not accom-

principles which are variously modified as we come. The development of the modern man people, and she was taught that it was utterly The "South room occupied by Mrs. Allston ascend from the lower to the higher kingdoms. is on a higher plane; and his ideal woman, was large, light and well furnished. Time In the inorganic kingdom they are known as in addition to her personal charms, has a fine ence of her children, she was quite com- repulsion. In the vegetable and animal fortable. One half of her time was given to kingdoms, they are known as male and fe- confined to the family circle, to deeds of charher needle, the other half being principally male; though differing materially in the two ity and missions of religion. The ideal wo- and going to reside in the country. He soon Mary was putting it through so rapidly, she gins and ends in the function which perpetudependence and of responsibility. She is his attending school. The young lady was to go felt quite easy about it, Jessie's weekly visits ates the species. To the physical attraction equal, his companion in the higher departwere so much sun-shine by which mental fogs in man, is added the more intense and power- ment of mind; no longer his ward, his client ful attraction of mind-of intellect and mor- as an inferior and dependent being. Man's through her frame when she first entered that al worth, and spiritual aspirations. This at- attraction to woman is the strengest element | great house. She did not then understand It is time we returned to our friend Jane, traction between the sexes assumes an almost of his being; and in proportion as she enwhom we will find in her room on the third infinite variety of form between the lowest larges her sphere in the direction of intellect story, with a thick shawl around her shoulders physical and the highest spiritual, marking and wisdom does that attraction become pure, upon a wide lawn, some half mile from the at a small stand writing to her sister Jessie. invariably the degree the individual or socie- elevated and spiritual. A cheap beadstead, a narrow strip of carpet ty has attained in the scale of development.

chairs, an inverted goods-case, on which Jane not a little bitterness, respecting man's cruel- those who are his peers in these respects; has thrown a white cloth, and on which are ty to woman, and the low estimation in which and when he finds this companionship in woquite a number of books-Jane's books; he holds her. Man does not hate woman or man, he values it more highly than when that the servant girls had heard some strange these, added to the luxury of a wash-stand, mean to be unjust to his wife, his mother, or found among his own sex. It is often charged nitcher and bowl, completed the furniture of his sister. These sacred relationships are the that these classes of men are cold towards womainspring of nearly all man's actions; and man; austere, and unsocial in their lives. It As her pen glides over the paper, let us to suppose that he would wilfully mistreat the is because they rarely find women who oc- main in the room, being desirous of showing most cherished object of his affections, would cupy the same high plane of thought. The the girls that there was no truth in the exisbe a libel on his nature. That he does mis- relation of the sexes to yield its rarest fruit, tence of spirits.

nature is a sacred image of his ideal woman. age of Greece was a woman. Aspasia "had eyes, that seemed to keep time with her rapid flow of language; for they moved quickly, quainted far and near. Often when out for a taking at a glance all the details of what was walk with Jane, they met persons who smiled the first and near of the whole they made for another studeton. In an incoming out for another studeton. In the contains advertisements for employers and employed; so I hope to find something more profitable by-and-by. At this sacred shrine he worships. At its to thee. The children are in bed, and I am sitting feet he lays his treasure; in its defence he greatest statesmen, artists, and philosophers out the light and retired to bed. Pretty soon

I ideal, and to a certain extent his ideal forms as the "Preceptress of Socrates." The world him. The idea was well expressed by a corres. has done justice to the pupil, but seems to ined the floor. One of the girls who did not pondent in the Age sometime ago, that the have forgotten the "Preceptress." highest ambition of woman is to please man; to conform to his ideal of woman, and that large their sphere, and who claim equal politi- when the noises re-commenced. She again consequently, she is loth to take a step that cal rights with men, meet with great opposi- lit the lamp, and with the same result. She will depreciate her in his estimation. The tion from men; but not more than they do then extinguished the lamp, when the noises history of the customs and manners of the from women. It is the dawn of a new era— girls, who was very much frightened, now race proves this idea correct. Man on a low of a better age; and it is always the select wanted her to go and alarm her father, who plane has a low idea of woman, and woman few who first rise above the common level of had told her that if any unusual noise occur- like these enough to fill a volume. answers to this idea on the same plane. An thought as the forerunners of the new dis-African Chief's ideal woman is a mass of fat pensation. The multitude will follow just as thing walk across the floor, and began to pull so unwieldy that it is almost-incapable of lo- fast as the light of the Age will dispel their the mattress; then she heard the door latch comotion, and the women of that country fearful apprehensions and enable them to see raised; then she heard the steps of some one that the fourth sphere was so bright that in take the greatest pains to produce that mon- the justice and practicability of the new descending the stairs, and pretty soon in the it she could see nothing but a blaze of glory. times. I want somebody to live with me that will be one of us like our own family. Thee will suit me very well, if thee will feel interested like myself in everything. Thee sees depreciation made her think that her own quisite form and gracefulness—the most com- mass of men oppose you because you are above the lamp, but finally summoning all her cour- close. The lady used the best of language, plete development of nature's highest design them; they cannot comprehend you, as new age, she succeeded in lighting it. She then and is no doubt a well-educated and talented of physical beauty. And the divine forms truths are always incomprehensible to the mass- it. which sprang from the brain of genius on the es of either sex. They judge you in the light of canvass of Apelles or the marble of Praxi- old prejudices, old theologies and old forms of teles and their modern representative Venus civilization. Their ideal woman was formed she glanced at the clock, having heard that Congregation of the Index has been commis-De Medici, have for ages enchanted the ages ago. But the law of human progress is ghosts always went away at twelve o'clock,

countries of the globe. To supply this loss tial. Superficial and artificial, she dazzles and is lost in the surrounding gloom.

The evils that flow from this state of things | ist ever described. are multiform and various. Health and beauty are lost, and time and money wasted. go through life miserably. Man is disgusted, 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 wagon, to take to his house such articles as other.

In the state of themselves are the state of themselves are or eleven o'clock. I have no time for study except what I take from sleep; but hope is bright, and I will keep in the midst of the path 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 property of the age. of injustice and cruelty. Both charges are to some extent true; and the system of philosophy or religion that exculpates the one would have been more satisfactory to our her. Her mother instantly ran down stairs

gress 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 retions see nothing but monstrous evils in the new movement; and the result is a warfare

Man's ideal woman changes with his devel-

his own ideal, though yet principally physical, reaches almost perfection in that respect, and

A great deal is said, with much truth and man, naturally seeks the companionship of 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 nosition of cruelty or injustice."

That he does hits 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 be no position of cruelty or injustice. come more or less vicious or repulsive.

Deep in the inmost recess of every man's One of the greatest minds in the golden But there are as many ideals as there are quented her society. Pericles, Phidias, So. thought the girls were trying to frighten her. men. Every man's ideal is the outgrewth of crates, Anaxagoras, Zeno and Protagoras lishimself. To a certain extent he forms his tened to her teachings. Plato describes her floor.

It is true that the women who wish to en-

Spirit of Progress hasten the period when we shall have a "New Heaven and a new Earth to the various appliances of science and art, wherein dwelleth righteousness:" "When "Liberty, Equality and Fraternity" shall charthe eye for a season, like the brilliant meteor acterize all earth's institutions; and when that excites universal attention for a moment | man and woman shall recognize in each other

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 some- stairs and told her mother that they were up what remarkable, and we copy the article as stairs waiting for them. Her mother went up readers, as such reports usually give but a poor | badly frightened. Her father now went up 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 the matter. present last evening at Washington Hall, to hear Miss Nettie M. Pease, a trance-medium, there was a "medium" in Cincinnati who on "The haunted house, or the experiences of could explain the matter, he was sent for.

duced by a gentleman, when she said the therefore to be believed. The spirit wrote usual invocation would be dispensed with, upon the table the name of George Young. and a poem read instead. When the reading Twenty years ago he said he was travelling of the poem had been concluded, Miss Pease | with his sister through the state of Ohio.

commenced her remarks thus: It has been said that a truthful mind is the greatest treasure on earth. In comparison with it great mountains of diamonds sink into insignificance. The lady said she valued straints now become galling chains. But the truth above all things, and proposed to-night masses who have not out-grown their institu- to give her experience as a medium. She had hesitated long before she arrived at this | find a little tavern, the keeper of which said determination, knowing full well the doubts which would arise in the minds of her hearers. that will only end with the conversion of the If the audience were not now prepared to remasses to the new ideas. These facts apply ceive the facts of her experience, the time might death was made known. After this the noises to woman in particular as well as to man in 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 onment. The refined Greek is disgusted with said she could give no dates, as she had taken the ideal of the savage African Chief, while no note of time since she commenced the investigation of Spiritualism.

in Cincinnati; her father was a physician, the grace, beauty and symmetry of his ideal and a member of the Baptist Church there; All action in nature proceeds from two forms will delight the eyes of man for ages to both her parents were strictly church-going mpossible for ghosts or spirits to make manihome every Friday evening, and return to her school on Sunday evening. Miss Pease said she well remembered the icy chill that ran the cause of this, but she did now.

The building was barely finished at the time her father purchased it. It stood alone village of Carthage. There had been an old Man as a scientist, philosopher or states- building upon the ground, which had been heard 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 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 re-

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 of the most glorious period of antiquity fre- there were raps upon the headboard. She and pretty soon steps were heard upon the She arose and lighted the lamp and exam-

fear any thing, had gone to sleep. Not finding any thing, she extinguished the lamp and again retired. She had hardly done this,

In a few moments Miss Pease heard some room below she heard a table thrown upon

She then went down to awaken her father. As she passed through the dining room,

The lady's father then went to the room, may not degenerate into another Tower of that it has been woman's highest ambition to Be assured that the men who appreciate you but the noises did not continue in his pres-I realize this beautiful ideal of civilized man. who recognize in you a diviner ideal—a high- ence. The lady said that this at that time Ignorance and consequent neglect of the laws er form of womanhood, will keep pace with seemed strange to her, but now it was perthe week she had been there, had, as Mrs. every pathway, stand side by side with it soever my hands find to do, I will do with all my considerable extent of her pate with a worthy purpose; and so I am resolved that what turbed the negative conditions necessary for soever my hands find to do, I will do with all my considerable extent of her place with the feetly plain, that her father's positiveness disjunctions as worthy purpose; and so I am resolved that what soever my hands find to do, I will do with all my considerable extent of her place with the feetly plain, that her father's positiveness disjunctions necessary for some at all times and on the solutions necessary for some at all times and on the solutions necessary for solutions neces turbed the negative conditions necessary for girls there has decreased eighteen per cent. considerable extent of her physical charms, you as brothers worthy of their sisters. the manifestations. After her father had re- As a counterpoise to this, it is added that the Carman talked dwindled down—down until it like a tormenting demon, at all times and on might.

Carman talked dwindled down—down until it like a tormenting demon, at all times and on tired, the neises, p ore terrible than before, and those divine forms which served as modified.

