

# THE PRESENT AGE.

\$2.00 PER YEAR.

"ERROR IS MORTAL AND CANNOT LIVE. TRUTH IS IMMORTAL AND CANNOT DIE."

IN ADVANCE.

VOL. II.

KALAMAZOO, MICH., SATURDAY, JANUARY 15, 1870.

No. 31.

## Selected Poetry.

### ENDLESS MISERY.

BY A. B. MOORE.

Let those who believe in God's partial love,  
Speak never again of heaven above!  
For if endless woe is true, as they tell,  
'Twill surely change that heaven to hell!

For who could be happy in heaven, and know  
That father, and mother, and children must go  
To regions of misery, there to remain,  
With "serpents" and "devils," and never again  
Enjoy the calm sunshine, that peace of the soul,  
Which reaches from God, and encircles the whole  
Of creation's domain, from the East to the West,  
All mortals to save, and all sinners to bless.

What husband or wife in heaven could dwell,  
Whose companion of earth, was waiting in hell?  
What father could weep, in that "ocean of fire,"  
A daughter thus doomed to miseries dire,  
Forever to burn in that dark, seething hell,  
And yet believe the truth, that God can be good?  
What mother could dwell in heaven content,  
And yet see her child in a hell of torment,  
Ever surrounded by "devils" and dark demons grim,  
On oceans of sulphur forever to swim,  
With sharp-pointed spears and torches of fire  
To scourge the poor soul with infinite ire,  
And not cry aloud, with anguish of heart,  
My God! from thy heaven, O let me depart!  
With my fond, doing child, O God, let me dwell,  
For thy heaven to me is worse than a hell!

The angels in heaven, the saved and the blest,  
Could never be happy, and never at rest,  
While one single soul is condemned to remain  
In a region of woe, forever in pain.  
Is the God of all truth such a being as this,  
To create some for misery, and others for bliss?  
To form man of the dust, to make him a worm,  
And then cast him to hell forever to burn?

To make him imperfect, and subject to sin,  
And then make a hell to "keep him in?"  
To give him an agency, making him free,  
To be what he knew he never could be?  
So send him a Savior, imperfect to save  
All mankind that die and pass to the grave?

Such are the creeds that mortals have believed—  
All nature and reason, and Scripture declare  
Such teachings are false, wherever they are;  
While endless misery is ever an error,  
And creeds that teach it, eternal terror.

(Copyright secured.)

## IS IT POSSIBLE?

### A STORY FROM REAL LIFE!

WRITTEN FOR THE PRESENT AGE, BY ANNIE  
DENTON CRIDGE.

#### CHAPTER V.

I am the Doubter and the Doubt.—Emerson.

William and Hannah Tilghman were Quakers from their birth, as were their parents before them; but it had come to pass that they were skeptical Quakers, especially William; indeed, William was skeptical on all subjects that would bear analysis or dissection. Nothing was too sacred for his intellectual criticism. "If it will not bear criticism—will not stand the test of reason," he would say, "then it is good for nothing, and should be thrown overboard. Intellect is a spark of divinity in the human—it is God's best gift to man—it is a light to lighten the darkness, and surely should be well trimmed and ready for use on all occasions, and on all subjects."

William was called by some of his Quaker acquaintances "the Doubting Brother," by others, "the Infidel Quaker," the latter expression being often applied to him by Isaac Carman, in pleasantry, when William expressed doubt or disbelief on certain subjects.

Hannah was naturally religious, naturally spiritually-minded, or in Quaker phraseology, "a tender one." She had imbibed enough of the spirit of Quakerism to disregard forms, even the dress and fashions of the Friends. Their dress to her was a matter of taste rather than of religious duty: drabs, greys, and browns were modest colors; but blue, pink, and even red, were equally as good and pious; were not the flowers dressed in the latter colors? "Thee" and "thou" were certainly of the singular number; and "you" of the plural; but the latter pronoun was at present used to one person and to all persons; and was not now, as in the old time, a distinguishing mark between poverty and wealth, or plebeian and patrician. Entertaining these views, it sometimes came to pass that Hannah deviated so far from Quaker discipline as to use the plural pronoun to one person; yes, and even yet farther and more heinous than this—Hannah, the "tender one," did something that she did not know the first name of some one, say Mr., Mrs., or Miss, as the case might be. She moreover believed in music, both vocal and instrumental, regarding its prohibition as a retrograde step on the part of the Quakers.

She listened to all William's skeptical criticisms with not only respect, but appreciation; for she liked his logical, energetic mind; it struck a wavering, though different, chord, in her own quiet, clear intellectuality. Yet there was in Quakerism much that found a ready response in her own soul—much that she regarded as Divine truth, because of this response, and not because of any desertions made by herself or others, from known facts.

This being their respective mental conditions, William and Hannah had looked over the high wall which surrounded Quakerism to the flowery fields beyond, and had even stepped into the green pastures that stretched away to the horizon. There they had espied the Vegetarian church, had become acquainted with the minister and his wife, had sometimes attended his public services, had visited his home and talked with him on religion and

other topics—so that we now find them firm friends, enjoying each other's society, though greatly differing in religious views, their point of agreement being a high appreciation of that which should be the vital and fundamental principle of all creeds, sects and parties, viz: Truth, in one or another of its diverse forms.

The minister and his wife, who had returned from A—, well pleased with their visit to Mrs. Allston, with whom they had spent a very pleasant evening in conversation with her and her friends, now called on Hannah and William Tilghman, to whom they gave an account of their visit. They were not a little surprised to learn that William and Hannah were acquainted with Jane.

"I love her, Doctor," said Hannah; "she has been here several times, and I love her more and more every time; I know thee will like her, and so will thee, mother Merideth; she and my William there, (laughingly,) have long talks on 'What is Truth?' Jane is so sincere—so discreet, I just want to take her in my arms and kiss her; were I a man, I would run away with her, would I not, Ponto, (addressing her dog, on which the animal jumped with delight at the reference made to him by his mistress.) He is a sensible dog, I assure thee, Doctor."

"What a demure little Quaker!" said the minister as she finished; this made the smile on her faces open into a laugh.

"We must see her," said Mrs. Merideth; "and now, as it is evening, suppose thee and William accompany us to Mr. Isaac Carman's?"

To this proposition there was a ready acquiescence; and while they are on their way, let us, *a la Mephistophiles*, look into Mrs. Carman's nursery.

On that day she had returned from a long journey undertaken to see after a legacy of two thousand dollars recently left her by a relative; she had taken off her bonnet and shawl, and was carrying them in her hand, when she met Jane on the stair-landing, near the nursery. How does thee do, Jane? Have the children been good? How much sewing has thee done? Finished Lucretia's Alpaca dress?" "Yes," "Baby's frock?" "Yes," And the children's shirts?" "Yes."

Why, thee's been real smart. Now I'll tell thee what I am going to do: I can't let thee leave me; I want just such a person as thee is in my family; I have had \$2,000 left me; I've just been to see about it; I hate the new law that's been passed; a husband can't get money left his wife, she has to go herself; it's all a bother and nonsense. I'll tell thee what I am going to do: I'm going to give thee more money for working for me."

Her blue eyes looked so bright, and a benevolent smile rested on her whole face. At such moments Jane always felt the charm of her countenance.

"I'm going to give thee a dollar a week!" Then she paused and took breath, looking at the same time in Jane's face.

"Thee'll stay with me, won't thee?" she asked with the confidence of a person who had made a superior offer.

"No, Mrs. Carman, I can't stay with you; I have made arrangements to leave very soon."

"Thee has! Going to get married?" "No."

Here she bounded into the nursery and closed the door with more emphasis than dignity.

Jessie, who had called to see Jane, was in the nursery. After greeting her children, she said with more than usual interest in her voice and manner, "Well, then, Jessie, what does thee think of gaiter-binding?"

The "pretty Jessie" as she called her, always seemed to awake a tender chord in her heart whenever she appeared.

"I think I shall like it very much." I'm glad to hear thee say so. How many young folks are working there?—I suppose quite a number."

"Yes, eight."

"Why!" Mrs. Lyett must be making money out of so many. Thee has had a long walk, so stay here to supper, and Jane can go part way home with thee. Jane has been very smart while I was away. I suppose she is dreaming of gaiter-binding, and fancying how she will have to make her fingers

go to get board and washing, and a dollar a week over."

Jessie felt like saying "seventy-five cents," but Mrs. Carman espied the thought afar off, and added, "yes, a dollar a week; I suppose thee is dreaming of gaiter-binding, and fancying how she will have to make her fingers go to get board and washing, and a dollar a week over."

Isaac opened the door, saying as he looked around the room, "where is Jane?" "She's putting away some things; what does thee want with her?" "Hannah and William Tilghman have called with Dr. and Mrs. Merideth to see her, and her sister Jessie."

"Go and tell her, Jessie," said Mrs. Carman; "thee'll find her in the spare room." Jessie was gone in an instant. "How light her step is! O she is smarter than Jane, I know! Jane always moves and looks as if her thoughts were a thousand miles away."

Isaac made no reply to this remark of his wife; he said something about her journey, and went down to the parlor with Jane and Jessie.

Here Jane had first met William and Han-

nah Tilghman—two friends whom she and Jessie had learned to prize; here, for the first time, they meet the minister and his wife, and thus are commenced acquaintances with individuals through whom influences are brought to bear that will affect both Jane and Jessie through all their after life. How curiously woven is the web of destiny!

But other influences are just now pre-eminent in their history, and with these we have at present to deal; so let us not anticipate.

When Jessie had finished her apprenticeship, she was introduced by Mary Parker to the foreman of the shoe establishment for which she bound gaiters. Ten pairs of Misses' gaiters were given her for which she was to receive the small sum of eight and ten cents per pair.

Mary told her not to be discouraged at the low price, as new beginners had always to commence with small Misses' gaiters, but by-and-by, when she had proved to the foreman that she was a good sewer and could be depended on, she would probably obtain French lasting and Congress gaiters, which would pay well, so that she could easily earn four and five dollars per week.

So Jessie stitched, stitched, stitched, from four in the morning until ten or eleven at night; but withal could earn only one dollar and ten cents. Jane, however, added her one dollar, on giving her which Mrs. Carman remarked, "I'll pay thee a dollar a week anyhow, while thee is here; and so the close of the first week saw them with ten cents over expenses.

Not a very cheering commencement; but those two strong hearts despaired not, knowing as they did, that the most remunerative work could not be expected as yet. So Jessie must work and wait; meanwhile they must beware of placing themselves in such a position as to be unable to pay their board; so Jessie would work two weeks alone, and see what could be done before Jane took any steps to join her.

During the second week Jessie had earned \$1.50; but each day found her with an increased cough, accompanied by slight fever; but she must bind her gaiters, as two dollars must be paid for board; so each morning as the first glimpses of day-break made objects in her room faintly visible, Jessie arose, and applied herself to the Misses' gaiters of divers hues. Occasionally, by great effort and close application from four in the morning until midnight, she could bind four pairs, which gave her forty cents. Ardently did she desire daily to perform this task; but though she rapidly acquired ability by constant effort, there was a point to go beyond which was impossible.

Thus three weeks had passed, when came the very important question, what is to be done!

"We will go from one establishment to another," said Jane, "and try what can be obtained in the form of work. If we can have better kinds of gaiters, and enough to keep us employed, I will leave Martha Carman's at once, and we will be together." Jane was resolved to lighten Jessie's labor; the cough and hectic flush on Jessie's face filled her with anxiety and apprehension.

"Let us commence on Second street," said Jessie, "shoe establishments are very numerous there; thee Jane, will ask for work, as thee is the elder."

"O, yes, of course; leave all that to me," said Jane in a brave tone; but her spirit trembled within her, for she shrank from such contact with the world; besides, this was a new field for her.

Up one flight of stairs, then up another; the foreman's room gained, Jane inquires for work of a tall dark man, who replies in a careless tone; "we have enough girls to do our work, and don't need any more."

Half a block farther, and up three flights of stairs; the proprietor a gray-headed gentleman with a pleasant countenance, was there himself; one glance at him gave Jane confidence as she asked:

"Do you require any gaiter binders, sir?"

"New business is it not, ladies?" he asked kindly.

"Yes sir, it is."

"Well, you must not be discouraged if you do not meet with success immediately; gaiter binders are very numerous; we have more Misses' gaiters than any other kind, and we only give our fine work to the more experienced hands, I have several regular hands for this, or I would with pleasure employ you."

"Stepping aside evidently undecided in his mind about something, he asked to be excused for a moment, then looked at his book, then at some work, and finally taking up several rolls of gaiters he came to them saying, "Well ladies, I'll tell you what I will do: I give twenty-five cents per pair for those black gaiters, and I will give you five or six pair a week. They will pay much better than Misses' gaiters."

Down the three flights of stairs they go, thinking that they will never forget the gray-headed old gentleman who had spoken so kindly to them.

One after another place was tried—upstairs—downstairs, to and from every shoe manufactory on Second street. "No!" "No!" "no!" "We have enough hands," or "call again," met them almost everywhere.

"Never despair," said Jane to cheer Jessie, mentally including herself; "let us try Market street; there are several stores there."

One after another is entered, but nothing

gained except promises of Misses' gaiters at eight and ten cents per pair. It was now nearly night; they had been out all day, and had tested the gaiter binding market thoroughly. Six pairs per week, at twenty-five cents each were all they had obtained to better the present. Down, down sank the spirits of Jane and Jessie as they sank the mercury in the thermometer by increasing cold. A sudden and heavy rain storm compelled them to take shelter in one of those broad stairways lead to offices and other places of business. Patter, patter, fell the rain drops, and patter, patter fell something analogous thereto on the spirits of Jane and Jessie Allston; it may be that all matter has a spiritual principle, and that the spirit of the storm hid itself in the sorrow-shadowed recesses of their despairing hearts.

As they walked along the wet pavements and over swollen gutters, Jessie said, "come home with me, Jane, to Kensington first; don't let us go to Martha Carman's; I don't want her to see us in the 'slough of despond'; her questions and remarks just now would be gall, I know."

