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Kalamazoo, Saturday, April 23, 1870.

INSPIRATIONAL INVOCATION

Our Father! Thou who art on earth as in heaven the same, Whose body nature is, and thy soul a living flame.

The Destructible and the Indestructible in Religion.

Religion is the spontaneous product of man's spiritual nature. Its root is the human soul. Every religion is distinguished by two elements, one special, the other universal.

Among the chief characteristics which distinguish every religion, there are three which may occupy our attention—their subject-matter, their aim, their methods of work.

Like the awful shadow of some unseen power, It floats, though unseen among us; visiting This various world with an incessant wing.

It visits with inconstant glance, Each human heart and countenance; Like hues and harmonies of evening, Like clouds in starlight widely spread, Like memory of music fled,

God, the soul, immortality, ideal perfection, are subjects on which religion fixes its attention. The aim of every religion is the reconciliation of the temporal and the eternal, the adjustment of man's objective life with the Divine, the perfection of the individual and the race.

We will specify some of the elements of unity and diversity which distinguish different religions—the points wherein all agree and those from whence a divergence arises.

All religions agree in the proposition that God exists, and has existed to all eternity—that there is in the universe an ultimate Power, self-existent and undervived, upon which the order of the universe depends.

Christianity declares that he is an Omnipotent Being, independent of nature, mysteriously uniting three persons in one. A still further divergence may be traced in the way God is supposed to manifest himself in his creation.

All religions assert the immortality of man. No revolutions in society, no change in dynasty's, no modification in the habits of thought have ever been sufficient to alter or destroy this universal faith.

guaranteed a heaven and a hell specially provided, in which saints and sinners will spend the interminable future. Some believe man will exist in an objective world; others that he will exist only in a state, or condition of subjective contemplation; others still, that he will transigrate through successive bodies, until he is purified for the celestial regions, all agree that he will continue to exist as a distinct personality.

Communion with the spirit world is another universal element, which pervades all religions. No religion is destitute of the belief that intelligent intercourse between this and the spirit world, is, or has been enjoyed. But there is a wide divergence of opinion, regarding the limits of this intercourse to persons and periods, and also concerning the natural, or miraculous nature of this intercourse.

All religions agree, that virtue is commendable and vice degrading, but when we come to the special questions and ask, what virtue is and how it may be attained; what vice is and how it may be avoided, we are again met with a diversity of answers, each religion solving the problems with satisfaction to itself.

If we now take the Christian religion as an example, and compare its general and its special elements, we shall find that the number of adherents are in inverse ratio to the speciality of the creed, tenet, or opinion. Or in other words, the more an article of belief partakes of the universal element, and the less it partakes of the special element, will it be entertained by a larger number of minds—meet with the approbation of a greater number of consenting intellects.

Protestantism multiplies these special elements, and hastens the disintegration of Christianity. Luther Calvin, Socinus, Wesley, George Fox, John Murray, each introduced a wedge into the Christian religion which has tended to divide assunder, and resolve into its ultimate elements all that remains of the concrete form.

The article we publish on our first page, will no doubt interest our readers, giving as it does a slight view of the inner life of one so prominent in our national history, and who will ever hold a place, deep in the affections of the American people.

The Religion of Mr. Lincoln.

The article we publish on our first page, will no doubt interest our readers, giving as it does a slight view of the inner life of one so prominent in our national history, and who will ever hold a place, deep in the affections of the American people.

We have written to Springfield for further information upon this question, not because it is necessary to appeal to such evidence to give greater confidence in our cause to the public, but because we anticipate that a holy indignation will now be manifested by the church towards Mr. Herndon for thus even making the attempt to correct public opinion upon this subject, for it is well known that the church true to its instincts even before Mr. Lincoln's body was disposed of, tried by perversion to misrepresent and pervert his religious sentiments, hoping to profit thereby.

Hearts and Homes.

A SPIRIT COMMUNICATION.

My next lesson was received in a rose embowered cottage, standing away from other dwellings and half concealed from sight, by the vines and shrubs that surrounded it.

The Spirit often in moments of exultation cries out in the language of another, "Oh death! where is thy sting? Oh grave! where is thy victory?" If Christians with the little light they have revealed to them in the Bible, claiming as they do, that it is the only source from which can be derived the knowledge of a future state of existence—if they can thus rejoice in the hope of immortality, with how much greater confidence can the Spiritualist, with a positive knowledge of that other life, triumph in the hour of their departure from the earthly tabernacle which for a time they have inhabited and exclaim:

"Death, with thy weapons of war lay me low; Strike, king of terrors, I fear not the blow; Spirits have broken the bars of the tomb; Joyfully, joyfully, will I go home; Bright will be the morn of eternity dawn; Death shall be banished, his sceptre gone; Joyfully shall I witness his doom; Joyfully, joyfully, safely I go home!"