Carman talked dwindled down—down until it like a tormenting demon, at all times and on tired, the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served as modified to the neises, p ore terrible than before, and those divine forms which served the neises are neither than the neises are neither than the nei

The lady then narrated some of the terrible scenes and noises that she had heard in that refused to remain in it after a single night's experience. Strangers would come a great and wastes her energies in the endless rou- the knowledge of truth shall cover the earth distance to sleep in the room, but one night's tine of fashion. Yet her success is only par- as the waters cover the great deep :" When 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 higher and nobler ideals than poet or novel-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 a large chair made a tremendous jump towards 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 Her father now determined to investigate

The family hearing through a friend that This "Medium" was not made acquainted After some music, Miss Pease was intro- with the circumstances, and his story was He had stopped at this house; had been taken to this room. That during 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 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

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 Miss Pease stated that she formerly lived 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 me-dium told them that they had a daughter who was a natural medium. He told them what her festations or to return to earth; she was medium powers would be. He wanted her taught to look upon all such things with con- parents to have a circle and said such and glided on very pleasantly, and apart from the positive and negative forces, or attraction and development of her domestic and religious tempt. With this kind of education she besuch spirits had promised to attend. At the They formed a circle for investigation. At devoted to reading. Mrs. Clarkson often re- kingdoms, while in man they undergo still an- man of the coming man is much more than a therapeutic establishment, about five miles growing louder and louder. There was no marked that she had believed that the sewing of a family was never finished, but that now of a family was never finished, but that now the arimal, the attraction is physical, and beraps 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 elec-

tricity 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

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 he 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 realize the touch of a spirit. After her father had been touched and the circle continued for some time the manifestations grew more and more open. Her hand would be shaken sometimes by that of an Indian, then again by an infant's.

Miss Pease gave a graphic description of the first spirit she ever saw, which was a beautiful little child named Lilly. This little child made the following communication to

My name is Lilly; I live in this place; I died here; Lilly got sick; her mother sent for the doctor; he gave her candy medicine, and little Lilly died; her mother put a yellow rose on her grave, but thought it was a white

"Of course said Miss Pease, "we knew nothing of the facts." Miss Pease asked Lilly, should she bring her mother to the circles. She said no, but bring her aunt Liza, who would believe her. This lady came and said it was her little niece. Miss Pease's family then visited the grave of little Lily, and found a yellow rose was blooming over it. Miss Pease said she could narrate instances

In conclusion, she spoke of her progress in spiritualism; how she rose to be a trance medium. She said she had visions of the different planes of spirit life. Miss Pease said

The lady is good-looking, but rather pale

Latin is the language which will be used in

the forth-coming Œcumenical Council. The sioned to fix a uniform pronunciation, in order that in the diversity of accents the assembly

Since stays have gone out in Paris, we are told that the mortality among the women and seventy-two and three-quarters per cent.

DORUS M. FOX. Editor.

DR. F. L. H. WILLIS, Mrs. LOVE M. WILLIS. All communications for this Department dressed, No. 16 West 24th St., New York City

Kalamazoo, Saturday, Dec. 25, 1869.

A TRIBUTE TO THE MEMORY OF MRS, SLADE BY MRS. NELLIE J. T. BRIGHAM.

How strange it seems! thy life's eclipse That mortals call so strangely death, With folded hands and silent lips,
Stilled with the last soft moving breath. Like some sweet song of strength and peace, Thy life breathed into ours its tone, When suddenly its music ceased And left its memory alone

How sad to him, whose love was thine In blended bliss 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 bear him comfort from above O'er the dark rivers swollen tide.

And in the wide, wide fields 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 unkind word, The strength that stilled a thousand fears, And good in countless spirits stirred.

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

This truth thou gave'st to human souls That death was bridged with angels love, Howe're 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 acrost, And love unfaltering 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 separate owner." Such is the definition given will soon hear from him again. by Webster to the word "common," and this harmonizes with the popular understanding obvious that any undue attempt, open or dis- Michigan, guised, of any religious body, sect or party to introduce, and directly or indirectly to indeparture from the objects and purposes of Niles for the month of January. 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 the 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 cause of opposition. We hope our church the deliberations of the Convention as delefriends will not by their persistency in this matter verify the truth of the sentiment of Moore:

"And many such pious scraps, 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

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 don, J. G. Wait, Mrs. S. M. Rockwell and since the close of the State Convention. If E. G. Godard. 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 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.

ing at as early a date as consistent, a history should be excluded from our public schools. page affirm some sectarian degrees, expounded and the pioneer in a good cause. of Spiritualism in Michigan. The report was The great interest of the true men of the age enforced by sectarian teachers. That we have no adopted by a unanimous vote, thus signifying is not to build up sects and parties, but to Editors New York Department. that the Spiritualists regard such a history educate the rising generation in the princi- but in the form in which its devotees present it, and

> and the best estimate you can make of P, M. 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 acceptation 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 as above. Address all communications to

#### 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 bal-

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 auslines 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 hoped will be able to resume her work in congregation, I see that truly Spiritualism is dent appointed Dr. Wm. Weyburn, J. P. is recovering from her severe illness, and it is 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.

feel it to be their duty to favor any kind of are happy to say that he is really improving. sectarianism in our common schools. The The warm genial airs of Italy, have so far churches who are investigating the question of the state, the sectarianism in our common schools. sectarianism in our common schools. The later gental and of the hour. They are questioning the docing equally to more than one, or to many in- in the South of France, with an agreeable form of truth and a diviner life. definitely, belonging to the public, having no party of friends. The readers of the Age

A. B. FRENCH, will speak in Kalamazoo,

EMMA MARTIN, is speaking for the spiritu- M. al society of Saginaw, during the present

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 all to be not only in sympathy with the edufriends in different parts of the state cannot cation of the young, but also to take hold do better than secure Professor Whipple for and do the wrok.

this purpose. MISS NETTIE M. PEASE, 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.

Reported for the Present Age by J. P. Averill, Sec'y. Proceedings of the State Convention of 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, the following which were discussed and mers and Spiritualists, the Present Age, published better for you, and the safety of the common in counties not represented, and that by signschool system. Let us remove every reasonable ing the State Constitution, they take part in

> The following committees were then announced by the President of the Convention,

> as follows : Resolutions .- J. S. Loveland, S. B. Mc-M. S. Logan.

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

Dr. Barnard. Miscellaneous Subjects .- Col. Barron, Mrs. J. G. Wait, R. Talbott, Mrs. Wood and Charles Fisher.

Publication .- M. A. Root, Samuel Lang-

Organization .- E. L. Warner, R. Talbott, Col. Barron, J. Brown, C. H. Tallmadge

and Dr. Weyburn. The committee on Resolutions presented in you will find two dollars for the PRESENT AGE, for their report, resolutions which elicited some F. A. Chase, Ceresco, Mich. I verily believe if each earnest remarks, especially the one with and every one will take hold, we shall accomplish a 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

ery county and town of the State; giving us any and all facts, phenominal or otherwise, that any and all facts, phenominal or otherwise, that | sacred, and the agents of the church to in- that the question of so called religious instruction in may have fallen under their observation, or of doctrinate the minds of the young, and so the public schools can be justly, fully, and finally which they are cognisant. We want the hold them back-fosilize and kill; rather settled, and not at the behest of that sinister Protestnames of the Mediums of your town and county, than quicken, and enlarge their noblest pow- antism which demands religious instruction as a past and present, the efforts made to organize, ers. Convention adjourned until 2 o'clock Catholicism, which demands the omission of it as a

called to order by the President.

ness by the election of officers. The present the elective franchise by one political party, and the incumbent of that office, Col. D. M. Fox, while the male portion of a race just emerged from against the earnest wish of all, or nearly all barbaric servitude, has been invested with the fran declined, positively, to accept the office for chise by another political party, (whether or no another year; an informal ballot was taken to select some one for the responsible position to select some one for the responsible position the enfranchisement of woman, and her elevation of President of the State Convention. On from the position of degredation and subservience motion, the Convention preceded to a formal in which Jewish tradition and the common la ballot for President of the Convention, by growing out of, and predicated upon it, have place the Editor of the PRESENT AGE, Kalamazoo. ed by viva voce vote. J. P. Averill, was elec- counterpoise and conserving force against evils which ted Secretary, Mrs. L. S. Burdick, Treasurer. threaten it from the baser influence now predominan Mrs. E. W. Barns, R. Talbot, Mrs. Dr. Weyburn, Trustees.

a series of resolutions, which after discussion adopted: were adopted with great unanimity. Adjourned until 7 P. M.

President, music by Brother A. B. Whiting. article of the Constitution on membership be amend-

table until to-morrow. ism is running down; to ascertain if this were so, I took the cars and came to your the people. It is so of all truth. No truths The business committee offered the followever die. There may be various phases in ing, which was unanimously adopted: though for the time hidden from sight by the clouds. What does this gathering in the dark 1st. To prepare and publish an address to the wonderful to see, how many there are in the

Let such books as Gates Ajar, go on in 4th. To correspond with men of mind and moral as to our common schools. Is it then not ring January. Permanent address Ann Arbor catch some glimpses of the better life before at the next annual meeting of the Association. us. Convention adjourned until 9 o'clock A.

eulcate any religious dogma, is not only a month, and is engaged by the spiritualists of order by the President, music by Brother A. J. S. Loveland, J. G. Wait, A. B. Whiting B. Whiting.

The committee on Progressive Lyceums, made a report as to their want of success, and port as follows, which was adopted : their importance upon the future. It was The committee on publication have considered the claimed that it should be the pride and joy of

in each child infinite possibilities, and that ENT AGE, offers to publish said history in phamphle education is the bringing out of that which form, at his own expense, relying upon the proceeds is within, rather than putting in something foreign to their natures; should induce all to

tions was taken from the table, and after discussion was adopted. Brother A. B. Whiting offered some very

Spiritualists, of the State of Michi- feeling remarks, in relation to the death of gan, met at Stuart's Hall, in the city Mrs. Slade, and offered some resolutions, which were unanimously adopted by a rising vote.

On motion the Convention resolved to prodress of Brother A. B. French. Convention adjourned until 6 P. M.

Sunday evening, Convention was called to yrder by the President, at 61-2 P. M. The committee on Resolutions submitted

adopted with great unanimity. Whereas, Spiritualism is confessedly a new re novement is the essential reconstruction of all soligious movement; and whereas the result of such a cietary institutions, and as such a radical work

necessarily involves much and arduous effort. There-Resolved, That the success of the spiritual movement depends entirely upon the consecration of those Cracken, H. Shafter, Mrs. N. F. Paine and who profess to be its adherents; and while we appreciate the transcendent importance of spirit mani- cinda Wilhelm Slade, Therefore, festations, we nevertheless look for no triumph of our principles, without a supreme devotedness on

> Resolved, That the public school system is purely 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 Michi-

gan declares that-"The Legislature shall pass no law to prevent any person from worshiping 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 suppor f any minister of the gospel or teacher of religio No money shall be appropriated, or drawn from the Treasury for the benefit of any religious sect, or society, theological or religious Seminary, nor shall property belonging to the State, be appropriated for

At the Fourth Annual State Convention and objects to the Catholic translation, and to be cently held in Battle Creek, the Committee recently held in Battle Creek, the Committee be equally just both translations, together with the reading of a sectarian bible, and prayers to a the first President of the State Association, that on Publication, reported in favor of publish- all other so-called and regarded sacred books sectarian God; While the text-books on nearly every enviable position which should always distinguish ples of science and art. Our schools are at demand its recognition as authority, it is essential A committee was appointed for the purpose the present time, mainly nurseries of super- ly and odiously sectarian, and those who claim that land, A. B. Whiting, A. B. French, Emma Martin own intelligent act to the strange magnetism of effecting this object. We, therefore, so- stition. The books introduced as text it is not so, are either lamentably ignorant or fla-All communications for this department should be addressed to Mrs. E. L. Watson, Titusville, Pa.