So on they walked to Kensington; very little was said; it was all dark, dark night to those two; Jane could see no way out of their difficulties. Nevertheless there was a way, and a light at a very little distance.

When nearly there Jessie's merry self began to come uppermost, and she talked cheerfully, and even merrily, of the day's adventures. "O, dear!" she exclaimed, "how we are going along hanging our heads, feeling as if we had not one solitary friend! how we have trudged upstairs and downstairs, knocking at this door and that door, just like beggars! Poor me! poor thee! poor us!"

Jane laughed with Jessie, but it came from an aching heart.

"Have we not a mother, I wonder?" continued Jessie, "and have we not a brother that would, if he knew what we were doing, leave College in an instant, and come and work for us? Now, I'm going to prophesy, my little mother (Jessie often gave her sister this pet name): I am going to be wealthy one day, and if I am then thee will, I'm sure; then every sempstress, every gaiter-binder and every woman that I know, who wants work shall have it, and they shall not run for it or beg for it. They shall have, too, more than \$1.10 per week for their work; they shall not stich, stich from four in the morning until midnight for forty cents. I wish I had the golden key to wealth; I'd turn this world upside down and right side up in a twinkling. O, I'm not sad; I feel like laughing at our taking it so seriously; O, it's only a dream to me; it won't last long, I know; it is no part of me—no part of our life; so I feel about it."

Jane smiled pleasantly on Jessie as she rattled along; it pleased her that her sister could be happy in spite of circumstances. When she had finished Jane said earnestly, "Had I sufficient wealth, Jessie, I would try to organize some plan by which woman, labor and bread on this continent would be brought into systematic relations, and the supply made to equal the demand, both in regard to labor and compensation."

Mrs. Pierson, the lady with whom Jessie boarded, received them very kindly. She was an elderly lady, with no children, having buried her only child, a daughter, many years ago. Her heart was warm and motherly; Jessie, she often said to her husband, was such a nice little thing that she could almost love her as her own.

"Why, my girls," she said when she had them seated in her comfortable parlor before a nice warm fire, "what a long day you have had of it! Jessie told me," said she, addressing Jane, "that you were going to see what could be done about getting work; what success had you?"

Jane was almost afraid to trust herself to speak, she was so sad; but Mrs. Pierson drew from her by degrees the history of the day, their disappointment, what they desired respecting themselves, and finally, respecting their mother.

"What is your work at Mrs. Carman's?"

"Sewing."

"What do you sew?"

"Dresses, caps, bonnets, under-clothes, anything that is to be done with the needle," replied Jane.

Is that so! Why then, children let me tell you that there is no need for you to be sad; you can get enough to do and you can make money too. Jane came here with Jessie; I will board you both for three dollars a week; the same bed-room will do for both, and it will be no more trouble for me. Get a piece of tin and have painted on it, "Dress-making and plain-sewing done here, and put it in the window there, and you will have just as much as you can do. If you have not, then I will not charge you for your board. Now, what do you say?"

"O, you are too kind!" said Jane through her tears; Jessie, too, wiped her eyes as she sat looking into the fire.

"I will speak to my neighbors and friends about it; you will soon have more than you can do."

Here Mrs. Pierson put on her bonnet and stepped across the street to the house opposite. In half an-hour she returned, saying, "I've been to Mrs. Taylor's over there, who has a large family. I remembered hearing her say she wished she could get some one to sew for her, so I thought I would see her at once. She needs underclothes made for the children; she has materials for two dresses, and several little frocks for the youngsters; so she says

you can begin at once. Then I'm going to buy a dress this week, and you can make that for me. Don't work any longer for a dollar a week; it is an imposition; two dollars is the very least you should have."

Before leaving Mrs. Pierson's Jane decided to remain no longer at Mrs. Carman's, who had that morning said to her, "Thee can leave now any time thee likes; Isaac has got me a poor runaway slave; I wonder they don't all run away. Poor things!" she parenthetically—"he got her at the abolition office here—office of the Underground Railroad; I suppose thee has heard all about it?"

While Mrs. Carman was talking, the mulatto—a girl about fourteen years of age—came to the door, and looked in.

"Come in, come in!" said Mrs. Carman; "thee need not be frightened, there's no masters or slaves North; but thee must not go out for six months, or thy master might catch thee; it is dreadful to be a slave!"

"Was thy master good to thee?" Jane asked.

"Yes."

"Why did thee run away?"

"I wanted to be free."

"What kind of work did thee do at thy master's?"

"Mind chicken's and wait on de young ladies."

"Well, said Mrs. Carman, all thee will have to do now is to attend to my children and do chamber work. I'll show thee how to do; thee is free now, but thee must not go out for six months." Then turning to Jane, she said, "I don't want to hurry thee away; I've plenty of sewing; I'll keep thee going six months for that matter; but if thee can better thee self, thee can leave to day if thee likes. Mrs. Carman had said this probably believing that she felt it; but when Jane returned in the evening and told her she was prepared to leave she felt greatly outraged.

"Leave to-morrow, does thee say! thee is an impudent thing! Conscientious, indeed! thee is conscientious! I'd like to know what Isaac will say of thee now—he thinks thee so wonderfully good! I do think men are blind."

"Did thee not say this morning that I could go at any time?"

"Yes, I did, but I did not think thee was so mean as to take me at my word."

"Thee ought to say what thee means."

"Thee is an impudent thing!"

Jane felt very good-natured. She only smiled and asked: "Will it be any more convenient for thee if I leave next week instead of this? as if so I will remain a week."

"O no; thee can go to night, if thee likes, but a nice predicament thee is leaving me in; a month would be something, for then thee could teach that Maggie what to do when thee is gone; but if thee leaves in a week thee can leave now."

So in the morning Jane left; an express wagon was sent for and her trunks moved to the house of Mrs. Pierson. When Jane bade farewell to Mrs. Carman, the latter, who was in a kindly mood, said to her, "thee must call and see us often, Jane, I'll always be glad to see thee and thy sister Jessie; thee does not know how sorry I am to see thee go (wiping a tear). Thee must not think of me as mean or cross; I have so many children, and so much to think about! thee might excuse me, Jane."

"Certainly," Jane replied, "don't think about it, Martha; farewell!"

Jane and Jessie were now together, busily went the needle from dawn to dark; the first week Jane earned \$5, Jessie \$1.50; O, how rich they felt!

Sunday came; it was indeed a day of rest to Jane and Jessie. A cheering letter was written home to their mother, giving account of their success; hope was very bright; it began to loom up before them as an actual fact that their mother would soon be with them; week after week passed; busily flew their fingers, Jane never earning less than five dollars per week, though sometimes more.

"I will, I must work for mother," Jessie would say when Jane insisted on her resting; "let us all be together, then I will rest and grow strong."

The hectic flush and night sweats were to Jane's anxious heart omens that she would indeed rest folded in the bosom of mother earth, unless something could be done immediately to restore her. Little comforts were purchased for Jessie, and all that Jane in her sisterly devotion could do for her, was done. "My little mother," Jessie would frequently exclaim, "thee is so good! thee is too good!"

(To be Continued.)

For the Present Age.

#### OPEN THINE EYES.

BY S. N. W.

I sat within a darkened room, I thought,  
And murmured that it was so dark, while bright  
Without the sun was shining; glorious light!  
I seemed to know it not, for yet I sought  
To know, whence came this darkness, what had brought  
Me there in such dense gloom, why had my sight  
Departed? murmuring still, (a useless night)  
I heard a voice; it said, "Wouldst thou be taught  
Whence comes this darkness, and this bitter woe?  
It is for good, that man may thereby grow  
Unto the light;" and then in glad surprise,  
I said, and can it be, that this is so?  
The answer, "If thou wouldst indeed be wise,  
If thou wouldst see the light, open thine eyes."  
Dec. 29th 1869.

From the Independent.

#### State Theology.

BY REV. SAMUEL T. SPEAR, D. D.

The term "state," used in the political sense, means any civil community, organized under the forms of law; exercising, through some governmental agency, legislative, judicial, and executive powers; being monarchical or republican according to the form and manner of vesting these powers in such agency; and having for its conceded sphere the definition and defense of human rights, and the regulation of human conduct, in the relations of time. By the term THEOLOGY we understand the science of God, called natural or revealed in reference to its sources; embracing in its contents all that is assumed to be known of the nature, attributes, relations, purposes, and actions of the Supreme Being; consisting subjectively in the opinions or beliefs, whether true or false, which men hold in regard to God, and hence as diverse as these opinions; in its natural sequel involving all the forms, types, and expressions of religious worship, and when having the character of an experimental or practical theology; and in reference to the thoughts and hopes of men relating specially to their duties and interests for another life. Such are the elementary ideas of the two terms which compose the title of this article.

Compounding these terms, and thus creating a STATE THEOLOGY, we have theology attached to the organic being and functions of the body politic, forming an integral part of its life, giving shape to its legislation, and regulating individual action through the agency of civil law. We have theology with the authority and powers of the state impressed upon it and mingling with it. It is not an abstraction without any forms or modes of life; it is not the theology of individual conviction, or the doctrine of the people; but it is the opinions held by the people; or, in regard to God, speaking or acting as a state. No other state theology has ever existed in our world, and no other can exist. It is either a state theology, or it is not such. The moment it is a matter of individual conviction and choice, untaught, unregulated, and untouched by the state, and hence dissevered from it, and hence again leaving the whole question to the private judgment of each person, it ceases to have the essential character of state theology. It is then no part of the law of the land. All then exercise their religious liberty, without any constraint or restraint, disabilities or advantages, arising from civil law; thinking what they please, and worshipping God according to the dictates of their own consciences.

The natural and, as experience shows, the necessary result of such a state theology, is either an absolute identification of church and state, so that the powers of each become practically the powers of the other; or such an intimate legal union between the two that they mutually act through each other. In the former case the state is the church, and the church is the state; in the latter case they are formally distinct as organisms, yet so related as to transfer their functions to each other. In neither case is the church and state powers blended to a greater or lesser degree.

The reader will see at a glance that this question of state theology is really a very grave matter. Who shall determine what this theology shall be? whether it shall be Atheistic, Deistic, Pantheistic, Pagan-Jewish, or Christian? and, if the last, then, whether it shall be Calvinistic, Arminian, Trinitarian, Unitarian, Protestant, or Roman Catholic? State theology is a definite something, embracing a certain number of dogmas, or, in absolutely nothing. The propounder of this definite something is, by the very terms of the case, the state itself; for the purposes in view, the becoming a theological professor through the edicts of a king, or by the votes of those who represent a popular majority. There is no other possible way of having such a theology. It must exist, if at all, by the action of the state defining it, and formally incorporating it into its own life.

What shall the state do with its theology? There would seem to be but little use in having it unless some use be made of it. All the reasons which demand its existence at all equally demand that the state should put it into effective action. Surely, if the state has a right to construct a theology for itself then it has an equal right to be governed by it, and to govern the people by it. The least that it can do with its own theology is to devise the ways and means of asserting, perpetuating, and enforcing it. State patronage, state power, and state administrations are its logical correlative. That would, indeed, be a very queer state theology which the state itself adopts and legalizes into being, and then leaves to shirk for itself. We accept the conclusion that, if the state ought to have a theology, then it ought to use all the means which are necessary to maintain and administer it; and that, too, as against all opposing forces. We then go for putting it into effect. The state should see to it that not only the children in the public schools, but also the adult population, should have its theology, provided always that the care of the citizen is one of its proper functions.

Moreover all this would be practically simple enough, whatever might be the fate of the idea as a mere theory, if all the people thought exactly alike, and their common thoughts were faithfully reflected by the state. This, however, does not happen to be the case, never has been so, and we cannot reasonably expect that it ever will be so. What, then, shall be done with those who dissent from the theology of the state, who do not believe it, and will not conform to its requirements? This is a question with which the state is confronted, which it must answer, and which it generally does so answer as to involve some principle of proscription or persecution. It is a fact wide as the world that state theologies have with great uniformity been persecuting theologies, sustaining and enforcing themselves by the power of the civil arm. Such was the fact with the state theology of the Jew in the days of Christ and his apostles; with that of the Romans for three bloody centuries; and with that established by Constantine; and the same feature has marked the state theology of the Roman Catholic and the Protestant. We have the same fact in the state theology of Mohammedanism and in all the state theologies of the Pagan world. The missionary Christianity of the heathen propagates with one of their most formidable obstacles in state theologies; and the same was true of like efforts made in the apostolic age. It is a general fact that the moment theology allies itself with the state and commands its powers it becomes persecuting in respect to all who dissent from it—and that, too, whether it be Pagan or Christian, Catholic or Protestant.

tant. Such a result flows naturally from the very theory of the case. The theology of the state is a part of its organic law, to be supported by its authority and power; and, hence, heresy is a crime to be punished by the state. So the state reasons, and that too correctly, provided we accept the doctrine of state theology. "Heresy and unbelief are crimes"—that's the whole of the matter; and, where the Catholic religion is an essential part of the public laws of the land, they are punished as other crimes." So says the *Shepherd of the Valley*, a Catholic paper published at St. Louis; and so Protestant state theology has often said, and is likely to say wherever it prevails.

We present, then, the history of the disabilities, persecutions, and martyrdoms of ages past, as the dire commentary of facts upon this theory. In the presence of such a history we more than suspect that there is some radical mistake in the very doctrine itself. It certainly has proved itself a malign enemy to religious liberty and the rights of conscience, as vested in individual minds. The plain truth is, religion is always a question between the individual himself and his God; and no theology of the state can settle it for him, or determine how he shall settle it. It may lead him with its curses in the name of God; but it cannot reach his soul or govern its spiritual movements. State theology, in its relation to the individual mind, is not only a gross usurpation, but a natural impossibility, except by the mere law of force.

