



INVOCATION.

Oh, thou who art the same forevermore, All-powerful, all-loving and all-wise! Thou unto whom all aspirations pour, And whom all nations and all tongues adore, Oh, hear my soul as unto thee it cries!

Spinoza's Philosophy.

The Caucasian race have, in the course of its development from the earliest Hindoo civilization, developed two fundamental forms of thought, known as Pantheism and Platonism.

Substance is that which is in itself, and conceived per se; that which has no antecedents. Attributes are the qualities of substance.

It will be seen from the above, that Spinoza conceived the Absolute existence to consist of a simple, homogeneous substance, without distinction of parts, properties, or atoms.

The ground-work of the philosophy propounded by Mr. Davis in his Revelations, is pantheistic, but it is qualified by Platonism in such a manner as to redeem it from the fatal objections which we should otherwise feel to urge against it.

Platonism qualifies Pantheism in this; that while it accepts the pantheistic doctrine of unity, also holds that the primitive essence consists of atomic forms—primordial entities which, instead of being derived from the absolute essence, is a part of it; they are not effects but causes.

Here Platonism steps in with its helpful interpretations. It affirms that the soul of every human being is a distinct and eternal entity, a cause, not an effect, and hence cannot be resolved into any antecedents, but is self-existent.

denominated conscious monads, which constitute the basis of human personalities; the other class consist of passive or unconscious monads, which, in their first combinations, or precipitated contents, constitute the elements formulated by chemistry.

The Christian conception is fundamentally distinct from the foregoing. The Great First Cause is conceived to be embraced in an Infinite Personality, and all worlds and beings a creation out of nothing.

Woman Suffrage. This is the great question that is to-day agitating the public mind that is being discussed in all political, and ecclesiastical circles, the theme that calls out the most profound thought, compelling man to acknowledge the supremacy of the individual over institutional authorities, that calls for a more perfect expression of universal justice.

Woman's Suffrage is the theme to which the best minds of the country are now giving their attention. Many of the objections formerly urged against it, have been removed by the earnest and efficient efforts of noble women, who, having fully realized the degradation that the present condition of society imposes upon them, have set themselves to work to discover the cause that produced this effect.

Our constitution declares that taxation without representation is tyranny; has woman any representation? Man has taught us that "resistance to tyranny is obedience to God," we appreciate the lesson, and intend to resist all political injustice.

Many times upon the battle field she has proved by her courage, daring, and noble self-forgetfulness, that even there, she was competent to stand by the side of man.

For proof of this we refer our readers to Margaret, wife of King Henry sixth of England, who fought with unparalleled valor in ten battles, to Joan of Arc who, by her valor raised the siege of Orleans, to Countess De-Montfort who fought hand to hand with their antecedents, merge again into the absolute unity which melts down all distinctions and destroys all differences.

The question is not whether this power would place woman out of her proper sphere; for sphere is only bounded by success. Nor is it the use she will make of this power, although it does not require much discrimination to see that her vote will be cast for the election of temperate, honorable and efficient officers, and our aim will be to have better laws, by having better law makers.

Organization—Code of Discipline. We are glad to place in juxtaposition two articles relating to above subject. On our first page will be found one view of the subject fairly and candidly presented by A. J. King, in which he kindly reviews our editorial of some weeks since, noticing the peculiar provisions of the constitution of the Hammonston society.

There must necessarily be a power somewhere in every organization to decide questions that come before it; and in all organizations based upon the Republican idea of equal rights, that power must be in the majority.

Those who entertain this view of the subject would find their power, narrow SPIRITUALISM! this new humanitarian, world wide religion, the grandest movement in the world's history, down to a puny sect, the world has had enough of this.

In contradiction we ask our readers to peruse with care the lecture upon organization by J. S. Loveland founded on our fourth page. In it will be found enunciated ideas, worthy of the new religion.

SEC. OFFICE MICH. ASSOCIATION OF SPIRITUALISTS. BATTLE CREEK, JANUARY 11th 1870. COL. D. M. FOX—Editor. I have received from George B. McKay, a letter informing me he cannot serve as President of this Association, on account of circumstances that positively prevent.

PROGRESSION. Progression! is our motto, It is written every where, Upon each brick and leaflet, And in the ambient air.

To the Spiritualists of Michigan.