Stition. The books introduced as text the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the use of one of their fine toned organs, placed in the hall for our use without charge, and to Miss the hall for our use without charge, and to Miss the hall for our use without charge, and to Miss the public schools is as objectionable as any other sectation. means of weakening and destroying the public school Saturday afternoon the Convention was system; and that we pledge to the system in its pu rity and integrity our carnest and determined sup The business committee submitted a report port against the machinations of its enemies.

Resolved, That while foreigners ignorant of ou that the Convention proceed at once to busi-The committee on organization, through

the chairman E. L. Warner, submitted the The committee on Resolutions submitted following report, which was accepted and

Your committee to whom was referred the organic and co-operative work, are of the opinion that it would be useless to attempt to continue the organic Saturday evening, Convention met accord- work until the missionary debt is provided for prac ing to adjournment. Called to order by the tically. We would therefore, recommend that the The committee on organization, submitted ed, that in addition to signing the Constitution, an of abolishing legal marriage, even at the ex-The committee on organization, submitted annual fee of one dollar shall be necessary to con-a report which, on motion was laid upon the stitute membership. We would further recommend that an appeal be prepared and circulated among the Mr. Wright, of Barry County, was intro- Spiritualists of the state, for the purpose of solicitduced by the President, and addressed the ing membership to the State Association, in accord-Convention by reading a communication from ance with the above recommendation, the sole obwe believe your women will verify as true the lines by I are debt, and place the constitution from the spirit of his departed brother, relative to the situation and condition of the departed. manent financial basis, without which, we cannot ex Giles B. Stebbins of Detroit, also very ably pect to attain success in the organic work. We also addressed the Convention. During his re- recommend, that a committee be appointed to pre- al customs concerning it are thoroughly dismarks he said: I have been told Spiritual- pare such appeal, and place it, together with the County Circles for circulation.

E. L. WARNER, Chairmau. place. Looking at this great and intelligent | In accordance with said report the Presirunning down-down deep into the hearts of Averill and Samuel Langdon, said committee.

which it is presented to the mind. Error may Resolved, That a committee of five members flash, -may flash like the meteor, -while the this Association be appointed by the chair, who shall gree that men possess it : their moral power truth like the stars, will ever shine, even continue as such committee, until the next annual for evil being at the same time often greater,) meeting, and upon whom shall be imposed the follif, I say, the majority of men and women are all: lowing duties:

DR. WILLIS.—To the friends who are sire to see and know the truth—that the its organic feature as a moral agent in society, and proper or desirable that all outward or legal da train had hardly emerged from the dense fog, the help, even when I knew she was too far away anxious to hear some news of Dr. Willis, we thoughts of the people are awake. It is in its relation to the practical aspect of the day.

3d. To report the condition of the present organmakes obvious, the intention and understand- the country, and the beautiful works of art so trines of the church, the infallibility of the ization of this Association, and recommend such ing of the people. Common School, "belong- abundant there. He will spend the winter Bible; and looking upward towards a higher modifications therein as will define Spiritualism as a coherent, moral and religious movement, and such as will help promote its growth as such.

working out their mission, and the world will standing in the State, who may be understood to ere long look through the gate, and grasp the sympathize with rational religious thought and ac-Sunday, December 26th. In Marshall du- hands of the immortals with joyfulness and tion, and request their attendance and co-operation 5th. To prepare a programme, and order of business for consideration at the next meeting of this

> Association. Sunday morning Convention was called to The President appointed S. B. McCracken,

and L. E. Barnard, said committee. The committee on Publication made a re-

recommendation of the President, concerning collecting and publishing the history of Spiritualism in Michigan. We consider this a matter worthy our attention, and calculated to be of essential service to ourselves, and those investigating the facts of spirit-The consideration of the idea that there is ualism; and inasmuch as the Editor of the Pres from the sale of the same for remuneration, we re spectfully recommend that this Convention appoint a committee, consisting of Col. D. M. Fox, S. B. Mc work in the Progressive Lyceum, having in Cracken and Mrs, S. M. Rockwell, whose duty it view the present and the future of our race. shall be to collect the history of Spiritualism in The report of the committee on organiza- Michigan, as soon as practicable, and publish the same under the proposal of Col. D. M. Fox.

The miscellaneous committee report : Your committee on miscellaneous business, report that after careful consideration, they have thought

tution, in reference to the Board of Trustees. That instead of a majority being present to transact business, that any three of the Trustees may transact ceed to business immediately after the ad- for the Convention, which shall be submitted to a shall be final. Which report was adopted by the

The committee on Publication offered the

Resolved, That we heartily recommend to refor-

Brother A. B. Whiting offered the follow-

Whereas, Death has removed from the toils and

Resolved, That we hereby testify as an Associated body, our high appreciation of the ability, inteligence and sterling worth of our departed sister, as a lecturer, writer, and friend in all the relations of readiness for procreation. life; ever bearing in mind the great truths to the order to become a mother. advocacy of which she gave the last and best years of her life, viz. the existence and conscious presence of departed spirits, those who left this earth and watch from their heavenly home the pathways of nortal men.

That we tender to Dr. Henry Slade, her bereaved companion, our earnest and heartfelt sympathy. May the voice of the spirit be to him the joy in grief, that bringeth peace to the hearts of the sorrowful. Resolved, That these resolutions be published in Col. Dorus M. Fox, for the energy and devotion feeble strength from evil. which have characterized his official action, during a And yet, it is notorious that in palpable and fla- period of almost three years, thathe has stood at the

History of Spiritualism in Michigan. | be sectarian. The Catholics objects to the provisions, the public schools, and institutions of compensation that these who have been active in a as necessary to the growth and well-being of use of the Protestant Bible, and the Protest- learning of this State are impregnated from base to given cause, shall receive a due meed of honor, as children, as sunshine to plants Sensitively

> Reselved, That the thanks of this Association are church. It lies at the foundation of progres-Miss Lettie Frey, for her very fine spirit paintings justly open to that strongest of all the denunexhibited in the Hall.

Convention adjourned sine die.

## REMARKS.

the friends of Spiritualism throughout the No, let us by all means cry aloud, and State, and who were unable to be present at spare not; warn, entreat, and shock men our meeting; that those who were present and women into a sense of sexual evils. No had, and enjoyed one of the best of meetings. use of fact can be altogther unseemly, that Good feelings, good speaking, good fellowship, serves to let in real light upon this momengood expressed intention to take hold and go tous subject. But let us teach men and to work, with a quiet feeling of harmony women, not how to abolish marriage, but how made it indeed, one of the best of meetings. to live nobly and purely in it. Let us have The discources delivered were admirable, the marriage from love, and not from lust, greed deliberations were earnest and friendly, and or social ambition. Let us learn that the the declamations from members of different "wages of sin are death" to the doer, as well her, and her equal recognition with man as part and Lyceums excellent, especially Master Wait, as the victim. Let us even have patience, 200. Fathers in freedom and reform, Wood- eration, remembering, how much of it is the worth. Dr. Underhill and Southard, gave the direct result of that ignorance of nature's meeting their council and urged the young laws which must necessarily prevail, while J. P. A.

Written for the Present Age. Love-Free and Otherwise.

BY MRS. C. F. CORBIN

The Universe has recently been publishing some very startling revelations concerning wariage, and arguing therefrom the necessity pense of substituting foundling hospitals for omes in the rearing of children.

I suppose no one who has given any coniderable amount of study to marriage, as an nstitution, will deny the alleged facts. All this and more is true of the abuses of marriage as they actually exist among us. Popalar ideas of marriage and current conventioncussed, and I truly believe that there is no Constitution in the hands of officers of local and other evil under the light of the sun, which calls so loudly for reform as this.

But in philosophic minds the question at once arises: If men and women (for I could ite instances where women have been as much and as truly in fault as men, though of course a certain sort of physical capacity for evil, they do not possess in the same dethus socially ignorant, corrupt, incapable of self-restraint and a noble forbearance, is it nsophisticated delivered up to their natural and inevitable prey? I for one would far sooner advocate the abolishing of all laws air. for making murder and robbery crimes, and that baser, stronger, and more soul-depravng passion-lust.

I suppose government was scarcely ever Mrs. Browning; they are these: in the annals of the race, more blasphemously abused than in the half century preceding the French revolution. Manhood was crushed into the dust, that caste and kingship might fatten themselves and grow rotten and wormeaten with tyranny. In direct sequence, virtue was debauched by system, and as an occupation, religion sold itself to the service of Satan, and hell was anticipated in that fair and beautiful land of France. But does history prove that that was a time when government could be safely abolished, and every man left to his own conscience and inner light? '93 is nearly a century in the past, and still it may well be doubted if France is even now ready for a republican form of government, still less for the abolition of all gov-

So marriage is abused, degraded, thrust down from that high pre-eminence among the saving institutions of the race, to which its that it was infinitely better for human beings town, so I am in fact, near to sunset. in the mass, than no legal recognition of mar-

questions which arise out of selfishness, igno- miles) on mule back. The county contains majority of said Trustees, and if approved by them rance, short-sightedness, perversity, divergent 2,880 square miles, yet it contains not over suit of them! and one night I managed by a growths and all the thousand other causes which go to complicate sexual relations, could formers of this State, who should use every exertion then in a vague way advocates foundling hosto increase its circulation, and sustain it as the or- pitals "in every hamlet." But what says God these unions. as revealed in nature. First not wifehood but maternity is the chief end of the female organization. It is the almost universal testi- are, many of them, independent thinkers. strifes of the world, to the joys and pleasures of the tion of science, that in woman love, as a pasworld of spirits, our sister and co-laborer, Mrs. Al- sions, is subservient to the maternal instinct. To be clear-possibly at the expense of celi- Mrs. Gordon, and Mrs. Stowe, were invited cacy—the passions of women are always over from San Francisco, but circumstances case that the child is unwelcome at its birth, have already attended my meetings. but when she has nursed it through its first year, at the fountains of her own life, how is it then? Experience with one accord anthe report of this Convention, and spread upon the swers, She will give her life. Aye, accordrecords of the Michigan Association of Spiritualists. ing to the revelation of the Universe, she tains but thirty houses. Resolved, That the thanks of this Association are will suffer tortures more than death, only to view the Lyceum is large. I am confident to an ugly old fellow who killed me for my

However, every tender-hearted mother and this I will speak in my next letter. grant violation of the spirit of these liberal and just head of the organization. It is within the law of nurse is aware, that love, real mother love, is

organized children pine and die without it.