Christianity, as a matter of fact, has prospered most when it has had least to do with the state, and the state least to do with it. For the first three centuries it was the theology of individual conviction, holding no other relation to the state than that of a persecuted religion, and doing its entire work by the use of spiritual means; and then it was that it spread with a purity and power that have never been equaled. Afterward it became a state theology; and then, in the hands of the state, it was not only corrupted and half perverted, but became itself a persecuting religion. All the persecutions of the Romish Church have their basis in state theology. Be it remembered that the state is not inspired, and hence that it can furnish no guaranty for the correctness of its theology. It can show no warrant from God to propound the true religious doctrine in respect to God



# THE PRESENT AGE.

DORUS M. FOX, Editor.

PROF. E. WHIFFLE, Associate Editors.  
MISS MEXIE M. PEASE.

J. S. LOVELAND, Editor Philosophical Dept.

Mrs. E. L. WATSON, Corresponding Editors.  
Mrs. E. A. HORTON.  
A. B. FRENCH.  
DR. F. L. WADSWORTH.

DR. F. L. H. WILLIS, Editors New York Department.

Mrs. LOVE M. WILLIS, Editors New York Department.

All communications for this department should be addressed to Mrs. E. L. Watson, Titusville, Pa.

Kalamazoo, Saturday, Jan'y. 15, 1870.

## GOOD FROM EVIL.

Joy ripens where the days make night  
With bitter draughts of sorrow;  
Hope leaps to meet the dawning light  
That ushers in the morrow.  
Thro' clouds, and tears, and angry fears,  
Dead hopes and fruit unripened,  
The resurrected spring appears,  
Unhindered, unobscured.  
We gather flowers too soon to reap  
The harvest's glad fruition;  
We blight the fairest hope, then weep  
To find it a vision.  
And yet the rainbow's silver sheen  
Is born of many a sorrow,  
And fields that glow in living green  
Are sown in the morrow.  
Each star that's lost, and dream that cost  
Such anguish in its going,  
But build a bridge of gold across  
The river of sorrow.  
These dark, lone days are God's good ways  
Revealing sunny places;  
Life's dying years have many tears  
Yet cloud they angel faces.  
Come on, then, toll, and fear, and pain,  
That bar the golden portal;  
Through suffering, across the grain—  
Through death become immortal.

## Religion and the Bible in the Schools.

The agitation of this subject is extending, and now bids fair to enter into the thoughts of the people, more than ever before; somewhat to the annoyance of the protestant sects, who have had the entire moulding and training of the children and youth of this country. This discussion, too, is awakening enquiry as to the book itself, and its claims as an infallible and final revelation from God, and a true record of his dealings with mankind. If the Bible could be placed in our schools standing alone upon its own merits, but few would object. The objection entertained by progressive minds, may be found in the fact that nearly all our schools are under the control of the sects of Protestantism, who accompany the reading of the Bible with their peculiar religious instruction, urging it upon the youthful mind as an infallible book, and as authority to be unquestioned by every human soul. Aside from this, few care to specially oppose. The main objection to our common schools, is to be found in the fact, that although intended for secular instruction alone, they have been perverted from the true idea, and are being used for sectarian purposes and the advance of the orthodox faith. This cannot be denied, in fact it is now claimed to be their right and duty to do so. All understand how easily the youthful mind is influenced in almost any direction, particularly in the religious. To illustrate this, we give the following, which we find in the *Western Christian Advocate*, the leading organ of the Methodist church.—We think the argument a very good one, for a Protestant, with his abhorrence of Romanism, and we ask in all consistency, will not the same argument hold good for the Catholic, who in sincerity, and with equal earnestness opposes Protestantism. And again, we ask, if the same argument will not apply with equal force and power to the Spiritualist who stands equally opposed to both, and who sends his children to school for the purpose of acquiring not a religious, but a *secular* education? To illustrate our ideas, we present the complaint made by our Methodist friends:

### Shall Rome have Our Children?

BR. REV. R. H. HAYLES.

I called upon a family the other day, and learned that a boy about sixteen, a member of the family, had been attending a *Roman Catholic* school for a few months—only about six, and was already firm in the belief of *transubstantiation*, and that the priest had pardoned him. And his father, a few days before that all the world could not move him from those convictions. The father is not a Christian, but a decided Protestant, and was very angry at the discovery of his son's conversion to Romanism. Anger after the fact, however, is not as powerful to prevent this calamity, as discretion before. The boy is lost to Protestantism, at least for the present. I had met other cases similar to this, and was considerably impressed by this new discovery, for it confirmed the idea already in my mind that *every Protestant child who goes to a Roman school, is drawn away, in whole or in part, to the Catholic faith.* This may be a little too strong, but there is no exception to it, so far as my own observation extends.

Some students by constant fighting, might resist these powerful influences and come out unscathed, but those who would do it are few.

"But how about the pledges that religious opinions of students shall not be meddled with?"  
He answered: "No direct effort is made, perhaps, but, for the sake of order—a little Jesuitism you see—for the sake of order, students must be present at religious services, listen to *any* masses, invocation of saints, and guarded expressions of Roman opinions, until, little by little, they become accustomed to these things; and thus, by processes wholly concealed from the students themselves, they are led away by imperceptible stages, until one day the parents are horrified to find their children Romanists."

"And so," I said, "they always succeed."  
"Yes," said he, "they always will succeed, if children are put thus into their power, and I am astonished beyond measure, that Protestants do not penetrate their designs and methods, and see the danger."

And it is plain, from this showing, that the probability that a student will pass any considerable time in a Roman Catholic institution and not become wholly or in part a Catholic, is very small. It is not in human nature, at the student time of life, to resist the combination of influences which Jesuitical priests and nuns understand so well how to use. One might as reasonably hope to live in Iceland and not feel the cold. Sleepless vigilance; tireless work; fanatical zeal, concentration upon one point; methods as secret as they are intense; these are the means used by men and women, the ablest in the church, and as artful as they are able to win to their faith the young and unsophisticated children, whom Protestants are evermore putting under their power. What is more inevitable than the result I met the other day? How can any other possibly occur? Shall Rome have our children?

Now will our readers take another look at the above extract and imagine himself to be a Roman Catholic, just as sincere and devoted as is the Protestant. Make the heading of above article to read as follows: "Shall Protestantism have our children?" and in view of the undeniable fact that our common schools are controlled by Protestants, that religious exercises according to Protestant usages are almost universal in these schools. Cannot we

Catholic with propriety, substituting the word *Protestant* in place of Roman Catholic where it occurs above, make equally just complaint against our common schools.

The Spiritualist and Free Religionist, if we may use that term, to embrace those known as radical Unitarians, and others, opposed to religious instruction in our common schools, can with propriety and earnestness, oppose this whole system and insist that our schools shall be kept free from sectarian influence, and sacredly devoted to the cause of secular education for the masses. This class would ask shall *ORTHODOXY* or *PARTIALISM* HAVE OUR CHILDREN?

The first paragraph could be made to read as follows: I called upon a family the other day and learned that a boy about sixteen years old, a member of the family had been attending the common school for a few months only, and was already firm in the belief of salvation only through Jesus, that the consequences of wrong doing may be avoided by exercise of faith, in his atoning sacrifice, that God will eternally punish a part of his children, that the good Father, is subject to anger, wrath, jealousy, etc., and that sins may be pardoned. The Father is not a Spiritualist, but a decided free thinker, and was very angry at the discovery of his son's conversion to Orthodoxy. Anger after the fact however is not as powerful to prevent this calamity as discretion before the boy is lost to liberalism and progressive ideas.

"I had met other cases similar to this, and was considerably impressed by this new discovery, for it confirmed the idea already in my mind, that every child who goes to a school under sectarian influence, is drawn away, in whole or in part, to the orthodox faith. Some students by constant exercise of reason might resist these influences, and come out unscathed, but those who would do it are few. No direct effort is made, perhaps, but for the sake of order, students must be present at religious services (in our common schools) listen to prayers, and expressions of orthodox opinions, until little by little they become accustomed to those things, and thus by processes wholly concealed from the students themselves, they are led away by imperceptible stages, until one day the parents are surprised to find their children converted to the contracted views of orthodoxy."

It will be seen by our readers, that no injustice is done to our orthodox friends, in making the slight changes as above. We can but rejoice in the agitation of this subject. The friends of the Bible, and religious instruction in our common schools, assume in their arguments upon this subject that this is a Christian Government, and a Christian Nation, and hence, it is the duty of the state in some way to impress upon the mind of the children, the teachings of the *Christian* religion. In connection with this subject, we ask a careful perusal of the article on our first page by Rev. Samuel T. Spear. We hope all our readers may be as deeply interested in its perusal as we were.

Religion in the state schools is a matter of course, where church and state are united; but in such a nation as ours, where the two are strictly independent, religion in the schools is, to say the least, a strange inconsistency. Regret it as some may, the secularization of the state in this western land is a fact—that is the American idea. That the secularization of our state schools is also involved who can honestly deny? The American principle, for which many a battle has been fought, is the principle of toleration—or of that which our *constitution* words do imperfectly express, perfect religious liberty. That principle we do not practice so long as we read a Protestant Bible in the unwilling ears of a Roman Catholic; so long as we read the New Testament in the ears of an unconverted Jew; so long as we thrust any book-revelation upon him who professes to believe in natural religion only, or to believe in none. We may speak of the precious treasures which have come to us from the past; but let us remember that consistency also is a jewel, and national honor and fidelity to pledges better than misguided zeal.

Our schools are secular; and the morning chapter and morning prayer do not make them otherwise. Indeed, there is a somewhat violent contrast between the devotions of the opening hour and the deliberate secularization—the intentional but respectful godlessness—of the hours which follow it. But even if the reading of the Bible in the schools were more than an empty form—if it were a service fruitful of blessing—there are other considerations which we, as American citizens, could not honestly disregard. We have already referred our readers to the article on first page relating to the divorce of church and state, which has made America conspicuous in the history of human governments.

The author therein speaks of the state's reception under its own care of the great business of education; or, rather of the division of that business into religious and secular, and the acceptance by the state of the secular part of it. To this arrangement, we, as American citizens, do fully consent. Shall we not acknowledge, then at once, that the retention of religious symbols and services in the common schools is an anomaly?

Since we commenced the writing of this article we have read from Rev. D. B. Lyon, formerly of this state, now superintendent of public schools for the county of Fond du Lac, Wis., his annual report in which he alludes to this subject. The report is in many respects good, but we are sorry to say does not come out boldly in its suggestions upon questions now agitating the public mind, and which are calculated to keep our school system fully abreast with the progressive movements of the age. In our next issue we shall in connection with this subject give special attention to Mr. Lyon's report, which as all who know the author would expect, is one of marked ability, taking into consideration its very conservative author.

## Woman's Suffrage—State Convention.

We are glad to announce the calling of a State Convention for Michigan appointed to be held at Battle Creek, Thursday and Friday, January 20th and 21st.

We are glad, also, that Battle Creek is finally designated as the place for holding of this, the first state convention of the friends of this movement. It is a central point, and probably no other locality in the west, can

muster more of both sexes, unwavering friends to the cause, not even excepting Sturgis, where over one hundred women last year went to the polls and voted. We hope to see a convention in number and character, that shall be worthy of the cause we advocate, and of Michigan, a state ever abreast with all others, in the progressive work of the age. We call upon friends in every locality to send delegates. We have often called their attention to this subject, and have urged upon Spiritualists the claim upon them to come forward, and earnestly work for all reforms, social and political. This is a grand advance movement in which all party and sectarian influences are lost sight of, and all unite for the accomplishment of the object in view. This is not a *woman's* movement as is often represented, but humanitarian, and the highest and best interest of both sexes, largely depend upon the early achievement of success. Final success is sure, it is only a question of time.

## Spiritualism and Reformatory Movements.

For the past twenty years great and momentous changes have been going on in the religious world. Inspired minds have given expression to integral principles, those have produced thought, discussion and investigation. This free discussion has brought about persecution and misrepresentation. The result has been to bring out for liberal minds a more definite plan of thinking, believing and acting. Now these liberal minds are perfecting a plan of organization.

A missionary work has been successfully inaugurated, and we now realize the necessity of organization in order to unite our scattered forces, to strengthen and sustain continued and well directed efforts, that they may be productive of good to the greatest numbers. The question now arises as to the *object* the power thus accumulated is designed to accomplish.

We realize that all power is in the unseen, that spirit is King, that mind rules the Universe. Phenology teaches us that we must take into consideration the *texture* of the brain as well as its *size*. So with the mind, the greater its power; the more harmoniously unfolded, the broader its range of thought, the more intimately it blends with the principles, that sweep in golden circles around it, the more it laves in the great ocean of infinite wisdom, the greater will be its spiritual power; in other words the more the individualized spirit approximates to the soul of the Universe the greater its knowledge, wisdom and goodness. Then if Spiritualists are in advance of others they must necessarily have a greater portion of this Spiritual force. Organization brings these liberal elements to a focus, and blends the illuminating rays of truth into a great spiritual sun, harmonizing and uniting thoughts until they glow with the beauty and glory of the principles they are seeking to express. By organization we have concentration and consolidation of Spiritual forces. Here then within our grasp is a God-like power. How may we use this power to the greatest advantage? Think you the sole object is accomplished by calling Conventions, passing resolutions, building churches endowing Colleges, or founding a religious sect? Because liberal minds meet together as Spiritualists, it does not follow as a logical necessity that all the intellectual or Spiritual force of that organization must necessarily be concentrated upon the accomplishment of one object. We fully realize the truth of the ministry of angels, but the contemplation and enjoyment of this blessing, does not blind us to the more glorious truths that burn like stars in the galaxy of mind.

We can no more concentrate the power vested in this spiritual organization in the dissemination of this one truth than we could confine our gaze to one of the fragrant flowers that enamel the cheerful green, or limit our vision to the burning ruby, forgetting diamonds that sparkle with a brilliant water, sapphires that are decked in the fairest hues of the sky, Amethysts empurpled with the glory of the morning.