BROTHERS, SISTERS.—The above correspondence explains why I again address you officially. I had hoped in view of the labor required of me, to make the AGE a welcome and entertaining visitor, in your home circle each week, to have been released from the duties of the office to which I am again called.

I desire particularly to call the attention of officers of County Circles to the duties devolving upon them. I look upon this County Circle system of our plan of organization as one of its chief excellencies. I appeal to the several Presidents, to canvass their counties at once, visit the societies now organized, and every locality where there is a prospect of getting half a dozen progressive minds together.

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reading this article, resolve to do more for the carrying forward of our work during the present than any previous year.

Now are you ready to ask: What can I do to aid in this work? My reply is much, very much, in fact without your aid we can do nothing.

1. Do not wait for the agent to visit you, but the moment you read this announcement of his appointment, write to him, invite him to your place to lecture for you, arrange for it, and when you get his answer and learn the time he is to be with you, spread the news and get your neighbors all to turn out and hear the lecture.

2. Greet him warmly as a fellow laborer, and go to work with him, take your carriage and convey him to the liberalists of your community, and then help him to his next appointment.

3d. After he has gone, let not his absence be the sign for cessation of labor. Realize that now you must work the more earnestly. Let the zeal of sectarians in this respect be a lesson to us.

4th. Fail not to hold Circles weekly. For particular instruction as to the conducting of Circles, turn to the excellent article by Emma Harding, in one of the last years numbers of the AGE upon this subject.

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A Spirit Communication.

I have promised to give you a brief history of my earth life. For two reasons this sketch must be brief and imperfect: First, because particulars would be of little benefit for those for whom these communications are designed.

it would have been of little comfort to me for my life was a burden, why then should I desire its continuation in another sphere of existence. In fact I thought little of, and cared less for the great unknown.

You have heard of an individual being fastened to a stake, and compelled to travel the same round, day after day, and year after year, the distance depending upon the length of the chain that bound him.

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On Sunday the 2nd, we lectured afternoon and evening; a severe snow storm, however, greatly reduced the number in attendance, and prevented our contemplated visit to Milan.

Gone Before.

Another sweet spirit stands face to face with its immortal destiny! Our dear friend and sister, Mrs. Jane Crosley, passed gently over to the hither side of life Dec. 22, with words of praise and rejoicing on her lips.

Fair undying flower—lives a faded crown, And under her dear head a hostless crown; White hands smoothed from her face all signs of pain, To brow and lips brought looks of youth again, That she might leave with us in her last hour, Renewed and strengthened all her spirit power, And then on waves of music moved away, With her into the light of perfect day!

An Incident.

A lonely traveler was pursuing his way over the alpine mountains, thinking of wife, children, and home; and that each step lessened the distance separating them.

While thus being covered by the fast falling snow, and ere an unconscious sleep had sealed his senses, he was startled by hearing the groans of suffering made by some unknown traveler who like himself was bewildered and dying near where he lay.

At this moment a young man stepped forth from the crowd and said to the woman "Madam if you will tell me which room I will find your child in, I will endeavor to save it." wildly she gave the directions, and despite the expostulations of friends, he seized a sheet plunged it in water wrapped himself in it, and made a desperate bound; he alighted beyond the flames which checked the passage, seized the suffocating child from its crib and had started to return, but as he neared the door he observed that the timbers were tottering for a fall; he gave the baby a quick toss and it was caught by blankets spread outside by anxious friends.

Myrtle and the Cripple.

BY RENA L. MINER.

One bright, sunny day the children were out at play on the ground which surrounded the school-house at M—. Playing ball, flying kites, tossing caps in the air, while the little girls were busy at hide and seek; all merry, blithe, and bright.

"What made you lame, poor man?" asked a tender little voice at his side; and turning, he beheld the sweetest little face he had ever looked upon.

"Little one, if you will call your playmates to me, I will tell you all a story." Away ran Myrtle, and soon they were all gathered there eager for the story.

"Children I want to tell you the story of a life; I shall do it briefly, for you must soon return to your lessons. I shall not tell you anything of the happy childhood, or early manhood's hopes and aspirations, of the person I wish to speak about, but will begin here.

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"I am going to heaven soon, and shall coax God to let you come, and to let me be a tall, strong angel so I can lead you around to see the pretty flowers, the green fields, and the brooks, where the sun shines." "I shall walk too then, darling!" he replied, as he turned his beautiful, radiant eyes upon her face.