In the light of these clear and straightforward teachings of science, the home is seen to be older, holier, more authoritative than the sive civilization, and he who would weaken the permanence of the family institution, and abandon the child brought into being by his exalted in his own nature, but lays himself ciations of the Christ nature. "Whoseever After a good song by Miss Williams, the shall so offend one of these little ones, it were better that a mill-stone were hanged about his neck, and that he were cast into the sea.' The sentence is mild! If I knew anything It affords me great pleasure in saying to stronger, I should be glad to quote it!

onward in active work in the reforms of the science is making her slow way up that mount of vision, where she shall at last stand face to face with God.

#### Caifornia Correspondence.

EUREKA, CAL., Nov. 24, '69. CHARLES MARTIN.

A lady wrote me some weeks ago, that she vas a reader of the PRESENT AGE, and had, by that means heard of my being in Califor- game. nia. I do not remember the name or address of the writer; but I do remember of her asking me to look up her lost son. He (Charles Martin, ) came to this coast some yeare ago, leaving mother and sisters in Michigan. For four years they had heard nothing of himcould learn nothing of his whereabouts. Learning that such a person had lived in Alameda I wrote to the postmaster of that a good supper. place. The reply was, "The man is fireman on the Alameda railroad, but of his residence

and the young, the weak, the for safety, at once jumped off the engine, and called to the fireman (Charles Martin) to jump off on the opposite side. He refused to do so and met with his

"God keeps a niche in Heaven to hold our idols."

DR. F. L. H. WILLIS. powers. We all who know the doctor, pray stand that was to be my home. for his speedy return to health and his loved | I was naturally a good-natured fox, and af will add vastly to the interest of the Age.

Our only communication with the world is twice a month, by steamer to San Francisco. be settled without the aid of law, there would not been conducive to the peace and safety of still be left the helplessness of infancy unpro- either red or white man. But strange as it vided for. The Universe says that this ques- may seem, the great lack of brotherly love

The people in this out-of-the-way county phy means. Some of these truth-seekers wanted to hear our speakers. Mrs. Cuppy money to defray her expenses. The child once but was buried in the sea. Mrs. Anna Bargiven her, her nature next turns itself with ker was next invited. She came but was too a very generous welcome and good audiences. risk of her reason or her life. It is often the More than half the population of the county,

ty children enrolled their names as members, and generously paid in this county. But of

## HILDREN'SDEPARTM'T

Mrs. E. L. WATSON, - - Editor. communications for this Department should be add to the Editor, at Titusville, Pa.

#### ERT GOOD SEED WE PLANT IN THE HEARTS OF THESE LITTI ONES IS A TREASURE LAID UP IN HEAVEN. BIRDIE AT THE WINDOW

BY PRUDY. Floating through the twilight

On the meadows brown. Birdie at the window, Looks with laughing eyes Full of baby wonder

Fall the fleecy snowflakes

Full of strange surpris Only one sweet summer Birdie has been here:

Did you know that winte Kills the roses, dear? Did you know the swallows

All have flown away, And the songsters vanished From the greenwood gay Darling little Birdie!

Nothing can she krow Of the summer glories Hidden by the snew. Still the heaven s'ie came from

Shines upon her dreams, With its fadeless blessoms, And its cloudless gleams. Still the angels whisper

Birdie smiles to hear. The Story of a Fox.

longs whose wondrous music

I was a very pretty fox, at least my mother said so, and I remember to have seen myself in a clear pool of water where I often went to drink when I was young, and I thought I had never seen anything so beautiful as my soft yellow coat; and my eyes were as bright as the beads on Miss Lizzie's handsome gown; but beauty is often the source of trouble, as I found afterward to my great sorrow. I was quite young when mother-fox said to me. "Reynard, my son, you are now quite old enough to procure food for yourself, and I want you to commence the work to-night!" accordingly, as soon as it was dark, I set out in search of

Now, mother-fox had never taken me with her when she went away on long hunts, and although I had now and then caught a mouse or a young partridge, I had never learned the secrets of hen-coops or pigeon roosts, nor had I ever heard of ugly traps with long teeth and spring-doors. But I was a brave little fellow, if I do say it, and set out in earnest to secure

I had gone about a mile when I caught a delicious scent, and knowing it must be nice I do not know." I subsequently found a fresh meat, I hurried along until I came in man in San Francisco, (Mr. Charles Upton,) sight of a queer little house, from which the who knew Mr. Martin, and thought he lived sweet smell issued. I crept cautiously toward the open door and there, hanging from the There has been a frightful accident on the low roof, was a splendid bit of meat! I looked railroad, a collision between the Alameda and on every side of me to see if danger threat-Pacific trains. The following item may be ened, and seeing nothing, [foolish fox that I the first direct news a fond mother and loving was!] rushed in and seized hold of the meat, sisters will receive from one so dear to them when down came the door, and I was shut tightly in, with not even a breathing place or "Both trains occupied the same track-a single a knot-hole for a window! I leaped this way one-and as they neared each other, and the Alame- and that, and cried loudly to mother-fox for the walls, and almost bit my claws off in rage and terror, but it was all of no use. All death, being thrown a considerable distance into the night long I waited and no one came. At last I laid myself down to get a little rest, and I wish, with this fragment of sad informa- just as I was forgetting my trouble, I heard giving legal impunity to anger and avarice, tion, I could send joy and peace to hearts the a footstep. I listened, and my heart almost than thus give wholesale rein and license to terrible disaster will make sorrowful. The burst with fear, for I knew it was a man, the only consoling words that run through my great fox enemy. Suddenly I felt that I was brain, were long ago spoken by that sainted being lifted from the ground, and then after a little, the trap-door opened and I stood face to face with my enemy in a large box, which I found out afterwards was his home. Well. Anna Cora Mowatt Ritchie, in a letter to boys, you may believe I struggled to get out the San Francisco Chronicle, from London, windows and doors, and scratched and bit bespeaks of meetings "on every Thursday eve- fore I would be bound by a cord about my ning, at the 'Spiritual Institution,' No. 15 neck, but finally I found it was of no use, so outhampton Row. One evening Dr. F. L. H. I followed the trapper and he chained me to a Willis, the celebrated American medium was stake in the yard, right in sight of a chickenintroduced. During the evening he fell into coop, but to far away for me to get anything a trance and delivered a poem, which was de- to eat. At last he brought me some white scribed by a lady present, as a sublime inspi- stuff in a saucer and a piece of the same deration." I rejoice that the good-Dr. Willis licious meat with which he had entrapped me, was able to meet his English friends and give and dug a hole in the ground into which he them "sublime" tests of his fine medium stuffed some straw, and gave me to under-

ones at home. His letters from over the sea | ter a few days of moping over my misfortunes, concluded to make the best of the matter. So I ate and drank what Mr. Trapper brought If your readers will turn to the map they me and after I found young girls and boys divine nature entitles it. But bad as it is will find Eureka in Humboldt County and on like you would'nt hurt me, I had pretty good to-day, I have never for a moment doubted Humboldt Bay. This is the last Western times, and many a gay frolic with them. I could only run the length of my chain which was very provoking, especially when young chickens, so sweet and tender, came almost If between men and women all the vexed The mail goes weekly to San Francisco (250 within reach and then trotted away before I could get even the length of my chain in perfive thousand white inhabitants. This was great deal of twisting and jerking to loosen once one of the Indian's happy hunting the nelv thing from the stake and away. grounds. The coming of the pale-faces has scampered, the chain ringing and rattling behind me! I ran for the woods with one of those impudent chickens in my teeth, and tion is "premature, if not absurd." And has not prevented white men from taking to there never was a fox so gay as I the next now and then by my chain catching in the brush and roots, but one fearful night while I was chasing a noble rat, my chain caught mony of woman, and the unhesitating declara- They are not exactly Spiritualists; but are and jerked me off my feet. Ah, me! did'nt ready and willing to know what our philoso- I struggle and bark and rave over the hateful thing! But it was of no use, there I was, held fast for hours and days, almost choked and starved, and with no prospect of ever beif not solely operative when nature is in prevented their coming. Mr. W. J. Sweasey ing free again. I thought then if I had only sent to Massachusetts for a speaker, advancing kept near the trapper's home, contented in my hole! At last, just as I was nearly ready to die I heard a crashing through the brush all its forces to the task of nutrition. A sick to remain. She too has gone home. I and in a moment more Mr. Trapper stood mother refuses nature's office of nurse at the was next invited, and here I am. I have had right in sight! I gave a bark and leaped toward him rattling the rusty chain, and he came with a smile on his face and patting me Strong, of Eel River, has built a kindly, loosened the chain from the root and ree hall. It is yet in the rough, but I have led me home! What a splendid supper of milk spoken in it and organized a Lyceum. Twen- and meat I had! Well, I never tried to get away after that; but of course I cannot tell on the first day of meeting. The town contains but thirty houses. With this fact in you, boys, how the naughty trapper sold me due in an eminent degree, to the retiring President live in its presence, and shield it with even that a speaker, whose head and heart are in beautiful coat, of which I had always been so clusion of my biography must be written by H. F. M. Brown. some one else.

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

BABE CHRISTABEL. BY GERALD MASSEY. In this dim world of clouding cares

We rarely know, till wildered tears See white wings lessening up the skies The angels with us unawares And thou hast stolen a jewel, Death! Shall light thy dark up like a star, A beacon kindling from afar Our light of love, and fainting faith. Thro' tears it streams perpetually And glitters thro' the thickest gl Till the eternal morning comes To light us o'er the Jasper sea. Our beautiful bird of light hath fled;

Awhile she sat with folded wings-Sang round us a few hoverings-Then straitway into glory sped. With sense of motherhood new found The white winged angels nurture her, High on the heavenly hills of myrrh

And all Love's purple glory round. Thro' childhoods morning-land serene She walked betwixt us twain like love While in a robe of light above,

Her better angel walked unseen. Till life's highway broke bleak and wild; Then, lest her starry garments trail In mire, heart bleed, and courage fail, The angels arms caught up the child. Her wave of life hath backward roll'd To the great ocean; on whose shore We wander up and down to store Some treasures of the times of old; And aye we seek and hunger on For precious pearls and relics rare

rewn on the sands for us to wear At heart, for love of her that's gone. Oh weep no more! there yet is balm In Gilead! Love doth ever shed Rich healing when it nestles-spread 6'er desert pillows, some green Palm. Strange glory streams thro' lifes wild rents And thro' the open door of death

We see the heaven that beckoneth

To the beloved going hence. Gods ichor fills the hearts that bleed, The best fruit loads the broken bough And in the wounds our sufferings plough

## Mr. Thornton's Diary.

der men have called her God, and sought to ing. of man to fully rest in nature.

that it is a common thing for employers to the bonds is sectarianism. It is better to offer girls half of what they pay to boys. work as a sectarian than not to work at all. Our teacher last winter received three times the salary that our teacher this summer is to always noticed this. There is a patience, a

I find that in cities as low a price as twelve of ruined health and virtue. and a half cents is paid to women for making a shirt, twenty-five cents is first class pay. With terror I look over the frightful records. one continued life of injustice.

fault, because they have so long permitted nection between the church and the State." you to hold the position of power. You have had no check reain to your assumption: That is, no great and noble force has been raised to divide the diocese of Exeter and thus settamely submitted, until men conceived they only exercised an inalienable right in controll- troubles tend to emancipate the people from wards for love or for service. This whole lished religious rites. question can be settled in this way and in no other. Weman must step forth into positions that they can fill, Aunt Ruth is just as well paid in her store as a man would be. Simply because she has placed herself in a sphere of labor, that she can perform better than a man, and has put herself on a footing with men. Women should carry on all the retail business of the world. It belongs to them. How tastefully they would arrange their establishments; with what order they would carry on their work. You doubt it because tasteful rooms embroidering an affghan. They are forced to do something to work off their nervous force. Do not tell me that they would not prefer a good profitable business, if society would give it to them without the restriction of censure." "These women are cowards," I said timid-

shyly. would be disabled because of family cares, settles itself into the great sphere of thought | not of. A spirit, whose existence ye have but if you will think of the women of your and out-work the problem of art, science and acquaintance, you will find that two-thirds of civilization. It is said that few great works is merely one ceaseless round of work and them are every way capable of some useful of mental labor are carried on in the summer. and profitable labor. How few women artists This is not because of the depression of the This living, moving soul has not touched their we know! It is only a few years since a sculptoress was heard of. Designing, engrav- much in nature then to divert the mind. The ing, painting are all feminine art."