While the law of spirit communion, is one of the principles upon which the organization is based, while it is like a great diamond reflecting all beauties, it is also a great sun throwing out its warm magnetic beams in every direction. Hence we cannot confine this power, for like God's sunlight it falls freely over all; or in other words, it deals with political, social, and religious institutions. The disturbance in the political elements of to-day, is but the result or legitimate outgrowth of the free thoughts, that have been promulgated by your advanced minds. Question it as we may the political and religious life always go, hand in hand. They are but parts of one great body; an advance in religious ideas is ever followed by a corresponding change in political and social institutions. Hence this great power which is vested in the hands of the Spiritualists, does not deal with the religious element alone. It stretches out its strong arm and grapples with injustice wherever found. It recognizes God in humanity, and in working for humanity it works for God. This Spiritual force then embraces all the reforms of the day and in subsequent articles we propose to show its bearing upon the Labor question, Woman's Suffrage, Temperance Reform, in a word we propose to show its bearing on all the reformatory movements of the Age. We desire to show that what has hitherto been accomplished through organic work, is but the stepping stone leading to the harmonious era, when every individual shall be a whole soul; and the great work of life shall be spirit culture and soul growth, when our government shall be based upon the principles of justice, and our religion the law of love. N. M. P.

Those who have been foremost in religious persecution, with very few exceptions, were not bad intentioned men. Their sincerity and earnestness exceeded that which characterizes modern Christians. They were men who possessed an absorbing conviction of the supreme importance of their religious doctrines, and if these qualities alone were sufficient to redeem the world, it would long since have been saved. But that zeal, unguided by wisdom, pursued with a fanatical perseverance, and it aimed to accomplish. They embraced with all their souls, the doctrine, that correct faith is necessary to salvation in the future, and those who are destitute of that faith are doomed to perdition. Reasoning logically from these premises, it was considered a mercy to burn the body in this life, if thereby the sinner could be made to recant his heresies and save his soul in the next. Hence the persecutors pursued their victims with an enthusiasm proportioned to their sincerity and zeal for God, and they never relaxed in the performance of their inhuman work, until the boundaries of knowledge were sufficiently extended to enable them to perceive the unity of the diversity of human thought, and the inherent right of every child of the Infinite Father, of interpreting the universe in accordance with its revelations to each individual soul.

The man of large observation and profound thought, is always a lenient judge of human nature, tolerant of opinion, and hopeful of the future. He sees in man much present good, the germ of vast possibilities, and a prophesy of glorious achievement. A better knowledge of comparative history has taught the theologian to depend less on his creed, and forced upon his mind the conviction that possible errors are interwoven through the formulas upon which he had been taught to rely. In consequence he becomes more lenient toward those of different belief. This recent acquaintance with rival systems, has revealed to him some excellencies not embraced in his own, and though he may become a hypocrite, and defend his creed from personal interest, yet the former zeal and the desire to persecute has measurably subsided, and a spirit of toleration is substituted for the contempt in which he held adverse opinions.

Scientific and not theological tendencies give character to modern thought. The invention of the steam engine has localized industry, established facilities for the interchange of thought, united distant lands in fraternal bonds, and put in operation the complex machinery of a more advanced social state. The introduction of the cotton mill and sewing machine, has diminished the vast demands made on the time and muscles of our mothers and sisters, giving their finer brains opportunity for grander realization in the realms of the artist mind. The school-house and printing press have emancipated suffering millions from the thralldom of ignorance and poverty. The dark clouds of superstition are rolling away, and the sun of knowledge has arisen from out the vista of the rolling years, lighting the pathway of an expectant world. W.

## Oakland County Circle.

We have received from Mrs. B. B. Allen, Secretary, an account of the Quarterly meeting held in Farmington, Dec. 18th and 19th. The meeting was very interesting and profitable to all attendance. A. B. French and Mrs. M. J. Fowler were the speakers. The former delivered a very able lecture Saturday afternoon, and Mrs. Fowler in the evening. Sunday afternoon the subject of the lecture by Mrs. Fowler, from the words—"If a man die shall he live again?" was said to be one of great depth of thought, and a successful effort to prove the immortality of the soul. A. B. French interested a well filled house in the morning. It affords us pleasure to report the proceedings of this quarterly meeting, and we hope the secretaries will favor us in all cases with brief reports, and give us as near as possible an accurate account of the state of the cause in the county from which the report is made. It will be seen by reference to the proceedings of our late State Convention that our county circle system received the unanimous approval of that body, and we earnestly recommend that in all cases the officers to be elected for the ensuing year be chosen from among the best workers in the county. Men who will not only sustain the societies now existing, but such as will go to work as missionaries and organize new societies in every neighborhood, where it is possible to get even half a dozen spiritualists and liberalists together. We believe our friends have not fully realized that the special duty of these county circles is to take the charge of the whole work in the county, without reference to the State Association. We wish every county circle would employ a Missionary at once, form a circuit of the county, by connecting the several societies, and so arrange that the villages may have Sunday lectures, and the more isolated county societies be supplied week day evenings. The advantages of this system are that the people obtain their lectures at less cost, and many places can be supplied that would not be otherwise. The speaker becomes acquainted with the people, and can better enter into their sympathies, and all their interests. These were the objects in view when this county circle system was adopted. It combines the advantages of the itinerant and local system in the employment of speakers, and if practically adopted will result in widely disseminating our teachings—and of bringing the spiritualists of every county into co-operation, and acquaintance with each other.

We hope at all these meetings our friends

will make special effort to extend the circulation of the *PRESENT AGE*. We are working earnestly for you, and we desire within the next three months to double our subscription. If some of our friends will take the matter in hand, at least twenty subscribers for three months, may be obtained at every Quarterly meeting.

## The Woman Suffrage Question.

The continually increasing interest upon this subject, cannot be denied even by opponents, and the public are beginning to realize, that the question involves not merely the "right of suffrage;" but, that the advocates of this measure demand admission to all our institutions of education on an equality as to privileges with men, and further they demand, justly too, as it appears to us, for the same service in any capacity, when as well performed equal compensation. No impartial person, can deny the validity of these claims as abstract questions. The only objections, we have heard worthy of consideration are their probable effects upon society and the sex.

These questions we can safely leave in the hands of the women for discussion. The *AGE* has from its first number, given to this movement its earnest support, and we have in the organization of our editorial corps, exemplified practically our faith in this cause by selecting one-half thereof from the opposite sex. We have thus been the first to adopt this plan. It remains to be seen what the result will be. We believe it to be for the best, or we should not have inaugurated the system. In our office too from the beginning we have paid women the same wages as men for the same work, and although we know of offices that are saving money by the opposite course, we will not preach in this respect as some spiritual papers even are doing, one thing and practice another.

We believe the demand, made by the women for the ballot, will be granted the moment a majority, or even a large minority of their own sex are in favor of the measure. As it is therefore a work mostly among women, we can safely leave its future discussion with our associates, Miss Pease, Mrs. Willis, Horton and Watson.

Earnest woman, now is knocking  
At the door of Senate Halls,  
Equal rights for all demanding  
She for justice loudly calls—  
Leisure for the working women,  
Social evils to explore,  
"Social science" for the people,  
Herald it the wide world o'er.

## A Spirit Communication.

ALONE! Alone! who that has not felt the full meaning of that word can understand all its import. Alone, I repeated it over and over. It seems to have been one of the first words I learned to pronounce; and,

Then standing upon the wave washed shore,  
And listening to the billows sullen roar,  
Looking up to the dark frowning sky  
I prayed to God that I might die.

I was young not quite thirty, but to me it seemed that I had lived a century alone. I was the youngest of the family, and yet, it was not with me as it usually is with the youngest; I was not a favorite. My earliest recollections were, that I was somehow out of my proper place. I never felt at home in the family circle, and being timid and sensitive, shrank from the cold looks and unkind words that came to me, instead of the affection and kindness that my young heart was yearning for. My brothers and sisters called me strange, and I was made to feel that although with them, I was not one of them. It was the same in the school; the teacher as well as the scholars, seemed to withdraw from me. I was fond of my books, for they never reproached me; and in books I found the companionship that I failed to find elsewhere.

But as I grew older, and realized that I had not the power to attract or draw to me, that for which my soul longed, I became very unhappy. Here let me say, that the greatest misfortune that can befall an individual, is to lack the power of inspiring friendship or love in others. This was my doom, hence I walked alone. My fate might have been different had my mother lived to care for me; for I think I could not have failed to have awakened a mother's love. But she was taken from earth, and I know nothing of a mother's care. My father was wholly absorbed in business, and I was placed in the charge of one, who supposed her duties were fulfilled when she supplied my material wants; never realizing how small a part she was doing, in comparison with what was needed. Oh! if kindness, sympathy, and love, are essential for the happiness of those who have advanced to the standard of manhood, if they are essential to the angels that have passed beyond all doubt, and outgrown all scepticism; if the brightest gem of the celestial spheres is wisdom the perfect flower of love, then how essential it becomes to the young spirit, as is just starting out upon the broad sea of life. Think of this, you who would keep your children at a distance and freeze their young hearts, by the conventionalities of society. Deprive your flowers of sunshine if you will, but in the name of justice we ask that you give your children the light and warmth of love. Deprive them of this, and like my soul, their spirit, will be compelled to dwell in a darkness that is felt, an atmosphere that destroys every bud of beauty that would have blossomed in the heart. Oh! see to it that those little ones are surrounded by an atmosphere from which the spirit may be fed. Let your home want material blessings, let the walls be undorned; but oh let there be food for the soul, peace, happiness, and affection. Had I not realized the necessity of this, had I not suffered the most terrible torture, I should not have had to return, again against the magnetism of earth-life, to gain those experiences which should have been mine while here. Being compelled to return for that purpose, I attracted to myself those properties which were necessary for my soul growth. Having

now learned the lesson which should have been learned here I am prepared to go—  
Out 'neath the smile of the infinite,  
Out where the angels have trod,  
Lighten him home the pathway of duty,  
Guiding him home to his God.

But in order to do this more effectually, I must give you a sketch of my earth-life, and then will give you brief articles upon the subject of deepest interest to me, heart and home. N. M. P.

## Kalamazoo.

Last Sunday Miss Nettie M. Pease again lectured morning and evening to attentive audiences. On account of the extreme coldness, the congregation was not large in the morning, but deeply interested by the lectures in the consideration of the following subject: "THE MISSION OF THE BEAUTIFUL." The Lecture was preceded by the following appropriate invocation:

God of the beautiful, we know that thou art  
Enshrined in each being, enthroned in each heart.  
God of the beautiful, all things speak of thee;  
From the stars of the sky, to the gems of the sea.  
God of the beautiful, thy glories unfold  
In the light of the sky, thy purple and gold.  
God of the beautiful, thy power we have felt,  
And low at thy shrine, have reverently knelt.  
God of the beautiful, teach us through beauty,  
To walk in the straight narrow pathway of duty.  
God of the beautiful, inspire and uphold us,  
And in thy warm arm's forever fold us.

Miss Pease speaks again next Sunday afternoon and evening—

The conference meetings held every Sunday afternoon at 6 o'clock, are awakening interest. The question discussed Sunday 3d inst. was, "Can sins be forgiven, or is there any escape from the penalty consequent on wrong doing?" Last Sunday the question considered, "Is there a principle of absolute evil in the universe?"

We would recommend to our friends where half a dozen can be brought together to institute these circles for investigation. Frequently interchange of thought may be productive of as much good as lectures, and always profitable to those who participate.

## Triumphant—The world moves.

We have only space enough left in our columns before going to press to announce that on Wednesday 5th inst. the Regents of our State University voted to open its doors for the admission of women to all its privileges. We do feel like shouting *Victory, Victory*. Which is about all we can say to-day. We feel a great satisfaction in having been permitted to work for many years in a private capacity, and the last two years by the pen, in these columns for the accomplishment of this object. Oh it is glorious to be permitted to labor and suffer if need be in this great contest between error and truth. We feel that the age of which the poet wrote in the following lines is already near.

"How beautiful will life be then  
When earth can cry, behold my men!  
And woman in her perfect state  
Be womanly, and yet be great."

## George Peabody—Reflections.

George Peabody has left this sphere of existence; and two continents vie with each other in doing honor to the great merchant. Monarchical Britain, Pontifical Rome and Republican America set up his statues; and clerical panegyrics, sometimes more brilliant than profound, represent him as the ideal man of the future.

And why all these honors to the illustrious merchant? Is it because of his frugal and temperate habits and his character for strict veracity? Thousands in the humble walks of life are equally worthy in these respects; unless, indeed, it be, that these virtues are more meritorious when found in palaces of wealth than in unpretending cottages. Is it because from being a poor boy he succeeded in amassing a princely fortune? Hundreds of others have been equally successful. It is because he gave a large portion of his wealth back to the people in the form of useful charities. He founded libraries, and endowed institutions of learning; and gave large sums for the amelioration of the poor, and the education of the ignorant. These are monuments to his fame, more enduring than marble, and furnish an excellent example for the imitation of all men of great wealth.

Much distress might be relieved and much ignorance dispelled, and our common humanity thus greatly benefited and elevated, by a more liberal distribution of the wealth that is accumulated in the hands of the favored few. But such examples are so rare that when they do occur, they touch the heart humanity with a sense of gratitude similar to that which the emancipated slave feels for the master, who felt sufficient interest in the welfare of a fellow being to give him his freedom.

The churches give us many elaborate works on Christian perfection, in which they expatiate freely on the mysterious workings of faith, the Holy Spirit and divine consecration. All this impracticable theorizing might be saved by accepting the simple definition of Jesus: "If thou wilt be perfect, sell that thou hast and give it to the poor, and thou shalt have treasure in heaven." But some of the clergy and many of their followers are in the condition of the young man to whom this definition was addressed. "He went away sorrowful, for he had great possessions." Imperfect man cannot realize the broad principle of disinterested benevolence taught by the great Judean Reformer, and he endeavors to gratify his selfishness and ambition, and, at the same time, to lull his conscience by merging the plain language of Scripture in a maze of theological metaphysics.

Yet the true Reformer, the enlightened philanthropist is not satisfied with, simply, the charitable distribution of a man's superfluous wealth. He takes a broader view of things, and calls in question that form of civilization which permits the accumulation of millions of wealth in the hands of one man. Wealth is the product of labor; therefore the laborer is the just owner of wealth. And as it is impossible for one man to produce a million of wealth; it fol-

lows, that, when a man is worth that much, he holds it by the law of *might*, and not by the law of *right*.