The Spirit has not only the light that may be derived from all the records of the past, giving to such all the credence to which they are justly entitled, but they have the positive evidence which has been brought to them through Spiritualism in its varied manifestation, and more particularly by the revelations from that higher life as brought to us by communion with the loved ones who have returned, giving assurance that we are to meet them in a real world of life, beauty and love.

"Jessie, I cannot let you go away into the unknown world, without confessing that I have been the cause of your suffering, the cause of your death! but God knows I did not intend it." Here her voice was choked by sobs, the husband's brow grew dark, his lips more firmly compressed, while an expression of pain passed over the face of the dying girl, which, however quickly changed to a smile of angelic beauty.

Our Premiums.

The plan we have adopted for the distribution of premiums, so that every subscriber receives one, gives general satisfaction. Will all please help to extend our circulation. Also notice, that we have for the present suspended giving Special Premiums, also clubbing with other papers.

of the Spirit are fully, freely met. The selfishness of the mother's love had deprived her of a true home, and the love of a noble heart, without which her sensitive nature could not endure the cold and chilling atmosphere of earth. Beware of selfishness! its poisonous breath destroys the pleasures of home, and makes a ruin of the temple of the heart.

Victory Over Death.

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"Oh! ye mortals who fear to tread, The gloomy pathway of the dead; Let your step be firm and bold; Death's river is not deep nor cold; 'Tis but a little manuring stream; Mending these two worlds between; And gorgeous flowers may there be seen; Fringing the banks of living green; While all along the shining shore, Can be heard the dip of the boatman's oar, As he leaves his freight on the other side, And turns again to cross the tide; One step and angelic clasp your hand; Mortal you are in the spirit-land; Immortal life you know to be; 'Tis glorious truth, a grand reality." Our mind has been led into this train of thought, by a letter just received from Dr. Jno. R. Jewett of Lyons, for many years our intimate friend and neighbor, in relation to the death of his son George, to which we alluded two weeks since.

From our Corresponding Editors.

COUNCIL BLUFFS, April 1st, 1870. DEAR READERS OF THE AGE:—This place is not exactly an April fool, but it has been amusing itself to-day by attending a "first class" funeral; a wealthy banker dropped dead the other day with the heart disease.

Oh, the darkness! the theological world is too much in the same condition that the new Congregational church in this place is; the lower story finished; the upper rooms and the steeple only enclosed. When the upper rooms of the brain are finished within, as well as without, when the index that points heavenward, rests upon a firm scientific basis, then, and not till then shall we have a different state of things.

I have been considerably interested, as well as amused the past few days, in listening to the reminiscences of one who has passed more than his three score and ten years in this "vale of tears." He is not a church member; never has been, and in describing the tedium of public worship in his boyhood days in old Vermont, he said, "The final Amen was always the best word of the whole." He told of a stranger passing through a country village one Sabbath, on foot, when one of the keepers of the public morals came out and forbade his going farther on that day, and took him into the house to tarry till Monday morning.

New Books.

We have received and have for sale, besides those heretofore advertised, the following: and shall be glad to receive orders for the same. "Soul of Things," by Denton \$1.50 postage twenty cents. "Our Planet, its past and future," by the same author, same price. The Crumb Basket, a most excellent book for children, price fifty cents. "Man's Rights, or how would you like it," comprising dreams, price 15 cents. The two last named by Annie Denton Crige, Editor of the Childrens Department of the PRESENT AGE. We cannot too highly commend all these publications to our readers. Send for them.