"I see, I see," I replied, "you have van- grow. quished me. Aunt Ruth is better than a dozen preachers, she has lived the truth, and has demonstrated the practicability of all such efforts, but your five dollars!" "Is a testimony against unfaithfulness. If you had told me in season I would have opened a store!" Helen is right, we are unfaithful and then unjust. "God help us!"

#### Young Men's Christian Association.

A fine building on the corner of 23d street and fourth avenue opposite the Academy of Design, marks the progress of this association. It is a stately edifice, and shows an expenditure of money almost princely. And what Johnson, have paid him marked attention are the purposes of this grand building? Are they for sectarian bigotry and for proselytism? As we look at the windows soon 'to be filled with religious books and tracts, and at the doors leading to spacious halls to be devoted to lect ures. We feel at first as if theology had stretched forth her arm of power and had made another strong hold, had lifted up battlements that truth must by and by op-

But turning the corner and going less than a quarter of a mile we came to another class of buildings. Grog-shops, billiard saloons and houses in which no hearth-fires burn. Look ing at their gilded show and their enticing signs, we are glad for the beauty and elegance that will lead young men into the lecture rooms and concert halls of the Association. May 15th. I am overpowered by the beau- There is rest and strength and peace there ty and freshness of the spring time. Nature that the grog-shop and saloon will not give; has so much of the divine love that no won- there is encouragment to virtue and right liv-

satisfy themselves in her fresh revealments of We can but admire the sacrifice and devobeauty. There is everywhere an expression tion that is exhibited in such structures. of out-bursting life, a half hidden power, so They show a spirit of reliance and confidence that one feels as if these were ever lying back | in the principles that are at the foundation of of what he sees an in infinity of force. Yet, na. the religious sentiment. They devote not ture alone does not convert man more than the | merely power but love. Why it is that liberal body without the soul. He calls, in the midst men are less jealous? Have they less confiof beauty, for the source of beauty, and even dence in the foundations of their faith. Such in the life of nature he is not satisfied, since an institution devoted to liberal ideas and to the soul must aspire to that suprerior to itself. scientific truths would do a vast amount of Could the little blossoms conceive of their good, but where are the sums necessary to relation to the gardener they might call such an undertaking. They lie in safes and him God, but it is not possible for the soul banks to be diverted into purely personal channels.

Helen's first story delighted me; more, it The fact is, liberal minds seem to be satismade me proud and ashamed. I was proud fied in their own condition and forget to aid that words so fresh, pictures so vivid, and sen- others to reach it. Indifference comes from timents so pure could proceed from one I security. Resting in the great Power of love so much, and I was ashamed that I had Love the heart is apt to forget the weary ones taken a position in the world, such as to per- who know not of that love. The world is mit an editor to offer her one fourth as much struggling through various means to a higher as he would have offered me. This led me condition. And we certainly see that organto a fresh consideration of the subject of wo- ized bodies are the great forces that work towman's wages. I find them so inferior to ards the elevation of humanity. In the presthose of men that I begin to feel as if infinite ent condition of men they no doubt need some Justice must immediately take notice of the strong bonds to bind them into such organizafact, and reap vengence on all of us. I find tions. And we need not complain if one of

It is doubted if the world is ready for the liberal ideas that should emancipate the mind receive, and I know that women are better from fear. At present fear for humanity and teachers than men. Scholars learn more un- fear for the future for every child of humanity der the tuition of women than men. I have urges men forward in the great work of bringing men into better and truer conditions. loving care, a gentle force that are natural The world must mvoe upward in the spiral of to women. But why is not this virtue re- progress. It is inevitable and from the law warded? Simply because men are not just. of growth We need association for the pur-They have not studied the first requirements pose of organizing reforms in society. We of justice. I often hear young women wish want to place inducements before the young that they were men. This is not because to lead virtuous, true lives; to open ways for they do not honor their own sex, but simply them in which to walk towards right condition because they see that justice will not be done of body and soul. If liberal minds will not undertake this work, others will, and though I have been turning to some records I had the way be longer through sects and form, yet gathered concerning the paid labor of women. it is a way, and better than the dreary waste

## Dr. Temple.

English liberalists are encouraged by the I seem to suffer all the pangs that those poor appointment of Dr. Temple to the see of Exwomen have suffered. I sometimes feel that eter. The High Churchman are disturbed it is only just and right that we men should and abashed, for Dr. Temple is aman of large thus suffer. What torment is worse for a sensa- and progressive ideas. He recognizes the tive soul, than to feel that it has been unjust? advancement of the ninteenth century. and I am convinced that all of us are living Archbishop Dennison of the high church says, "that if the appointment of Dr. Temple to I talked the matter over with Helen. It the see of Exeter or any other see of the astonishes me to find how clear her mind is on church of England shall be carried out, it all matters that involve right. She said will become the duty of every churchman to "you are also to remember that women are at labor actively and steadily to dissolve all con-

Thus the way is opening for freedom of religious worship and opinion. It is proposed against your pretentions. Women have tle some of the difficulties, but still often difficulties arise at such a proceeding and all these ing them or in dealing out to them their re- the bondage of an imposed religion and estab-

## Our Winter.

In receiving vivid descriptions of the deightful climate of Italy, of its luxurant gardens in the perfection of bloom in November. of its orange trees laden with fruit, of its dull, muggy, sloshy day, when the half melted heart, the education of the people, to make you have never seen the best women at work this cold and severity to keep people here? we meet, yet they are but the representatives in their true field. They sit housed in their Why do we not all flee to more genial climes of the "wide, wide world." Some are clothed

live in comfort.

As these days settle down with their chill "But women have families," I said again and gloom, the spirit gains strenght for activity. Nature does not tempt one out, blooming vital force merely, but because there is so spirit then enjoys, but the mind does not

storms for we are during that time able to concentrate thought, and to urge forward the noblest reform.

#### Whose is the Wrong?

The sufferings and death of Mr. Richardson have caused much feeling in the community He has been blamed and pitied, vindicated and assailed, but the best men and women of the country have given him their sympathy He has been in some sense considered a martyr. Such men as Vice President Colfax Mr. Greeley, Henry Ward Beecher, and Oliver and given public testimony of their sympathy

There can be but one unprejudiced voice in reference to Mr. McFarland. Whatever o may consider his wrongs he cannot be justi

But is not this whole affair due to our un ust laws of divorce? Mrs. McFarland, had been for years a sufferer from the brutality of her husband. She bore long and patiently with her wrongs as all true women do. But tlast she could bear no more and preserve her integrity, and she resolved to leave her husband. But now the whole influence of the ommunity, and the laws of the State of New York were against her. She was forced to go out of the State to receive her decree of divorce. On returning here she could not under the strict letter of the law be considered

Did not Mr. McFarland feel himself justified in his murderous act by the laws of the State, and public opinion? He took the position that Mr. Richardson was interfering with his right, was even tempering with his prop erty. Whereas, in fact Mr. Richardson had all the right possible to protect and care for Mrs. McFarland. He had the right which love gives, which freedom and manhood give. Mrs. McFarland, no more belonged to Mr. McFarland, than to any other man. She was free in her womanhood, and should have peen considered so by the community.

Public opinion has so long given women ver not only to the care of their hisbands but has considered the wife the property of the husband forever after, that no doubt Mr. McFarland taking advantage of the public sentiment felt to justify himself in declaring his right to the property, at all hazards, and to reap vengeance on the one that attempted o interfere with his rights.

and duty is merged in that of man. Her acts are never quite her own. If in this case we wife, the woman would have sunk into a condition of nothingness. Society would not

man should be compelled by the public or by the enforcement of law to bear injustice and to join opposing forces. Man cannot join to gether what God has disjoined. If society were educated to feel thus would Mr. McFarland have dared to have attacked a defenseless man? He would have felt the pressure of public sentiment. He would have known that he had no right to interfere with Mrs. McFarlands movements. That she was independent

We cannot but consider this affair as one of those severe penalities that take hold of the thought of humanity and force it to look upon the real condition of affairs.

Justice and right should assert through the voice of the people, that for a woman to live with a man that she cannot honor, and for a man to claim a woman that he does not love, is a violation of the laws of God and man. With this condition would come a truer sense of the rights of woman, and man would cease that spirit of overbearing and compulsion that works such woe to households. The noblest and most just men see now whither the spirit of tyranny has led them. They assert that ong education has brought them to their present condition. That their mothers and their sisters taught them the spirit of intolerance, and that women have universally show them how to become tyrants. The best of men as-

We need women that shall by true womanly methods assert; their position in their own womanly sphere. We do not ask for special privleges for women, but simply human rights. We ask society to place woman in a sphere of freedom, so that her true power of bead and heart may guide her.

for the N. Y. Department of the Present Age The Value of Living. You ask me, my dear friend, for a few grapes so delicious, of its way-sides covered thoughts for publication. What can I give with flowers, we can but contrast it with this you better than the subject lying nearest my snow makes the streets almost impassable, and them better, nobler, truer men and women? the damp and chill creep in at every crevice. We walk the busy streets of New York, and What is there in this dullness and dreariness, we lament the sad condition of the multitudes and countries, where nature would aid us to in fashion's gay trappings, and others in rags. Some walk erect, conscious of strength and There must be something in this rugged power, while others stoop with age and toil, climate that develops in men and women, and and sorrow. Some toil for bread, and get it self-reliant natures. Nowhere has civiliza- not, while others hands are soft and delicate, tion taken such strides as on this inhospitable and they scorn the weary worker. Some bear "So they are; but they are cowards in coast. The great idea of freedom and equal- aloft the brow of intellect, while others grovel face of the greatest terror of the universe, ity, born here has not been able to die. The in the dust at their feet. How shall we teach sell's Magazine.