The practice of abstracting the produce of the laborer and accumulating it in the hands of the few has obtained in all stages of civilization; but the mode of this practice is continually being modified by the progressive development of human society. The practice had its origin, and lowest forms in the depredations of savage tribes, the stronger always plundering the weaker or more defenseless; and as man became more civilized the sword of the conqueror, on a larger scale, established the law that *might is right*, and the laboring or producing classes acknowledged the law from necessity and not from a sense of its justice. And a long, sad scene of devastating armies, burning cities and triumphal processions carrying the wealth of conquered nations, with their inhabitants in chains, passes before our vision as we look into the history of the past.

The common sense of mankind now denies this barbarous idea of right, and no longer permits the destruction or privilege of private property by military power. Yet the idea that might is right in the acquisition of wealth still exists in practice, though not in its former form of brute force. It exists now principally in the form of capital and commerce. In our own country we have outgrown that execrable relic of the middle ages, the law of progeniture, which still exists in Europe; yet capital enables one man to appropriate a large tract of land to himself, thus curtailing the natural right of the husbandman to the soil, and compelling him to pay a heavy interest to the capitalist; in other words, taking the product of the producer and giving it to the non-producer. True, this is not done in the savage style in which William the Conqueror seized the lands of England, and appropriated them to his followers; but it is still the law of might; not the might of the sword, but the might of circumstances.

The exorbitant rates of interest that capital imposes on labor is another modified form of the old idea of might. It is folly to deny this under the plea that a man need not pay it unless he chooses. To prosecute his business or save his property a man may be under the necessity of borrowing money, and, of course, under the necessity of paying the interest. The poor man is thus as effectually compelled to deliver his hard-earned money to the capitalist as the mountain traveller is to deliver his purse to the highway robber. The one is an outlaw by common consent; while the other, if he makes a few worthy donations at the close of his life, when he can no longer enjoy his ill-gotten wealth, is exalted to the skies for his virtues and voted into the canon of saints as the ideal of the coming christian mankind.

Ever since the merchants of Tyre reveled in luxury and wealth, commerce, perhaps, has afforded, in times of peace, the most promising field for the accumulation of vast fortunes. And though it is a powerful means for advancing and diffusing civilization among all classes and nations, yet it is also, in its present form, a vast system of oppression and injustice. It enables a few men to control its vast machinery, and the laboring classes everywhere are at its mercy. It is in fact one of the most gigantic and successful schemes in existence for accumulating the wealth of the world in the hands of the few. In other words, it enables a few to seize a large share of the fruits of the honest labor of the multitude, and appropriate them to their own use, that they may live in splendor.

These are faults and errors in our civilization, and are not particularly chargeable to any class of men. For we frequently see men rise from poverty to great wealth whose actions indicate that the sentiments of justice and benevolence have but little control in their mental councils.

Man's social and political institutions are the outgrowth of himself, and invariably indicate the point he has reached in his development. When we compare our civilization with past history we are highly gratified with our improvement; but when we seriously contemplate our institutions we discover many imperfections which must be remedied before we can inaugurate the reign of Universal Truth and Justice. H. STRAUB.

Dowagiac Mich.,

## In Memoriam.

On Sunday evening, December 12th, at the hall of the Law-Buildings, Baltimore, the popular young lecturer, Miss Nettie M. Pease, delivered an appropriate discourse in commemoration of the late Alcinde Wilhelm Slade. Alcinde Wilhelm was a native of this city, where her qualities as a woman, no less than her brilliant talents as a lecturer and her heroism as an advocate of reform, secured her the love and esteem of a large circle of friends. In their behalf are framed the following resolutions.

Whereas, our well beloved sister, Alcinde Wilhelm Slade, the faithful laborer in the cause of spiritual philosophy and practical reform, has fulfilled her earthly mission and entered upon a broader sphere for the unfoldment of her noble capacities, therefore do we, in behalf of the friends in her native city by whom she was loved and revered, present this tribute of grateful remembrance and appreciation of her worth.

Resolved—That while we deeply sympathize with the husband, sisters, and other personal friends of our departed sister, that a void has arisen in their midst which only her genial physical presence can fill, yet we know, and trust they will realize, that she has not passed beyond the plane of actual communion with them, but still retains her place among them as when in fleshly form.

Resolved—That in the transition of our sister from the scene of her earthly usefulness, we feel that the cause of progress has lost one of its ablest, noblest, and sincerest advocates, one whom we are justly proud to claim as a daughter of our native Maryland, an honor to the State whence she went forth, the open, fearless vindicator and exemplar of truth and freedom.

ELLEN M. HARRIS.  
LEVINIA C. DEXDORR.  
RACHEL WALCOTT.



## NEW YORK DEPARTM'T.

FRED. L. H. WILLIS, M. D., }  
Editors.

MRS. LOVE M. WILLIS.

All communications for this Department should be addressed, No. 16 West 44th St., New York City.

### THE CHILDREN.

The following beautiful poem was written by Charles Dickens:

When the lessons and tasks are all ended,  
And the school for the day is dismissed,  
And the little ones gather around me,  
To bid me good night and be kissed;  
Oh, the little white arms that encircle  
My neck in a tender embrace!  
Oh, the smiles that are halos of heaven,  
Shedding sunshine of love on my face!

And when they are gone I sit dreaming  
Of my childhood too lovely to last;  
Of love that my heart will remember  
When it wakes to the pulse of the past,  
Ere the world and its wickedness made me  
A partner of sorrow and sin;  
When the glory of God was within me,  
And the glory of Godness within me.

Oh, my heart grows weak as a woman's,  
And the fountains of feeling will flow,  
When I think of the paths strewn with story,  
Where the feet of the dear ones must go;  
Of the mountains of sin hanging over them,  
Of the tempest of Fate blowing wild;  
Oh, there is nothing on earth half so holy  
As the innocent heart of a child.

They are idols of hearts and of households;  
They are angels of God in disguise;  
His light shines in their eyes;  
His glory glows in their eyes;  
Oh, these transient joys are all that heaven  
Has made me more than a child;  
And I know how Jesus could liken  
The Kingdom of God to a child.

I ask not a life for the dear ones,  
All radiant, as others have done,  
But that life may have its shadow  
To temper the glare of the sun;  
I would pray God to guard them from evil,  
But my prayer would bound back to myself;  
Ah! a seraph may pray for a sinner,  
But a sinner must pray for himself.

The twig is so easily bent,  
I have tumbled the rule and the rod;  
I have taught them the goodness of knowledge,  
I have taught them the goodness of God;  
My heart is a dungeon of darkness,  
Where I shut them from breaking a rule;  
My form is sufficient correction;  
My love is the law of the school.

I shall leave the old house in the autumn,  
To traverse the threshold no more;  
Ah! I shall sail ship for the dear ones,  
That meet me each morn at the door!  
I shall meet the "good nights" and the kisses,  
And the gush of their innocent joys,  
The group on the green, and the flowers  
That are brought every morning to me.

I shall miss them at morn and at eve,  
Their song in the school and the street;  
I shall miss the low hum of their voices,  
And the tramp of their delicate feet.  
When the lessons and tasks are all ended,  
And death says, "The school is dismissed!"  
May the little ones gather around me,  
To bid me good night and be kissed.

### Mr. Thornton's Diary.

JULY 21.—No one could have made me believe that one person could by any possibility, have so changed the atmosphere of the house. Since Kate came in every thing is like a real summer day. She is so full of life, takes every thing so merrily as if life was nothing to do in the world but to have a good time. I fancy there is something different about the table, the toast has a crisp lively look, the tea spoons seem to be on the broad grin, the knives jingle merrily, and the tea pot seems breathing out merriment from its spout. Kate has a penchant for house keeping. It is astonishing with what zest she will commence at a batch of bread or with what vigor she will attack a dusty carpet. I am a little ashamed to say it, but it is a truth and I compel myself to write down truths. I have been contrasting Kate with Helen, Helen is so grand, so above all common people, she is so far—I must confess it—my superior in all matters of judgment, and she is so large in all her ideas of life, and of action that it is quite a relief to find this little brisk practical body so close to my life. And then Helen is so calm and always has such an air of conscious strength that one feels a little bit humbled, at least I do, being a man and assuming the position of a man.

AUG. 1.—A great question has been pressing upon me and I feel I must face it. Kate has given me so much real delight that I am wondering what the relation may be between us. I can't deny to myself that I love her in some sort of way. It is not that tender love that a brother gives a sister, it is something deeper? I ask this in face of Helen's sweet gentle brave presence. I ask it because I am not a coward and I dare ask it. I believe half the misery of the world comes from cowardice; men will not look things straight in the face. I thought this out as I lay this morning in the still twilight. Kate is useful, she is sprightly, she is pretty. She makes my house happier, she gives me real comfort. She can do for me what Helen can not do. I have never wished to face those questions relating to my connection with the world. I have hated all those theories of universal love, expressed through humanity. But now I know that Kate loves me, I see it in her eye, I feel it in her presence. Is there a possibility of one man's satisfying two natures? I say this in face of my Helen's sweet life, which just now is doubly precious to me. If not, why is Providence not wise enough to keep those lives apart that must bring suffering to each other. I got so puzzled over those questions that I was forced to go to Helen. I illustrated my case, and did not bring it home, but she was ready for me as she always is, and said, sitting in her arm chair looking to the west. "Our lives cannot be isolated. The Infinite love includes our love. God could not express himself fully if you and I were not. Love is the life of God, and so it must become our highest life. We truly live when we truly love. But no wealth of love given to one soul can defraud another. The truly wedded bestow love as God bestows it, for God is masculine and feminine. The earth cannot be said to be growing into a likeness of Heaven until men and women understand the first laws of heavenly life. For instance there is my dear friend Kate." I was glad it was twilight and she could not see me, for I was visibly agitated, "a true, genuine woman yet she does not know herself. I sometimes wish I was a good wise man."

"What would you do?" said I a little timidly. "I would reveal the strength and purity and love of God."

"Can you not do it now?"

"Yes and no, I can speak to the heart and soul of men, but not so clearly to women, because I am a woman. The feminine na-

ture, the heart of woman cries for its life, its love, its ideal in man. Women are so restricted, so bounded, their natures are so hampered by their condition in life, their longings are so repressed, their ambitions are so checked that more than men they need their spiritual ideas, and where can woman truly rest but in the nature of man. Good and wise men feel this, but few are wise enough to know how to represent any part of God, and not show that selfishness which results from vanity, and self esteem."

"You mean," said I "that men are flattered by the attitude of woman toward them."

"Few men are good enough to represent the manhood of God without claiming a woman's most sacred life. I see how it is possible for a noble true man, to give not only strength and protection to woman, but love also, yet that love could defraud not even his wife. But the love must be akin to the divine in its unselfish strength. Who so well as a noble man could lead Kate on to the heights, where her soul could seek itself in the light of spiritual love. But to do that, there must be in the man that central positive power that is as far above the sensuous plane as the flower is above the earth. We are all seeking one thing, the attainment of one ideal. Every true woman wants to feel herself the life the inspiration of some other soul. Kate is happy because she blesses you, I never knew her so happy as she is now. I feel how good it is for her to be here. She will through you reach toward her ideal. She will feel her nature blessed in being able unselfishly to help you, and little by little she will understand the great beauty and blessing of unselfish love."

"Oh Helen!" I said "how good and true you are, how your life stands out like that evening star."

"You think me so noble because I am not jealous, is that it? The union of two souls is a representation of God. Love given through two harmonious souls is like the love of God. You cannot love that which I do not love. My love flows through yours, yours through mine. Were it not so I could feel myself defrauded."

I sat long in the twilight without saying a word. It was enough for me to feel the presence of that angel of my life. But I am sure of one thing, some power is about Helen that knows my heart, my wishes, my aspirations, that was dim and shadowy to me is now a clear truth. The trouble with me was, I was in danger of interpreting my highest aspirations through a lower expression. I was nigh to that place of fable dragging my angel down with its shining wings into the dust and shadow of external things. I see how so many have made the mistake that I was likely to make. In my manhood I sought to be what my divine nature claimed that I should be, but I thought to put divinity on a par with materiality. Helen stands now like the queen of my heaven. I want to worship her. She is my divinity. Reaching through my humanity I press toward the ideal. My soul stands related to God through her.

### The First Ecumenical Council.

IT is over fifteen hundred years since the first assembly of bishops took place in Nicaea. This was a Greek city in Asia Minor. It stood on the shores of Ascarvia, a lake not far from the Mediterranean Sea. It was doubtless chosen as the place best fitted for the Council, because of its easy access by reason of its excellent roads. It was adorned by fine buildings and had much wealth within its limits, but now the traveler finds there only a village whose inhabitants cultivate the mulberry tree; for the city was partially destroyed by an earthquake and afterwards by the devastations of the armies that passed over it. The Turks the Saracens and Crusaders. But why was this council assembled? The Christian Church had been almost extinguished by Diocletian. The Christians had been subject to the most terrible persecution; they had been burned, torn in pieces by wild beasts, whose villages had been sacrificed, the holy books had been burned the church property had been confiscated and the bishops and the church members had hid themselves in the wilderness, in caves, and in the mountains. No one dared call himself a Christian. But Constantine the Great, passed with his victorious armies from Italy to Syria, and under his friendly banners the Christians came forward to the light of a new day. They resumed their worship and dared confess their faith, and now they dared to proclaim their joy and triumph in a great council. Three hundred and eighteen bishops came from their mountains, over seas, through deserts, to meet for congratulation and thanks giving. They were men of sorrows, they were all martyrs they had been purified and ennobled by suffering, they had been persecuted for conscience sake, and had withstood all threats for the sake of a divine truth. We can conceive through three centuries of the solemn joy with which they came together. They were humble yet victorious. They had not learned yet the danger of power.

History does not give us very accurate accounts of the proceedings of the assembly, but we know of many of those who were present. There was James of Nisibis, who wore garments of goats hair, the ascetic bishops of Heraclea who followed in the steps of Anthony the father of Monasticism. There was St. Nicholas, the tender-hearted saint of little children whose memory has come down to our own time and whose honor is commemorated every Christmas from lowliest hamlet to proudest palace. Athanasius the man of genius and power, was there to turn the tide of influence forward. Paul, Bishop of Neo-Cæsarea with his sightless eyes and his mained hand testimonies of his adherence to truth, called forth the sympathy of the people. Besides there were bishops from the East and West.

But the one in that hall that riveted all attention and claimed all reverence, was Constantine the first Christian Emperor. He was there in the glory and strength of his youth. He had not yet retired his peace by deeds that made his conscience tremble. He was proud yet the humble deliverer of an abused people. In this assembly he placed himself as an inferior, yet all held him as the

greatest hero of all ages. There was about him a divine glory, for the miracle of his conversion was as remarkable as that of St. Paul. The cross of light, and the words written on the skies were no fancies, but veritable facts of spiritual power. Think what a power the words of this man must have had on that assembly. He was at once their head, and leader and yet their brother and equal. They not only loved but honored him.

The Emperor wished that the doctrines of the church should be clearly set forth. There were bold heresies even there. Speculations were rife. There was no unity of thought or doctrine. The Gnostics had grafted on the ideas of the scriptures those of Plato. There was the theory of sons; of the trinity of wisdom and love and justice; of the divine incarnation in humanity, the outgrowths of philosophy called pagan. Then there were a sect who beheld divine wisdom in the form of a snake, and who worshipped the form as the incarnation of wisdom. Then there was the sect called Caunter who honored Judas as chief of the apostles. Montanus originated a sect that believed him to be superior to Jesus or his apostles. All their ideas were dividing the Christians, and there was really no harmony of belief.

But there was another and more vital subject of dispute, the nature of Deity. The Christian world was divided into two parties. It was necessary to know which power was dominant. Constantine was not committed to either party, though probably he had his own convictions. Arius had created a party by his assertions that Jesus had a direct personality, and also the Holy Spirit. Athanasius advocated the doctrine of the Trinity, and a large party sided with him. This council was expected to decide the matter. Great was the excitement among the members of the council. Discussions were carried on concerning the substance of God, and whether the son was made or begotten. For two months the controversy continued. At last the Athanasians gained the victory and it was declared that "Christ was the only son of God, very God of very God, God of God." This doctrine was to be believed not understood.

Arius was discomfited. His confession of faith was torn in pieces in his presence, and all persons were commanded to burn his writings, on pain of death. He received the anathemas of the whole council, and was declared banished from Alexandria.

Constantine was believed to lean towards Arianism, and his sister Conslatia avowed that faith, but they were overcome by the love of popularity and permitted the doctrine of the Trinity to be avowed as the Christian doctrine. The verdict against Arius was signed by all the bishops but three who refused, but they were threatened by Constantine, and one yielded, the other two followed Arius into exile. Eusebius of Caesarea, finally consented to accept the creed of the council, but he sent a carefully prepared explanation of the doctrine to his diocese. This Council began the practice of requiring an assent to certain articles of faith, which should be established by the clergy. Before parting from the assembled bishops and prelates Constantine gave them a splendid banquet, setting before them all the luxuries of that luxurious climate, rare wines, rich viands and delicious fruits, for it was in August when the assembly broke up. Constantine was more at home at the festive board than at the learned debate, and he presided with easy courtesy. He flattered, and caressed, but could not win the Anchorites to taste his wines, or the ascetic James to revel in his delicacies. He paid the expenses of the bishops and sent them home by conveyances, to carry to the people the tidings of peace and union in the church, but also accounts of his renown his friendliness and wisdom.

Constantine had not then murdered his son or persecuted those who differed from him. He had not become the cruel tyrant and the morose man. He was a hero only asking for greater renown and more certain honor. It was he who corrupted the church, and proved its inefficiency for it is said that in the remorse he felt for his wicked deeds he sought of the Pagan religion some expectations, but as the priest could not grant it to him, the Christians promised it, and assured him of ample forgiveness. But he began from thence his life of cruelty, and the bishops, did not fall far short of his example. Bishops contended with bishops. Blood shed and murder were means of Christian power. The council had power only for a day. Division and contention followed its peaceable effects. Its joyful assembling its humility of thought, was soon followed by pride arrogance, hate and bitter contention.

When we remember to what a small chance the church of to-day owes its primal doctrine of Trinity we can but wonder at its inconsistency. The whole Protestant world looks with derision upon the present Ecumenical Council. It does not consider that its decision will in the least effect its creeds or beliefs. Yet to just such a council convened in a less progressed age does it owe its foundation stone of faith.

With the present council modern Christianity will have little to do, but the one convened in the year 325 it still holds as its Alma Mater, the benign mother of its faith.

### The Effect of Festivals.

Christmas has passed, and has left for us vivid pictures of hurrying crowds, eager faces, gleaming lights, and joyful greetings. One can hardly imagine the intense life of the city for several days before Christmas. The shops are so crowded that it is almost impossible to be served. There is no caste at such a time. The Irish woman with her gifts for the stocking jostles against the lady fresh from her carriage. But in a broader sense than mere contiguity, they are equal, both are on the great platform of human love. Both are eager and earnest for one object, to give pleasure. The unity of the whole human family never seemed more perfect than when like impulses govern them. The Fatherhood of God expresses itself in the tender hopeful love that moves the great crowd. To bring little children happiness is the most beautiful expression of the fraternity of God. Even in the busy-ness of a few bombons, or a Christmas trumpet the great spirit of love reveals itself. The

earth comes nearer to heaven by the gladness and hope that fill all hearts.

There is a great lesson of love in this season that should give us more faith in humanity. Nothing gives such pleasure as the doing of kindness. Women have stood patiently waiting at counters and have been crowded and jammed for the sake of the little hearts that were to jump for joy, at the glittering bauble. Pulse strings hard to open have been freely loosed in the thought of the loving pleased glances. We want more of these heart-warmers, more of these seasons of unselfishness. We have only one saints day, we need a calendar of them.

### Lectures in New York.

There has been a slight change in the program of regular speakers for two Sundays. Judge Edmonds and A. J. Davis drew together a large crowd last Sunday. I am not able to report Mr. Davis lecture. It was full of living thought, and concerned the present and future. We wish Spiritualists would call more earnestly for this true friend of progress. We have too many sensational speakers, whose influence lasts but a day. We want to be able to give ideas to the people, and not high sounding phrases.

When Doctors Disagree, Who shall Decide?

The correspondent of the New York Herald has had an interview with the Greek Patriarch concerning the Ecumenical Council in Rome. It is interesting to learn how this venerable Father of so large a branch of the church regards the present position of the Pope. On many important points of belief the members of the Eastern religious communities differ from the Holy See of Rome. The Patriarch is styled his Holiness, and should claim as much reverence as the Pope himself. We quote from the letter to the Herald:

"I now asked what the Eastern church thought of the position claimed by the Pope. The answer I received was substantially as follows: 'The Pope is by right only Bishop of the Diocese of Rome. Decisions were accorded to this see by the early church, but for centuries neither the Roman bishop nor any of his brother bishops imagined that he had jurisdiction beyond the limits of his own diocese.'"

"Unity of the church, as now understood at Rome, therefore, did not exist in the first centuries!" I asked.

"That was the reply. 'The unity of the church up to the time of the Latin schism, was everywhere maintained by communion between the sees, or, as they were then called churches, and the universal or catholic church, the church in its entirety, was governed by a council of delegates, chosen by equals and sent from all parts of the Christian world. All bishops were equal. No one dared to dictate to another or to arrogate to himself authority not granted by a Council of the Universal Church. The bishop of Rome was simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops to the position of liege vassals, and thus the province of the Pope was enlarged to the whole of Christendom. The Pope is now simply 'primus inter pares,'—the first among equals. This constitutional form of government is still preserved in all the orthodox churches of the East. The contrary has taken place in the West. The Bishop of Rome having usurped power over all the other sees, succeeded in reducing his brother bishops



# PHILOSOPHICAL DEPT.

J. S. LOVELAND, Editor.

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

## EXISTENCE OF GOD.

"My doctrine shall drop as the rain:  
My speech shall distill as the dew;  
As the small rain upon the tender herb,  
And as the showers upon the grass."—*Jehovah.*

"As other men have creeds, so I have mine;  
I keep the holy faith in God, in man,  
And in the angels ministrant between."—*Tilton.*

"I hold a faith more dear to me  
Than earth's rich mines, or fame's proud treasures,—  
A faith that plucks from death its sting;  
Communes with angels every day,  
Sees God, the good in everything,  
Where Truth Eternal holds her way."—*Powell.*

## Herbert Spencer's Philosophy.

Of the many great men, which the present century has produced, but few have rendered more important service to the cause of education and human progress than Mr. Spencer. Taking, as he does, high ground against all the creed-cramping philosophies of the day, he has made himself obnoxious to the wrath of the clergy, and to the sharp, carping criticisms of all who follow the lead of the priesthood. It is not our purpose to detail all these objections, or to restate all of Mr. Spencer's positions. Nor is it necessary for the gist of all clerical opposition to his works, is found in the supposition that he inculcates the idea that all forms come into being in accordance with the law of evolution, instead of direct creation by an Almighty person. Mr. Spencer does not see the necessity for invoking miracle, and therefore, the clergy can see nothing but danger from the circulation of his books. But the popularity of some portions of Mr. Spencer's writings is so great, that the common slang denunciation of infidel must not answer the purpose; hence, he must be assailed in some other way. His philosophy itself must be shown to be at fault. And as Mr. Spencer lays so much stress upon the fact of evolution, making that the law of progress in a very strong sense, it has been attempted to show that he only presented one half the truth. For, while he defines the law of progress to be the evolution of the heterogeneous from the homogeneous, some of his critics declare that involution is as real as evolution, and therefore, he is wrong. Now it is not to be supposed, that a man of such power of thought could write as he has of evolution and never think of involution. Of course not, Mr. S. recognizes the law of involution as really as he does its opposite; but his position is that in the production of the present order of things, the heterogeneous has been evolved from the homogeneous. This is the greatest fact, and so far as the law of involution has come into play, it has been in an inferior degree, and to an infinitesimal extent compared with the other. To illustrate this, take a living creature. As related to the great mass, the animal, or man, comes under the category of the heterogeneous; but considered by itself as a separate entity, it is a homogeneity formed of multitudinous heterogeneities. When, then, Mr. S. affirms evolution to be the method of progress, he is speaking of the whole epoch of formation and growth, without ignoring in the least, the limited sphere of involution, which the larger one, evolution includes. It is, however, with the consideration of all thinkers whether we have not reached the highest point of evolution, and whether human progress hereafter is not to be mainly the steady diminution of the heterogeneous, by fusing the separate entities of thought and idea in wider, more all-embracing generalizations. We think this course has already commenced, and the tendency of thought is to a higher unity, instead of a more divergent individualism, unless we much misread the development of our age, its thinkers are seeing eye to eye, as never before in human history. The constancy and inexorableness of laws is uniformly admitted as to most of the phenomena of our existence. Principles, once supposed to be antipodes, are now seen as the dual halves of one perfect whole. And the conviction is deepening that we are only commencing the grand work of unification. Perhaps, it is not too daring a speculation, to suppose that Evolution and Involution are the equal segments of the Eternal circle of changing being. Not separated by any sharp lines of demarcation, but each one predominate in its respective sphere. Thus, from one vast, homogeneous ocean of unparticled matter, has been evolved systems of worlds, with all their innumerable forms of organic and inorganic entities. But as the coming eternities sweep on, the worlds will have travelled the era of evolution, and have entered upon that of involution. Worlds and suns will be resolved again into the great fire ocean, and creation must recommence, at the beginning of another great world year. Thus substance must travel the infinite spiral of creation and dissolution, or evolution and involution. That man will escape the operation of this law can hardly be supposed. His personal life will most likely run parallel with that of the Stellar Universe to which he belongs. This is, however, a speculation, and if the law of Involution, some millions of years hence, shall find us ripened up, so as to drop into the vast ocean of impersonal spirit, from whence we came, we shall gladly and sweetly sink into the deep sleep of God.

Excepting this speculation respecting man, we understand Mr. Spencer to hold the doctrine of Involution essentially as stated above, and therefore, the speculations of would-be critics fall harmless to the ground. Truth will most surely vindicate itself in the end, and the temporary misstatements respecting its teachings will pass away like the mist of the morning revolving a glorious sun. Having said this much in behalf of Mr. Spencer, and entertaining the most profound admiration for his genius, culture and boldness in the enunciation of unpopular truths, and with no wish to detract one iota from his well earned fame. Yet, we feel compelled to dissent from the almost universal concession to him of being the originator and first teacher of the doctrine of Evolution. So far as we know, to him belongs the honor, of first using the happy terminology by which science

may so readily express itself; but the idea was taught clearly and unmistakably some time before the publication of Mr. Spencer's works. In the year 1847, a large volume was issued from the press in New York, and about the same time in England, Mr. Spencer's residence, entitled "Nature's Divine Revelations. And a voice to mankind." In this volume, given by A. J. Davis, then an uneducated lad in his teens, while in a mesmeric trance, we find the whole theory of evolution distinctly affirmed. In fact, a very large portion of the work is devoted to an exposition of the processes of evolution, commencing with the "vast Univerceolum" of "unparticled," "homogeneous" substance, and following it out into the innumerable, "heterogeneous" forms which now make up the boundless whole of the Universe. Mr. Davis, to be sure does not always use precisely the same terms as does Mr. S., but he does employ those of precisely the same import. Mr. S., says evolution—outrolling, while Mr. D., and his school, more often express the process by the terms development or unfolding. Those who have understandingly read the Revelations, will need no citations or references to substantiate our position as to Mr. D's teaching, for, to all the accepters of the "Harmonical Philosophy," it has been a settled fact for many years. But for those, who have not perused this wonderful book, we give a few quotations. In the first chapter of Part II, we find the following: "IN THE BEGINNING, the Univerceolum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE. \* \* \* This was the original condition of MATTER. It was without form; for it was but one form. It was without parts; for it was a whole. Particles did not exist; but the whole was one Particle. \* \* \* Matter and Power were existing as a whole inseparable. The Matter contained the substance to produce all suns, all worlds, and systems of worlds throughout the immensity of space." "Language cannot more fully express the idea of homogeneity than do the above quoted sentences. And these are not mere incidental phrases, but they constitute the fundamental definitions of the book, and are set forth as expressing the basic principles of the philosophy. By following up the author's revelations, we find not only the idea of evolution continually presented, but the language also. For instance, on page 139, Part II, Mr. D., says, "Yet it is but one general Evolution of Worlds from the great centre, and therefore, is but one infinite production from one eternal origin, 'on page 142.'" And from this great, living Vortex roll forth the unimaginable elements, properties, combinations, laws, forces forms, and motions that have produced, and will still produce an infinitude of systems, and systems of systems." In these, and numerous analogous passages the philosophy of evolution is stated as clearly and strongly as by Mr. Spencer himself.