ridicule. Talk about the hero on the battle- very severity of the airs stimulate its growth. all these their true calling, how make them field, they have nothing to bear compared It must be here that it will come to maturity understand life's duties? Perchance they with the woman who faces the derision of the and men and women be acknowledged equal. feel they have learned life's lesson well, perchance think their toil and care, or their study of its external phases is all that is required of them. Ah, poor humanity! There "About half the women of the world gardens do not divert the thought, the mind is a soul-life within, whose ministry ye dream not comprehended. Life to the moving masses pleasure, and there it ends, and "all is still. consciousness yet. But, neverthless, it has its existence, and within them, and its destiny is grand and beautiful. It is to awaken the consciousness of the world, we labor. Life We may then rejoice during our cold and means something, and if it has a meaning for one individual it has for all, and its meaning we must find and teach. Every spirit, no matter how grows its external surroundings, is struggling for happiness, but through this grossness many a one suffers for long years-I had almost said ages-and these sufferings eave upon it sears, as wounds, and ill treatnent do upon our bodies. The laws of life are but repeated with modifications from the into the colums of a published Journal. Gems of lo? How gain a hearing? We have to be thrown before the common swinish perception of the teach these laws of life. We must make all yet crude and undeveloped world at large, and cherwho come into our presence feel how grand it is to live. They must take the word grand appreciate them, nevertheless, shose who can see, and into their consciousness and weigh and meas- and appreciate are becoming a multitude "which no ure its meaning. They must feel by the in- man can number," and still they come. fluence, we as spirits have upon them, that spirits exist and have a power to read and find through law, the knowledge that spirit lives in them, and through these laws they may find how noble the labor this spirit has to

> tion, to feel the divinity within themselves. The one great thought that through this one law of their lives they are enabled to produce a living, acting soul, is noble beyond our we cannot tamper with. If we go forth into social life with these thoughts in our minds we are crowned with a power that all may feel, and no wrong can harm us.

If we feel the divinity of our lives, if we of it may become the means of educating the ing about the Ministry of Angels. human spirit into nobility of thought and action, and our lives must be spent in learning and teaching the masses, to know that every act of life must be for this one purpose.

BLUSH ROSE. NEW YORK, Dec. 4th, 1869.

#### An Odd way of Earning a Living.

One can hardly conceive an independence being realized out of faded flowers, and yet this was done by an intelligent Parissian, next best thing would be for the parties to marry them who, at his wits' end for the means to live, selves. Accordingly, after a few moments consulta-This state of public sentiment grows out of pensive banquets, of which one sees such an he condition of woman. She is looked upon abundance every morning at the "Marche I acknowledge you as my wife." s without personality, Her sphere of life aux Fleurs," must be constantly flung aside The bride responding: by the beauties to whom they have been presented a long while before the flowers are re- nesses, I receive you as my lawful husband: our may suppose a man had freed himself from his ally dead, and as a matter of course find their way to the rubbish heaps before thoir proper time. Early in the morning in the fashiona- ber, partook of a bountiful and handsomely arranged even have given her the right to make a liv- ble quarters of Paris, these heaps are strewn with flowers still blooming. "Now," said What we want is a recognition of the indi- our intelligent Parisian to himself, "If I vidual right of every human being. No wo- were to go or send round early and pick up all these flowers, and could only succeed in finda short time. I might make a little fortune." suffer brutality. Marriage in such a condition He was not long in finding out all he wanted, s null and void. No human enactments can whereupon he hired a small isolated house near the Barriere Mont Panasse, and engaged a number of poor people to collect the flowers from off the rubbish heaps before the chiffonniers went their rounds and soiled them by turning all the refuse over. The flowers once in his house, this is how he set to work : A number of women undid the different bouquets, sorted the flowers, cut off the ends of all the stalks, which they afterward dipped into water almost boiling, thereby causing the

quets, a band of little girls were hired, who stock, and bunches of flowers in their hands, pestered the passers-by along the Boulevards, who, to get rid of their importunities, generally made purchases. So well organized was the entire affair that upward of five thousand dollars a year was realized by our intel-

KEEN SENSE OF HEARING IN THE BLIND. -The blind boys in the St. George's School know the step of all their schoolfellows with unerring certainty. Thus, a boy having missed his friend at play, he watches for him as the ranks file past, walking round the green sward, or marching into dinner. He hears the tramp of his friend amid the din and the scuffle of the other boys long ere he has rectors and officers of said Company, for the ensuing reached him, and pounces upon him with the Dorus M. Fox, President. same certainty as though he saw him. Indeed, the blind speak of hearing as seeing. If, from the sound, they know that the master has left the room, they say," I saw him go out." It is a curious fact that blind people never run up against each other. Thus, when playing at prisoner's base-game which leads to some rough jostling, even among boys gifted with their eyes-these sightless little fellows but rarely come into collision with each other. Each boy, when he enters the workshop in which he is employed in basketmaking—a room 20 feet wide by 150 feet in length-marches up to his own seat and box never by any chance mistaking his place. If they are in search of a friend and they happen to call out his name in an empty room, they never stop for an answer, their sense of hearing telling them that there is no one in it. Mr. Anderson, of Edinburgh, tells a tale which well illustrates this point. "I had occasion," he says, "to send out a blind man with a mattress; I gave him the bill with it, that he might receive payment. But, to my surprise, he returned with the account and the mattress too. I've brought back baith, ye see, sir, said he. 'How so?' 'Indeed, Sir, I didna like to leave't yonder, else I am sure we wad ne'er see the siller-there's nae a stick of furnitu.e within the door.' 'How do you come to know that?' 'Oh, sir twa taps on the floor wi' my stick soon tell't me that;" and the

#### Correspondence.

WATKINS, N. Y. Dec 13th, 1869. Cor. D. M. Fox-Dear Sir and Bro .:-Enclosed please find two dollars for your most exellent Paper, I am a subscriber for the Banner of Light, the Religio Philosophical Journal, The University as well as for your paper THE PRESENT AGE, and ometimes think I will stop taking some one or more f them, but when the time comes to decide which to give up, I find I am like the Father when called upon o part with one of his many children, I love then all, and cannot make up my mind to part with either, although much alike and in agreement upon the ends and aims of the great and glorious subject of Spiritnalism, there is yet diversity enough in discussing these ends and aims to make it the more interestin to read and reflect upon views and argument annunci ated and put forth by the leading Journals of our soul-cheering faith, each according to his own individual idea and stand-point. It is much like listen ing to a Congress of able debaters, with a world for ts audience, hearing and digesting, sifting and de ciding in deep and silent thought each for him, or herself, as it forces itself upon the mind. Beside these world-wide arenas of public discussion, thou sands of families have their own private consecrated rooms where words of wisdom, and words of cheer are recived daily, and hourly from angel lips pure, oyous, and beautiful, which never find their way owest form to the highest. What are we to thought, and pearls of beauty, too pure and holy to

You speak of changes and increased interest for readers of your paper, "THE PRESENT AGE" for the coming New Year We are already very proud know their every thought. There are laws of of it, and have no doubt of the fulfillment of the physiology to be taught, that they may still promise for its future, well knowing that the spiritual store-houses from which it goes out freighted, is infinite in capacity and capable of supplying in infinite variety and profusion the increased demand. Great and Startling Manifestations in progressive science nave taken place within the last twenty years, and we They must study well the laws of reproductare assured by those who know, that much greate things are in store for the future. The law of progres on is absolute. The ponderous wheels of the Car are in motion, the cry of invitation "All aboard," is sounding, and those who stand upon the track will either have to step aside or be crushed, much better conception, and should throw around our lives to take a passage even in the sleeping car, than to a halo of holiness, which as men and women, try to clog its wheels by standing before them wide, awake as an obstruction. There will be no lack for matter in the coming time for it is pregnant with great events to be heralded forth to the world through our public Journals and otherwise, Religious, Scien tific, and Sensational.

those baptized into the spiritual light to see, receive

When I commenced this letter I had no thought of know that every act should be one to ennoble writing more than a few words and enclosing the and make happier the human soul, then we money for my subscription, but my pen has run may become educators. We may make those on unwittingly, until I fear your patience will be taxed in its perusal, but I trust you will pardon an around us feel there is an object to live for of old pioneer in the ranks of Spiritualism, a very greater worth than gold. Even the getting cheerful but humble worker, and rather fond of talk-Very respectfully and Truly Yours,

E. W. LEWIS, M. D.

### A Radical Wedding.

This is said to be a progressive age, and we wer most happy to see it verified on the 2d inst., in the marriage, at the residence of Mr. and Mrs. Wells Brown, of the well-known and popular speaker, Mrs FRANK REED and Mr. WILLIAM KNOWLS. It was expected sister Horton would officiate upo

the occasion, but she was prevented by illness. Under the circumstances, it was decided that the thus reasoned to himself one day: Those ex- tion, the following ceremony was repeated by the \$10 in cash "Frank, with your consent, before these witnesses

souls united, we shall be true to each other here and in the grand hereafter.'

After the ceremony the guests, some fifty in num-

It is to be distinctly understood, that this is no an obituary, as Mrs. Knowls does not leave the leave ture field, but will continue, as ever an earnest worker for the cause. The officers of the Society being ing out a way of reviving them, if merely for present, were very desirous that Mrs. Knowls, should notwithstanding she had so recently emigrated to the state of matrimony, fill the appointment previously made for sister Horton, which she did on the follow ing Sunday, in her usual happy style.

> The friends in Coldwater have also engaged Mrs K., for their Convention, on the 18th and 19th inst. and brother Tuttle, of Decatur, for the Van Buren Co. Convention in January

Breedsville, Dec. 10, '69

## OBITUARY.

James Suttleworth, of Corunna Mich., passed to and free and would be upheld by society in sap to mount into the flowers, and rendering the Grand Lodge above, on Thursday the 25th of them as brilliant as though they were gath- November, a kind and noble man. A firm Spiritualered that morning. The flowers were then ist for years, he leaves a wife and children to mourn mounted upon rush stems, arranged in bou- his departure from earth, at the age of 45 years. quets, and surrounded with fresh green leaves, Funeral services held on Sunday the 28th, in the and all was done. To get rid of the bou- Presbyterian church, at 10 A. M. Brother Suttleworth was a member of the I. O. U. F., which gave a cleanly and tidily dressed, and with small fine demonstration on their part, in procession, with baskets npon their arms containing the day's regalias, and their concluding services at the grave of their brother, was very beautiful.

CHARLES A. ANDRUS. FLUSHING, Dec., 4th, 1869.

## SPECIAL NOTICES.

Clairvoyant Medium, will travel and hold meetings as follows: Branch county, Mich., through December; Stuben county, Indiana, the month of January Lenawee county, Mich., February and March. Additional county of the county of t

Notice. The annual meeting of the stockholders of the

13th, 1869, at 10 o'clock A. M. The election of Di WM. WEYBURN, Sec'y.
The time for the above meeting is postponed to

Monday, January 3d, 1870.