Now let it be noted, that the "Revelations," were published in 1847, and in England as well as here—that the publication created a great sensation on account of the youthfulness of the author, and still more so, from the peculiar condition in which he delivered it. It would be very strange if Mr. Spencer had not read this work of the youthful seer. But the time has not come for a frank acknowledgment of the merits of this unique production, or of the standing of its author in the world of thought. Another age must do this tardy justice. But as Spiritualists, as students of the Harmonical Philosophy, we have put on record the fact that the doctrine of Evolution cannot be credited exclusively to Herbert Spencer, but to A. J. Davis. Moreover, its presentation came not through the accredited channels of science, but of revelation from the sphere of causation, through the opened intuition of an ignorant boy. We do not say these things to disparage science in the least, but to hint to the proud Greeks of scholastic culture, that all knowledge comes not through their methods. It may be said that Mr. S. had no knowledge of the Revelations, and it may be true that he had not; but it is an absolute certainty that Mr. Davis had not seen any of Mr. Spencer's works, from the fact that none of his philosophical productions were written till after the appearance of the Revelations. Did the limits of this article allow, we think it could be satisfactorily shown that the theory of the unknowable is not so exclusively the property of Mr. Spencer as has been supposed by some. We are sure that for years we have been accustomed to present essentially the same ideas, in the use of the same terms, before his books were re-printed in America. The air of this age is burdened with ideas, and the human consciousness is gathering them in. Spiritualism seems a prolific soil for their birth and growth.

## The Purpose of Spiritualism.

In recent numbers we have defined Spiritualism to be a New Religion—a New Dispensation. We have found all the characteristic features, which distinguish a new religious era, appertaining thereto. We might strengthen this position, were it necessary, by showing that Christianity is in precisely the same condition as was the old Polytheism of Greece and Rome at the advent of Christianity. An eminent writer remarks as follows: "Added to the effect of geographical discovery was the development of philosophical criticism. It is observed, that soon after the first Olympiad, the Greek intellect very rapidly expanded. Whenever man reaches a certain point in his mental progress, he will not be satisfied with less than an application of existing truths to ancient events. Experience has taught him that the course of the world today is the same as yesterday; he unhesitatingly believes that this will also hold good for to-morrow. He will not believe or contemplate any break in the mechanism of history. He will not be satisfied with a mere uninquiring faith, but insists upon having the same voucher for an old fact that he requires for one that is new. The operation of this principle is seen in all directions throughout Greek literature after the date that has been mentioned, and this the more strikingly as the time is later. The national

intellect became more and more ashamed of the fables it had believed in its infancy. Of the legends, some are allegorized, some are modified, some are repudiated. The great tragedians accept the myths in the aggregate, but decline them in particulars; some of the facts transform or allegorize them; some use them ornamentally, as graceful decorations. It is evident that between the educated and the vulgar classes, a divergence is taking place, and that the best men of the times see the necessity of either totally abandoning these cherished fictions to the lower orders, or of gradually replacing them with something more suitable. Such a frittering away of sacred things was, however, very far from meeting with public approbation in Athens itself, although so many people in that city had reached that state of mental development in which it was impossible for them to continue to accept the national faith. They tried to force themselves to believe that there must be something true in that which had been believed by so many great and pious men of old, which had approved itself by lasting so many centuries, and of which it was by the common people asserted that absolute demonstration could be given. But it was in vain; intellect had outgrown faith. They had come into that condition to which all men are liable—aware of the fallacy of their opinions, yet angry that another should remind them thereof!" It would be impossible to portray more accurately the present condition of Christendom than is done in the above extract. If the terms did not apply to the decadence of Polytheism, we should feel sure the author was describing our own age. But when such a period is reached, a new religion becomes a necessity and nothing can arrest its advent. Humanity will evolve one as naturally as the motion of the planetary orbs. And as there is nothing which can lay claim to essential newness outside of the great spiritual movement, we are warranted in the position we have taken. But having made our argument thus complete—having found through recurrence of phenomena old as history, that the human intellect had outgrown the old faith, as to their character, and mode of production, and had dissolved their entire disavowal from the domain of the supernatural or miraculous, and has relegated them entirely to the realm of law, or the orderly acting of natural forces; and furthermore, has found the phenomena of to-day to parallel all the assured miracles of former times, there is evolved, of necessity, in the human consciousness, the idea of a natural, yet spiritual religion. We are not, precipitated into materialistic, atheistic naturalism, as were the infidels of the last century, for the phenomena of spiritualism assures us of an hereafter, while it dissipates the old dreams as to its character.

Our fundamental idea has been stated—it springs naturally from our fundamental facts. Now, as these phenomena are the result of concerted action on the part of men and women in the spiritual spheres of life, the question is pertinent, what end do you propose? What is your purpose in this movement? Man cannot act without some definite purpose, hence, there is one in this movement. What it is, we are concerned to ascertain. Coming, as it does, in the decline of the old religion, it joins hands with its enemies for its entire overthrow, and yet it adopts all there is of good therein. The superstition only dies. As it proposes the overthrow of the old religion, it must certainly contemplate the establishment of a new system, upon a new and different basis. That is, the power—the intelligence producing the manifestations must thus have purposed. But, when we change a nation's religion, we also change the genius, and form of its government—the nature and spirit of its laws, in fact the tone and habits of its social life. It needs no lengthy argument, to show that the principles of all governments are borrowed from the teachings of the people's religion. It is no vain boast of the pulpit, that the jurisprudence of the civilized world is borrowed from their sacred books. It is fundamentally so, and the more humane portions, are those which infidelity has wrung from the reluctant savegeism of our dominant religion. The whole history of important legislation for a century past, is one of contest, between a growing humanitarianism on the one hand, and the brutal barbarism of the church, on the other. Religion is the fountain whence issue the streams of government and social order. Consequently, to change the religion implies the purpose to revolutionize all the minor departments of human life. We might as well say that the man, who aimed to effect an entire change in the character and condition of our blood, had no purpose to affect the general condition of the body, as to pretend that the promulgators of a new religion have no intention to modify the governmental and social conditions of people. It is true, that some, who attach themselves to it, may not fully comprehend its nature and scope, but those who conceive it can understand it, know full well that it can comprehend nothing less than an entire revolution of all social conditions—to "make all things new," is the only possible limit of its purpose. Such is the purpose of the spirit world in its manifestations of the present century. Some one may object, that the purpose was to convince man of his immortality. This, however, as an end would never be attempted. If purposed, it would only be as a means to an end, and not the end itself. This we will more fully show hereafter.

It is one evidence of the extreme sagacity of the clergy that they perceived the scope of spiritualism long before some of its adherents had themselves suspected it, and they urge it as an objection, which some attempt to repel by denying its truth. This is unfortunate, for it obscures the actual merits of our religion, and places us in a false position with our earnest friends as well as those who would be carnest friends if they only understood the real merits of the New Dispensation. We hope to make this matter clear to all the readers of the AOR. And we hope the large purpose of the angel world will stimulate us to a more perfect fellowship with them in the measures for its accomplishment.

Written for the Present Age.

## The Lesson of Distrust.

BY LIDDE.

Among all the lessons, which humanity is forced to learn, there is none so hard or requiring more time than the lesson of distrust. From the earliest period of consciousness, man trusts and desires to believe in the truth and moral worth of his brother, and though years may follow years of unloving, untrusting life filled with betrayal and sorrow, though one friend after another may prove traitor to the holiest trusts, the soul never ceases its search for the ideal God or Goddess of its early dreams. The first look of Baby's eyes in ours is confiding, those little windows, which let the earth light into its inner consciousness, know not suspicion. It stretches its tiny arms for aid, and strong ones clasp it. It raises its infant wail for care or love, and tender voices, modulated by love, murmur in sweet song a lullaby. Its helplessness appears to the love in our nature, its faith calls forth our loyalty. But as baby grows older, and the muscles harden with age, as it grows stronger to stumble and fall, parents are apt to throw it upon its own responsibility; forgetting the spirit which ever needs the same love and care, and hesitate not in frightening the wounded ideal, or grieved spirit with fables of "black bears" or "ghosts." We have often been grieved beyond expression when hearing mothers and fathers poison the susceptible minds of their children with these foolish and sinful falsehoods, thus laying at the home fires the foundation for future distrust and untruth. If children cannot believe their own parents, whom can they trust? But the soul loves truth; the soul loves to trust, and all through our weary lives we seek for it. Who is so cold, or has grown too old to not pine for that which we imagined in our dreamy childhood days? Who does not long for shelter from the rude winds, and pelting storms of this wild sea of doubt and distrust! Who does not long to smile upon and greet all human kind and as our brother and sister—parts of our lives, with no fear of the slimy serpent of slander which spits its baneful virus upon life's sweetest flowers? Who is not weary of the burden of our own fullness of love, which yearns for the holy retreat of love to grieve it forth freely? Is there a man or woman so vile to-night, (this merry Christmas night) as not to desire, deep down in the green oasis in the desert of his or her life, the deep appreciation of one soul, who is true? I answer no. But man is to himself the greatest mystery. All our lives we seek to be known, and to know others; seek to trust and be trusted, and from time to time, our best and holiest outpourings are thrust back upon us, the white robe we put upon our brother the crown of glory, all the costly habiliments of love's sacred gift are laid soiled and torn at the door of our hearts. Are we never to find this rest? Are we always to wear the crown of thorns, and drink the wormwood of life? To-night I am alone—a stranger among those who should know me best. I have gathered a few flowers, and when I would have taken them to my breast, the thorns pierced me, and I found the brightness had gone—nothing was left but a serpent whose glaring eyes looked up in mine as though 'twould sting me to my life center. I shudder to-night, and though to my ears come the glad charms of youthful voices, with the merry jingle of bells; though the same true stars are above me, the same calm moon looking down with her cold queenly face; the same sun at mid-day, the gentle rain and dew in their season; soft, pure snow in its time, coming to cover our dead mother, and then disappearing before the march of the incoming spring—time flowers; yet with all these trusty friends, companions, preachers, prophets though they be, I am alone; for when I reach to the human plants in the garden of life, where I faint would "rest me till the cool of the day," when I would fill my pitcher at their well, or give them of my abundance, they know me not, and this is life to-day. He who loves, is he who agonizes; he who trusts, is often he who is most deceived; he who toils, is he who suffers; he who wins unfading laurels, is he who bears the stigma of truth upon his brow. But there comes a day in the "eternities," when all these blissful dreams will become luminous realities, clad in robes of living light. A realm of peace, where souls shall learn to trust and be trusted; where man and woman shall know their own, and none shall say them nay.

From Des Moines Daily Register.  
REV. W. W. KING AND THE SPIRITUALISTS. Editor Register—I had the pleasure of listening on Sunday to the dedication sermon of Rev. W. W. King, the greater portion of which was in strict accordance with the Harmonical Philosophy. Indeed, Mr. King is a very liberal clergyman; but we Spiritualists, while rejoicing in the free use which liberal Christians make of our ammunition, do protest against having our own heads shot off. It is not kind. In the afore-said sermon Mr. King declared the heretical opinion as his own, that the Bible is not *plenarily inspired*! That is good Spiritualistic doctrine. We were hardly prepared, after hearing that statement, to listen to this in the same sermon.  
"I wonder how the believers in modern Spiritualism can reject the Bible, and reserve for it their fiercest hate and scorn?"  
Yet Mr. King vied with us, in the last Iowa State Convention of Spiritualists, in the comparison of liberal views of the Bible. He satisfied us that he did not believe in its divine inspiration any more than we do. He said he did not see any reason why Spiritualists, worthy of the name, and Universalists should not unite. I replied that it would afford us great pleasure to unite with Liberalists everywhere, and enquired, What shall be the basis of our union? We Spiritualists, I said, could not endorse the errors of Universalism; we could not accept the doctrine of the divinity of Christ, nor the Bible as an infallible revelation from God to man. Mr. King says he does not believe in the infallibility of the Bible. As to Christ, he said He was a man, born of a woman, not miraculously, but naturally, in the same manner that all men are born. The response of several members of the Convention was that Spiritualists could unite with Universalists if they were all as liberal as Mr. King.  
Now, it is not true that Spiritualists reject the Bible, unless to disbelieve in its plenary inspiration is a rejection of it—in which

case our friend is infected with as much infidelity as we are. It is not true that Spiritualists reserve for the Bible their fiercest hate and scorn. They accept the truth in it, and reject its errors, so far as they can determine what is true and what is false. Mr. King does the same thing.  
There has been considerable misrepresentation of Spiritualism by the clergy of this city. Our authors have been garbled, our views distorted, and our motives aspersed.  
To the clergy of Des Moines—any one or all of them—I extend a courteous invitation to orally discuss modern Spiritualism; and if it is the infamous system you have publicly represented it to be, we Spiritualists will help you bury it from human sight. You owe it to the cause of truth, to your own people, and to Spiritualists, to accept this invitation to debate.  
W. F. JAMIESON.