#### Meeting of Kent County Circle. The Spiritualists of the Kent County Circle, wil

nold their annual meeting at Rockford, on Saturday and Sunday, Jan., 1st and 2d, 1870. Good speakers are engaged for the occasion and a general invitation is extended to the Societies of the

county, and friends from a distance, to be present, who will be amply provided for. Let us have a good time generally. The officers of the Circle for the ensuing year are to be elected. E. WOODRUFF, Secly. D. HINE. Prest.

eipt of \$1.50 J. L. PETERS, music Publisher 599 Broadway, N. Y Opposite the Metropolitan Hotel. Clergymen and Teachers supplied at \$2.

man's estimate proved to be correct.—Cas-

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For an order of \$50, from a Club of Fifty, we will pay the Agent, as commission, 45 yds. Sheeting, One pair heavy Wool Blankets. Poplin Dress Pattern, Handsome Wool Square Shawl, Silver-Case Watch, etc., etc., or \$5.00 in cash. For an order of \$100, from a Club of One Hundred we will pay the Agent, as commission, 100 yds good yard-wide Sheeting, Coin-Silver Hunting Case Watch, Rich Long Wool Shawl, Suit of Wool French Cassimere, etc., etc., or

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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, 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 idler, 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 tilting lightly on, Unheard, unheeded, until passed away; While he who meets his work with cheerfulness And does full duty with ungrudging heart, Taking it up as heritage from God,
Appointed and apportioned 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, a charm, Which only those [such is the law] can know Who sweat in heart and muscle for Ged's sake.

#### The Personality of Deity. No. II.

As in our first article, we introduced one of coveries in psychical science, when the important bearing upon our theme will be apparent. To the idealist, there is no objective, or outand workings also designed, and therefore, and feeling, though, of course, the spiritual substratum, in which thought and feeling in all the various forms in which they are feeling in all the various forms in which they are feeling in all the various forms in which they are feeling in all the various forms in which they are feeling in all the various forms in which they are feeling in an and the feeling in psychical science, when the important two datases of the absolute of all life. Consequently order in method, is the universal law free at workings and the soul of all life. Consequently order in method, is the universal like to copy for the pleasure of your readers, the absolute of all life. Consequently order in method, is the universal law free at workings and the soul of all life. Consequently order in method, is the universal law free at workings and the soul of all life. Consequently order in method, is the universal law free at workings of the universal law free at the protest and therefore, and there is no real disorder in any of the great workings of the universal law free at workings of the universal law free at workings of the universal law for all tores, the absolute of all life. Consequently order in method, is the universal law for the film the without protection, and there is no real disorder in any of the great workings of the universal law for all tores, and the soul of all life. Consequently order in method, is the universal law for the felialists. It stand the Wither without protection in the colours of all tores, and the weight of all workings also designed, and therefore, and therefore, and the weight of all workings also designed and the Wither workings of the universal law for the felialists. It stand th 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 excitor 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 ever, will most effectually demolish the whole only seeming. The opposite school affirms theory. The semi-idealists seeing this, rethe existence of an external, material uni- treat back upon the asserted spontaneities of verse, which existence is demonstrated by the the human consciousness. But to save themsenses, the testimony of which is as reliable selves from the yawning gulf of Pantheism, as any affirmation of the consciousness to the as terrible as atheism, though vastly more existence of any form of thought or idea. rational, and most logically deduced from becomes a mental perception, the cause of Absolute. The Deity without. Or, perhaps be the object producing the original sensation. mitted that, by the process of reflection, sec the same certainty as it cognizes its own perstitute this second class of ideas, can by no vine Existence. possibility exceed in scope the primary ones, from which they originated. Hence, though this philosophy gives us an objective world of in the position of that man, who, leaving the things and qualities, consequently science, it world of sense, retires introspectively into the can by no possibility give us the idea of spirit or a spiritual world. It is emphatically,

it accepts as truth much in both the above, highest life, the rythmical utterances of abignores the extremes of both. Accepting the solute being. No wonder man is enchantedvalidity of the senses, in their affirmation of that the sparkling nectar of inspiration exalts the reality of an objective world, it also re- him to that condition of exstasy, that he feels ceives with equal cordiality the primary postusure God has spoken to him. But there is a phy, had induced that mental status, which After a laborious review of the 'ideas enterlates of idealism, so far as it asserts the spon- twofold fallacy lurks in this beautiful statetaneity of the me, as an originator of thoughts ment. The first is a material one, for no man 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, abstraction. Primitive man was not an in man the subjective and objective meet and harmonize, he is the microcosm of the Uni-

intimated, the sensational philosophy could Deific personality. That all this exstatic In human affairs, as surely as in elemental master mind; every sentence glows with golnever give us the idea of God, for it cannot feeling is realized we know-that even arrive at the lesser one of spirit. Conse- where idealism has not passed over to that reactions. Monotheism was the reaction quently, the logical result of sensationalism, phase which may be called mysticism, is always and inevitably atheism. The Uni- there is that mysterious sense of standing verse is only matter and motion. But, if the in the central vortex of Infinity-of being traditional faith of childhood remains for a surrounded, filled with the Omnipresent, season, yet, this philosophy makes it mon- all pervading life. In this intensely abstrous in form. Its Deity is a person indeed. stracted condition, when the soul with-He has a body, with all the members pertain- drawn so completely from sense-surrounding to the human frame! He is a great melings that only its own spiritual powers, chanic-he builds worlds, gets tired and rests. in the wonderfulness of their expansive-He begets children, who rebel against him, violate his law-thwart his purpose and over- sibilities of its own development open up throw his government; and, in his disapoint- to its prevoyant vision, 'tis not strange ment, he repents that he has made them, and, that these unusual emotions and views, in his anger he destroys them. He contracts appearing on the field of consciousness, friendship, entertains enmities, and is the should be misinterpreted, and, as the conprey of all the weaknesses of human nature. ception of a Deific personality already ex- must, and will be ignored. The progress of attributes, accounts for these phenomena." The God of this philosophy, is true to its nalists in the understanding, that these science was, therefore, really the advance of "If we study the specialities of nature, we BRONZES, ture throughout. He lives in a great city of should seem to flow into that conception infidelity. The very aspect of the case shows find unity amid her infinite diversity." surpassing splendor and magnificence. Its as their appropriate form; and especially what the reaction must be. There can be no gates are of pearl, its streets of gold, and its so, when all the influences of tradition tend going back—no reversing the positive demonthrone "is high and lifted up." "He is a to that result. Thus we have a false ingreat king over all the earth." A God mor- ference. The essential experiences are the religious consciousness must be accordant elsewhere." emphatically a man-god. But this puerile of human nature, but the conclusion atview soon expires in the light of a higher tempted to be deduced is false. The logic complex unity. As the developed humanit logic, are seldom equaled. perception of truth, and in the first recoil of is specially faulty. The conclusion is arianism of the Christian age can neither be mind from these notions, the falsity of the universal—it affirms an Infinite Deity, burned nor slaughtered, so the science and races, and nowhere have we found the footpremises is not suspected, and, as we might naturally expect, the logical inference is fully hence, the conclusion cannot stand. naturally expect, the logical inference is fully hence, the conclusion cannot stand from the religion of the period. naturally expect, the logical inference is fully hence, the conclusion cannot standaccepted, and we have a race of Atheists;

Again it is assumed that nothing less than here.

WHOLESALE AGEN

igin. \* Everywhere we have found God the igin. \* Everywhere we have found God the igin. \* Everywhere we have found God the in January.

Burnhams & Van Schaack, ideal of what man should be; the being of the published in January.

Everywhere we have found God the ideal of what man should be; the being of the published in January.

Everywhere we have found God the ideal of what man should be; the being of the published in January. for with the idea of God goes also that of man's spiritual nature and immortality.

| deal of what man should be; the being of the highest conception it is possible for man to high the highest conception it is possible for man to high the highest conception it is possible for man to high the high the highest conception it is possible for man to high the high th

theist. He has found out God, or as he terms whatever of such an existence. 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-idealist,

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 ques-

tion 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 mechanifall baseless to the ground. Indeed, the whole argument, though specious is miserably unsound. For what resemblance the most intricate and profound problems of is there between the universe and a watch, Philosophy, i. e., of human manifestation, it or between man and a watch? The one becomes necessary to present some additional is a mechanical creation, formed from presuggestions. All intelligent readers are fa- existing materials, and must therefore, miliar with the controversy between the rival have a maker. But what has this to do schools of thinkers, usually called Idealists and with the assumed production of something Sensationalists-a controversy commenced long from nothing? Evidently, nothing at all, ago, and not yet decided. It is not my pur- and, hence, it has no bearing upon the real pose, to more than glance at this, and hence I question at issue. But if it be said the need not refer to the various modifications of analogy is found in the fact that both man the two leading and opposing theories. It is and the watch subserve a purpose, or acsufficient for our present purpose, to briefly complish an end homogeneous with their light thrown upon them by the modern dis- therefore, as men, animals, trees, etc., an- as either Judaism or Christianity.

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 popotency? None will pretend it. This, how-Various opinions are entertained, of the mode the premises given, they admit either the way, touch the external senses, which touch or las the mind has the consciousness of Deity veyed to the brain or sensorium, which sensa- response of the divine, the spiritual in man, tion, when recognised by the consciousness, to the metion of the Infinite Divine. The Indeed there is a sublimity which com-

mands our admiration, if not our reverence

profoundest depths of his conscious being un-

til he stands face to face with Deity. Here as it has been ramed, the sensual or sensation- is no burning Sinai-no terrifying thunderno outward pageantry to inspire with horror But another school has arisen which, while and with fear, but only the pulsations of the 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 idealist. His habits and pursuits were all averse to those studies which develop the abstract and spiritual in man. The second But, without farther statement, let us see fallacy, is that of false inference, and in ness, are realized, and the unlimited posbidly jealous of his kingly prerogatives, he is true, they are the legitimate expressions

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 ripen into 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. Whatsoe'er 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 Heedlessly along our way ;

But a glad or grievous fruitage Whatsoe'er our sowing be, Reaping, we its fruits may see.