For the Present Age.  
OPEN THE DOOR AND THOU WILT SEE THE LIGHT.  
BY S. N. W.  
I sat within a darkened room, I thought,  
Dovewatch, and sad, wishing for a single ray  
Of light, wondering when it would be day.  
This murrain on, while yet, I think I sought  
To know, what had this utter darkness brought;  
Methinks a voice I heard, it said this, "Pray!"  
And then, again, it seemed to speak stridently,  
"Wouldst thou know from whence all darkness comes? be  
taught.  
That error is a cloud, which denser grows,  
Until it brings innumerable woes.  
Be taught, that if the darkness of the night,  
Thou shalt shut out the sun, and never know  
Of heart; if rather thou wouldst that the sunshine  
bright,  
Open the door, and thou wilt see the light."

## ITEMS.

Salesmen and Employees in A. T. Stewart's Retail Store.

The average daily sales in silks in this establishment have of late been \$15,000; calicoes \$1,500; relets, \$2,000; gloves \$1,000; furs, \$1,000; hosiery, \$600; boys' clothing, \$700; Yankee Notions, \$600; embroideries, \$1,000; carpets, \$5,500. The total average daily receipts of the entire establishment are \$60,000 and have been known to reach \$87,000.  
To superintend and do all this business there is one general superintendent and nineteen superintendents of departments, nine cashiers, twenty-five book-keepers, thirty ushers, fifty-five porters, two hundred cash boys, nine hundred seamstresses and others in the manufacturing department (including the laundry) three hundred and twenty clerks of whom a small proportion are women, and one hundred and fifty in the carpet department in various capacities. With the extra help often demanded, twenty-two hundred persons are usually required to discharge the duties of the establishment. Such figures were never before known in the trade of a single house.  
The business hours are from 6 o'clock, P. M., with thirty minutes intermission for dinner for each employee; and one-half are alternately dismissed at 6 o'clock, P. M. When leaving all must pass through a private door, where they run the gauntlet of two experienced detectives, maintained at a cost of \$2,400 per annum, to protect the proprietor from his employees, and his customers from pick-pockets, and whose particular mission it is just to see that no one leaves with suspicious packages.—*Galaxy for January.*

## He Drinks.

How ominous the sentence falls!—How we pause in conversation and ejaculate—"It's a pity!"  
He who his mother hopes he will not when he grows older, and his sisters persuade themselves that it is only a few wild oats that he is sowing! And yet the old man shake their heads and feel gloomy when they think of it. Young men just commenced life, buoyant with hope don't drink. You are freighted with a precious cargo. The hopes of your wives, of your children—are all laid upon you. In the aged live over again their young days; through you only can the weary one obtain a position in society, and from the level on which you place them, must your children go into the great struggle of life.

## Good Hit at "Seets."

John Wesley once was troubled in regard to the disposition of the various sects and the chances of each in reference to future happiness or punishment. A dream one night transported him in his uncertain wandering to the gates of hell.  
"Are there any Roman Catholics here?" asked thoughtful Wesley.  
"Yes," was the reply.  
"Any Presbyterians?"  
"Yes."  
"Any Congregationalists?"  
"Yes."  
"Any Baptists?"  
"Yes."  
"Any Methodists?" by way of a clincher, asked the pious Wesley.  
"Yes!" to his great indignation, was answered.  
In the mystic way of dream, a sudden translation—and he stood before the gates of heaven.  
Improving his opportunity, he again inquired:  
"Are there any Roman Catholics here?"  
"No," was the reply.  
"Any Presbyterians?"  
"No."  
"Any Congregationalists?"  
"No."  
"Any Baptists?"  
"No."  
"Any Methodists?"  
"No."  
"Well, then," he asked in wonder, "who are there inside?"  
"CHRISTIANS!" was the jubilant answer.

A. C. Wortley,  
Kalamazoo.  
WHOLESALE AND RETAIL  
JEWELRY!  
American Waltham and Elgin

WATCHES!  
STERLING, ELECTRO-PLATE,  
COIN, HOLLOW & FLAT  
SILVER-WARE

BRIDAL-GIFTS, JEWELRY,  
CLOCKS, BRONZES, CUTLERY,  
PARIAN, FANCY GOODS,  
FORKS, SPOONS, &c., &c.  
Corner Main and Burdick Sts.,  
49-1/2, KALAMAZOO

SENT FREE!  
M. O'KEEFE, SON & CO'S  
SEED CATALOGUE  
And GUIDE to the  
FLOWER AND VEGETABLE  
GARDEN for 1870.

Published in January. Every lover of flowers wishing this new and valuable work, free of charge, should address immediately to M. O'KEEFE, SON & CO, Ellwanger & Barry Block, Rochester, N. Y.

# SIMMONS, CLOUGH & CO.'S IMPROVED CABINET ORGANS

## MELODEONS

Combine all the desirable features sought for in Instruments of this Class, and in every essential particular are equal to  
THE BEST REED INSTRUMENTS IN THE WORLD,  
WITH

Wood's Patent Modifying Chamber and Perfect Harmonic Swell, NEWLY INVENTED KNEE LEVER, MANUAL SUB-BASS, AND IMPROVED VOCAL TREMOLO

In Walnut Cases, In Rosewood Cases, In Ebony Cases, In Jet cases, Oil Finish, Shellac Finish, Varnish Finish, French Polish, Piano Polish.

TONE: Pure, Sweet, Deep, Rich, Powerful, ACTION: Prompt, Elastic, Mellow, Sensative, Durable. OPERATION: Easy, Convenient, Reliable, CONSTRUCTION: Simple, Unique, Permanent. WORKMANSHIP: Artistic, Complete, Thorough. DESIGN: Neat, Tasty, Elegant. FINISH: Rich, Beautiful, Faultless.

PRICE, as low as First Class Instruments can be offered anywhere.

TERMS, so liberal as to place them within the reach of all.

Every Instrument Fully Warranted for Five Years. Price Lists sent free by mail to any address. Liberal inducements offered to desirable Agents.

## Manufactory and Warerooms:

Nos. 96 and 98 Miami Avenue, near Gratiot Street, DETROIT, MICH. J. E. CLOUGH, J. F. SIMMONS.

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

THREE WEEKS EARLIER  
than any other variety of Lettuce, except that grown under glass. It will stand the Winter without protection in the coldest of our northern climates. It forms very large, solid, exceedingly tender, greenish yellow heads, the outside leaves being of a brownish tinge. Orders for Seed will be received now, to be filled by mail, in sealed packages, at 50 cents each, and can only be had GENUINE AND TRUE at their establishment. Order immediately of M. O'KEEFE, SON & CO., Rochester, N. Y. 410 Jan 1

Woman's Advocate.  
DEVOTED TO WOMAN:  
HER EMANCIPATION FROM  
Religious, Social, Political and Moral Slavery.

"THE WOMAN'S ADVOCATE," edited by Miriam M. Cole, and A. J. Boyer, is published weekly, except on Sundays, and is a very generous and liberal patronage. The ADVOCATE is published every Saturday, and contains all the news, and is printed on the white book paper, manufactured expressly for this purpose. TERMS: \$2.00 per year, in advance. Single copies 5 cents. Sample copy will be sent on receipt of two cent postage stamp.

J. J. BELVILLE, Proprietor WOMAN'S ADVOCATE, Dayton, Ohio.

DR. H. SLADE,  
CLAIRVOYANT,  
AND  
J. SIMMONS  
FORMERLY of Jackson, are now located at Kalamazoo.

OFFICE—S. Side Main St., near Burdick.  
DR. SLADE'S Clairvoyant ability and past experience as a Practitioner enables him to successfully examine and prescribe for Patients a distance by receiving lock of hair, with name and age.  
Examination fee, with written Diagnosis to Patients, \$2; which is credited to remedies where treatment is desired.

CORRESPONDENTS will please write their address plainly. All letters pertaining to business should be directed to J. SIMMONS, Kalamazoo, Mich.

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

GEO W. WINSLOW & CO'S  
STEAM  
MARBLE  
WORKS.

ESTABLISHED, 1848  
Shop on Portage Street, Opposite Union Hall, KALAMAZOO, MICH.  
Having a Steam Engine, and machinery for sand-rubbing, sawing and high-polishing Marble, we are prepared to do work better, and afford it cheaper than any dealers not having such facilities. A good supply of the best kinds of American and Italian Marble, kept on hand. MARBLE MANTLES furnished to order; likewise, MONUMENTS of various sizes and styles; and HEAD STONES of all descriptions. We do not "make bold to say that any marble can't be found, because they don't come better," but we do claim that had shaped letters, bad punctuation, bad grammar and worse spelling, are not common on work done at our shop; and we pronounce the marble agent's story that we have gone out of the business, and our "wagon will not be seen around any more," maliciously false.  
GEO. W. WINSLOW & CO.

HAMBAUGH'S  
CELEBRATED  
Plantation Liniment,  
THE LION OF MEDICINE  
JAMES S. HAMBAUGH,  
PROPRIETOR,  
MOUNT STERLING, ILLS.

THIS GREAT MEDICINE is justly titled the Lion of Medicine, from the fact that it contains within itself all the properties, strength and virtues of all other pain killers, disease eradicators, etc., combined, and is conceded by eminent Physicians and men of science to be the most perfect and effectual Remedy ever before offered to the public of all diseases to which a Liniment is applicable.

No Family should be without it.  
SATISFACTION GUARANTEED,  
OR  
MONEY REFUNDED.  
FOR SALE BY ALL DRUGGISTS.

WHOLESALE AGENTS,  
Burnhams & Van Schaack, Chicago,  
Meyer Bros. & Co., St. Louis,  
F. E. Snire & Co., Cincinnati.

THE MICHIGAN CENTRAL RAILROAD.  
Run by Chicago time, 15 minutes slower than Detroit time.  
STATIONS: Mail Day Exp. Bus. Exp. Day Exp. Bus. Exp.  
Detroit, dep. 7:50 11:00 12:40 4:35 7:00 10:00  
Ypsilanti 9:15 11:15 12:10 7:00 7:30  
Ann Arbor 9:45 11:45 12:40 7:30 8:00  
Jackson 11:30 2:15 3:00 9:15 AM 1:00  
Marshall PM2:50 3:25 4:00 10:40 2:10  
Battleground 3:45 4:15 4:45 11:15 2:40  
Kalamazoo 2:45 4:35 AM 5:50 AM 12:22 3:30  
Niles 4:50 PM 5:10 7:45 3:30 5:30  
Mich City 7:45 7:45 9:35 4:05 6:45  
Chicago, Ar. 8:50 10:00 12:00 6:20 9:0

STATIONS: Dex Ar. Mail N.Y. Exp. Ar. Exp. N.Y. Exp.  
Chicago, Mich City 4:00 5:00 8:00 4:15 5:00 8:30  
Niles 7:50 9:00 11:25 7:55 8:50 11:25  
Kalamazoo 10:00 PM 11:00 1:00 10:25 11:25  
Ann Arbor 11:45 12:45 1:45 11:55 12:55  
Marshall 12:50 1:50 2:50 AM 11:45 12:45  
Battleground 1:45 2:45 3:45 12:40 1:40  
Jackson AM 7:45 8:45 9:45 12:45 1:45  
Ypsilanti 8:10 9:15 10:15 1:45 2:45  
Detroit 8:25 9:30 10:30 2:00 3:00

STATIONS: Accom. Mail. Express. Night Mixed Sleep'g Car.  
Detroit, dep. 8:20 A.M. 9:00 A.M. 3:40 P.M. 9:00 P.M.  
Pontiac 9:50 10:20 5:00 10:45  
Holly 10:40 11:10 6:10 11:45  
Owosso 1:20 P.M. 1:30 P.M. 2:05  
Pawman 3:10 3:25 3:55  
Mull 3:25 3:40 4:10  
Niles 4:15 4:30 4:55  
Grand Rapids 5:00 5:15 5:40  
Niles 5:25 5:40 6:10  
Grand Haven 5:50 6:05 6:30

STATIONS: Accom. Mail. Express. Night Mixed Sleep'g Car.  
Grand Haven 8:00 A.M. 8:15 A.M. 4:00 P.M.  
Niles 8:25 8:40 4:20  
Grand Rapids 10:45 11:00 5:15  
Pawman 11:00 11:15 5:30  
Owosso 11:15 11:30 5:45  
Holly 10:40 A.M. 11:35 4:15 P.M. 12:30 A.M.  
Pontiac 11:55 5:40 5:00 4:40  
Detroit 12:25 6:15 6:30 5:40

Lake Shore & Michigan Southern R. R.  
(Kalamazoo Division).  
GOING NORTH.  
Leave White Pigeon, 2:10 A.M., 1:50 P.M., 6:05 P.M., 4:40 A.M., 10:40 A.M.  
Arrive Three Rivers, 2:40 A.M., 1:40 P.M., 6:40 P.M., 5:40 A.M., 11:40 A.M.  
Arrive at Kalamazoo, 4:35 A.M., 3:10 P.M., 8:05 P.M., 7:45 A.M., 1:25 A.M.  
Arrive at Allegan, 4:15 A.M., 4:40 P.M., 9:30 P.M., 10:20 A.M., 1:45 P.M.  
Arrive at Grand Rapids, 8:15 A.M., 8:30 P.M., 11:15 P.M., 1:00 P.M., 8:00 P.M.

GOING SOUTH.  
Leave Grand Rapids, 6:15 A.M., 12:10 P.M., 7:40 P.M., 1:40 P.M., 10:40 A.M.  
Arrive at Allegan, 7:02 A.M., 1:55 P.M., 9:30 P.M., 4:40 P.M., 10:20 A.M.  
Arrive at Kalamazoo, 9:10 A.M., 3:15 P.M., 10:45 P.M., 7:20 P.M., 1:45 P.M.  
Arrive at Three Rivers, 10:40 A.M., 4:44 P.M., 12:20 A.M., 10:00 P.M., 6:40 P.M.  
Arrive at White Pigeon, 11:20 A.M.,