What is Spiritualism?

advert to the broad distinction between them, several capacities, and as the end answered forms to the great law of Dispensations or re- natural Spiritualism. Deity is the sum of all chine. Stationing himself at the crank to the blending of the two together, and the by the watch was unquestionably designed, ligions and conforms as rigidly, in this respect additions, the product of all multiplications, start it, he is chained there to run an ever-

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 is 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 in which the mind becomes conscious of the validity of sense perceptions, or else the cer- involve the action of the imponderable force existence of the objective world. The more tainty of the mind's belief in the reality of of nature in connection with the impressional common one, is, that material things, in some the objective causes of its sensations. Hence, and volitional faculties of man, far beyond what has been hitherto suspected. A new field is impression is, by the nerves of sensation, con- that internal feeling must be regarded as the 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 which is instantly recognised, by the mind, to it may be more clearly expressed by saying comprehended, than when regarded as too that this internal consciousness, idea or convic- sacred to be investigated. So also, the philo-It is also affirmed that sensation alone is the tion, is the voice—the inspiration of the Deity, sopher has a wider scope for the exercise of source of all our simple ideas, though it is ad- and is by the mind recognized as such, with his profoundest thought. The unity of method, the condation of parts, are receiving ondary ideas may be obtained. But, as this sonal existence. This, certainly, is a beautireflection is only the comparison and classifi- ful statement of the theory, and the argument- stration than ever before. Thus, the new cation of the pre-existent ideas of sensation, ation to sustain it, is sunlike compared with religion is found accordant with the loftiest the inferences resulting therefrom, which con- what are usually termed evidences of the Di- 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 proof 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. testantism, favoring the culture of scientific

manifestation. of concluding that the Deity suddenly roused vague conjectures." himself to action, in view of some pressing exigency in human affairs, he sees that hu- God-idea is as fine a specimen of close, vigoman nature is equal to its own demands, and rous, terse, logical reasoning as we have ever Humboldt, Mrs. Browning, and others, now ation, bad grammar and worse spelling, are not comthat each age produces what it specially needs. read. Every page bears the impress of a dwelling in the spirit-world. These articles nature, all great extremes create their own den thoughts. against the degradations of polytheism. sign in nature, the existence of a personal De-Christianity was the reaction of humanity ity, etc., he turns with evident delight to the against the terrible ferocity and partialism of "beautiful domain of nature, where worlds Monotheism. So long as man was ignorant and systems are eliminated by the mandates of the facts and principles of science, and of inherent attributes, with all the precision uninformed as to his real history, he needed and certainty of mathematics. "There is no nothing more than the love precepts of Jesus design here; "it is matter obeying the dicfor his spiritual culture. The guise of the tates of its attributes, driven onward by the super-natural was necessary to his faith and stern necessity of their decrees." happiness. The progress of science, however, made sad havock 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 strations of science. The reconstruction of for a special creation, or of design here, than 49-1y. with those demonstrations, or indeed it must

profoundest depths of consciousness, and, as than Infinite is adequate to their producthe result of his researches, becomes a pan- tion, consequently they furnish no proof sons was pre-conformed thereto. In this, as its own creation. These theories and wild

has been evolved in the human consciousness, elements of the church and rationalism. (4) The decadence of life in the sects, and the Being in complete accord with Science and sure approach of the newest famed ones to the Philosophy it perfectly meets the great necal design, evinced in the outer universe, ble annunciation, that if help comes to man, stay the tidal flow of the masses into the dark, cause his stand-point is different, so no two it must come from a new religion, the old mad whirlpool of material sensualism and inhaving accomplished its mission—having ex- fidelity. (5) It is the recoil of human nahausted its possibilities. In all the past, such ture against the insensate madness of infidelnecessities have been met in the only possible ism on the one hand, and the idiotic stupor way—the evolution of a new religion. Spirit- of the authoritative dogmatism of the church ualism meets exactly these demands, and on the other. (6) These, and many other ualism meets exactly these demands, and on the other. (6) These, and many other would have made the carth a paradisc, and meets them by blending the two streams of considerations, leave no conclusion possible, man a perfect being; in short, instituted the human evolution, as manifested in the church except the one assumed, that Spiritualism is millennium of which mankind have dreamed. and infidelism, into one. The disjoined parts a New Dispensation. [7] The reader is also If he created the world as it is, so much of it are conjoined. The fact of a spiritual life entitled to infer that the application of this burned, so ill-adapted to the prime object of is demonstrated to the infidel, and the natu- philosophy to the question of Deity, gives us its creation for the residence of man, proves 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 the exponent of all forces, the absolute of all lasting round.

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

philosophical thinker, who, although yet rounds the dew-drop, rolls out the great young, is well and favorably known as a scientist and author. He is a student of posi- design, throws the student on his own retive science, and fully realizes that "it is the sources, and bids him sink or swim. If he to overthrow the religious dogmas of the past by showing their inconsistencies and imperfections." He enters upon his investigations, "not with bared head and unsandaled feet, but clad with the mantle of a reasoning philosophy which is a deep seafloor strewn being able to fall back into ordained task of the learning of the present dives a thousand fathoms into the sea of truth, losophy, which teaches that no domain is salosophy, which teaches that no domain is sacred; that the milk-man's yard, and the although he live a million of ages, ever will courts of heaven are equally holy."

The preface is so comprehensive, and, at bracing all his previous knowledge. the same time, strikingly suggestive of the "Career of the God-Idea," will meet

to the new."

gument of the theologians in favor of the ex- arguments, will severely criticise his concluthis belief is not universal with mankind.

gress made in science and philosophy during early Christians and later philosophers, the can be no progress. the past two centuries. Prior to the present, Bible, and border religions-Chinese, Druids, they would only have created another wave Scandinavians and Aztecs. "It is interesting to learn the belief's of these old races," says Mr. Tuttle, "almost concealed, and lost in the night of time; for, by this means, we But the everywhere, latent infidelity of Pro- find that what we call new is only one of the analysis and not preventing profound philoso- takes the form of the containing vessel. recognized at once the true character of the tained of God by all races of men, from the remotest time to the present," he is forced to The genuine thinker will never look out- say that "amid conflicting claims and preside of humanity, for a solution of the seem- tended revelations, there is no certainty, no ing mysteries, involved in the great climacteris thing absolute." In searching "the sacred of history, usually termed Eras. Instead traditions of mankind," he meets "only

The concluding chapter-"Ultimate of the

Discarding the theories of final cause or de

After an exhaustive review of the whole subject, the author says "All we know is STERLING, phenomena and their laws. The laws are COIN, modes of action growing out of the constitution of matter itself." "The theory of creation by law, backed by power flowing from

A living being is "mysterious in structure," FORKS, but "rest assured, there is no more necessity

We make the following extracts, which for

We have reviewed the sacred belief's of all

The idealist, on the other hand, leaving ceptions, thoughts and feelings are all kind of external revelations, or manifesta- the shadow of the reverencing mind, which the outward entirely, plunges at once into the finite, conditioned, a power vastly less tions could never make a new religion, unless mistakes the object of veneration. Teaching in other aspects, Spiritualism conforms to conjecturings, originating with savage man, the great Dispensational law or analogy. As have floated down the ages; and what was shown, it embraces in its method, the abso- once the endeavors of children to account for lute science of our day, and emphatically leads the van in the path of discovery. It is profoundly philosophical, and sums up in sen- a mirror, and see ourselves reflected there. tences the results of the sublimest thought of The intelligence we see is our own intelli the age. You may spend years in studying the works of the German thinkers, and find the will-power our own, enlarged. It is a personality; we cannot dodge that. Say what we will, talk of the works of the German thinkers, and find the will-power our own, enlarged. It is a personality; we cannot dodge that. Say what we will, talk of the works of the German thinkers, and find the will-power our own, enlarged. It is a personality; we cannot dodge that. no more than Spiritualism formulates in the an impersonal essence, an omnipotent princisingle declaration that, "man is a function of ple, as we will, yet the bold fact stares us in the face. We cannot conceive of an existence The substance of our argument thus far, sthis; (1) a new idea constitutes a new reverence an impersonal essence? How feel is this; (1) a new idea constitutes a new Dispensation, as each different interpretation grateful or loving towards an attribute? it is of that basic idea constitutes a special sect of impossible. As soon as these feelings arise, that religion. (2) A distinctively new idea the attribute becomes incarnated; we are worshiping a personality. What is this within the present generation. (3) This idea man's god much greater than himself? Does is a composite one, embodying the potential he possess power or faculties which he cannot suppose himself capable of possessing? \* \* While man has thought to worship God, he has worshiped, instead, the reflected image of himself. \* \* As each individual who

> each sees his own image. Our author thus effectively answers the advocates of a theory of a design in creation: "There is, nor can be, no design in structure. If so, an all-wise and benevolent being

individuals believe in the same God, because

grand chronometer beats the march of ages; but the regulating forces ever bring them, after centuries perhaps, to their true The star-continents of space roll Hudson Tuttle is an independent radical, onward in their orbits. The force which unknown causes arise in the dim beyond, em-

character of the work, that we re-produce it : with bitter opposition from theologians, and "Mankind, having wearily traversed the their satellites, who, aware of the fact that marsh-lands of metaphysical and theological its author has dealt a fatal blow to their speculation, are gaining the firm shore of pos- absurd and chimerical theories, will thunder itive science. The sun of a new era is dawn- their most terrible anathemas against him, ing on the mental horizon of the world. Be- and make him the target at which to shoot fore its beams can fully penetrate our being, their arrows of fierce wrath and unrelenting we must discard the old, and turn, self-reliant, hatred. This he must receive as evidence of the sterling worth of his book. Liberal and Mr. Tuttle has demolished the strongest ar- free thinkers, while admitting the force of his istence of an all-wise Being, by conclusively sions, for the belief of design in nature is too proving from unimpeachable testimony that deeply engraved upon the human mind by education and association, to be easily eradi-The author in his search after the God- cated. This intellectual war-this conflict idea, carefully reviews the religious writings of ideas-will result in good, for it will arouse of the Hindoos, Egyptians, Chaldeans, Per- people to deeper thought on these hitherto sians, Jews, Arabians, Greeks and Romans, forbidden subjects. Without agitation there

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 countless forms of the old, which, like water, valuable works to those who would bave clear and correct views of Nature and her laws, the reading of the volume now under review, fully

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cold paralysis of infidelism, is an unmistaka- cessity of the age and therefore, alone can sees the rainbow, sees a different bow, be- PRICE, as low as First Class Instruments can be offered anywhere. TERMS, so liberal as to place them within the reach of all.

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Niles Kalamazoo BattleCre'k	7:5	2	7.25	11	25		3:35	11:11 A M12:2
Kalamazoo	10:0	OPM	11:00	1	. 08	10	1:12	2:2
BattleCre'k			11.58	1	45	1	1:12	3:9
Marshall			12.50	2	:35 1	M.I	1:48	3:5
Jackson		:	2.15	3	:48		1:00	6:1
Ann Arbor Ypsilanti	A M 7:4	9	4.00	4	:55		2:15 2:85	0:84 7:1
Ypsilanti Detroit.			4.00 4.25 5.50	6	20		8:40	
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THE MICHIGAN CENTRAL RAILROAD.

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STATIONS. | Mail | DayExp Dex Ac. Evg Exp Pac.Exp

Lake Shore & Michigan Southern R. R. GOING NORTH. Leave White Pigeon, 2:10 a. m., 1:00 P. m., 6:00 P. m., 6:45

Arrive Three Rivers, 2:40 a. m., 1:40 p. m., 6:40 p., m., 6:40 10:40 a. m. at Kalam zoo, 4:35 a. m., 3:10 p. m., 8:05 p. m., 7;48 1:25 a. m., t Allegan, 5:15 a. m., 4:40 p. m., 9:83 p. m., 10:20 a. m., 4:40 p. m. Arrive at Grand Rapids, 8:15 a. m., 6:30 p. m., 11:15 p. m. GOING SOUTH. Leave Grand Rapids, 6:15 a. m., 12.10 p. m., 7:40 p. m., 1:44

p. m., 6:00 a. m. Arrive at Allegan, 7:52 a. m., 1:55 p. m., 9:33 p. m., 4:40 p. m., 10:20 a. m. arrive at Kalamazoo, 9:10 a. m.: 2:18 p. m.,

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