The Rev. W. G. Clark, Vice Master of Trinity College, Cambridge,—who is not only a well-known personage in his own academic circle, but has a wide reputation in Great Britain as a Shakespearean critic, writer and a traveler,—has just published in London a pamphlet entitled, "The Present Dangers of the Church of England," and in this he declares as a priest of the Established Church, that Christianity itself will be brought into jeopardy unless the Church abandons her old ground, and ceases to claim respect and obedience for the reason that its establishment, constitution, and doctrines are based upon an infallible book. Mr. Clark insists that "successful discoveries in various branches of physical science have revealed facts which are utterly inconclusive, and by methods of interpretation confessedly inapplicable to any other book, and applicable to this only by assuming the very proposition which they were intended to prove." He declares that criticism has proved to demonstration "There are numerous historical errors in the Bible;" that there are statements in one portion of it which are contradictory to statements in another portion; that there are "many narratives, purporting to record actual occurrences, and for ages received as such, which now show unmistakable marks of legend;" and that "Several books and parts of books which the Church reckons among the canonical Scriptures were not written at the time at which they profess to have been written, or by the authors whose names they bear." No one can read the Old Testament dispassionately, says Mr. Clark, without seeing "That there are many precepts and examples given there which are contrary both to true religion and pure morality; in which the writers have been inspired, not by the unchanging Spirit of God, but by human prejudices and passions." He says that he cannot admit that "Deborah spoke to the mind of Jehovah when she blessed Jael for the murder of Sisera, nor that Samuel acted according to His will when he bowed Agag to pieces." In the conflict between "scientific discovery, right reason, and common sense," and "traditional authority, indolent habits, and old prepossessions," the former must conquer, and if the Church throws in her lot with the latter, so much the worse for the Church. The time has gone by, in Mr. Clark's opinion, when the judgment of a synod or a council can be accepted as final; from the sentence of such a body lies "an appeal to a more august tribunal—the reason and conscience of mankind;" and if Mr. Clark is to be believed, the majority of his fellow clergymen will rejoice when they are set free from the fetters which now hamper them. "The imposing preponderance of orthodox opinions is more apparent than real," says he. "Clergymen of the most part consider themselves bound by their ordination vows to be silent as to their doubts; or, if they express them at all, do so, for fear of giving offence, in covert words, and ambiguous phraseology." Mr. Clark concludes his pamphlet by saying that the Church must not only give up the Bible, but must also abandon its creeds, or modify or enlarge them so as to deprive them of nearly all their present meaning.

We call attention to the above as follows: 1st. Mr. Clark is a celebrated Clergyman of the Church. 2d. He affirms that the church must give up the Bible, as authority, because it is against science, contrary to history, contradicts itself, is hostile to true religion and morals, and that a majority of his fellow clergymen are hampered by their convictions and doubts, and would be gladly freed from the fetters which hamper them.

There is nothing remarkable in all these affirmations of the Rev. W. G. Clark, only that they have been made by a Clergyman of high position in a church allied to the government sustained by law. When we consider his official position, he is entitled to much credit for his pamphlet, although it only announces what our free minds have long since learned, and as taught by Spiritualists for many years.

I will finish my collection of anecdotes by relating one that occurred in New Jersey some years since. The minister on his way to church, found a woman gathering sticks and binding them into bundles for burning. He paused and very gravely said, "My good woman, did you not know that you should not gather your fuel on the Lord's day?" "My good sir," was her prompt reply, "if you will inform me which it is, I will gather my wood on the Devil's day after this."

So much for anecdotes, brother Fox, and though not always dignified, they are good when they so illustrate an absurdity as to provoke a smile; and now let me refer to a lecture in this week's AGE, in reference to the necessity of science in Spiritualism. I wish that spiritualists generally paid more attention to this subject; so much so as to realize that only the axioms of science can give us infallible revelation. We need science in every department of mind and matter,—and only thus can we find the true saviour, God manifest in the flesh—manifest in the law of things,—that is human reason searching for and learning of the Divine in the realm of causes.

LOVE AND ITS HIDDEN HISTORY. There is a realm of causes that have, as yet, been but little understood, a realm that must be probed to the center, ere mankind can rise above the evils of their present condition. In an article in the Religio headed as above, taken from the book of the above title I presume, I find the following: After giving an illustration of marriage and its consequent unhappiness, where the couple have met only on the plain of music, and because their souls mingled here, imagining that they loved, the writer says: "It would be well, then, for that lady who anticipates matrimony, to take into consideration the nature of the plain on which she meets her lover, ever bearing in mind that the planes and phases of life are numerous, and that all must be taken into consideration in the make up of a decision, as to whether she loves or not."

All right; no better advice could be given. It is practically saying, "use your reason and common sense in deciding this important question. But further on, after giving an account of a minister whose moral character was without a blemish, and his wife a lovely woman, seemed very much attached to him,—after telling of such an one meeting a young lady who so attracts him, that he persuaded her to elope with him, this writer goes on to say: "Now, we here say that love is a condition, created by the positive forces of the male, and the negative forces of the female, which reciprocal action inducing that state which neither can resist. Now the minister who eloped with this young lady, who no more resist the influence that she exerted, than the needle can withstand the magnet.

still worse, the preacher said that he did not think that even so great a proportion as the one named would reach that happy place. Here the Sabbath breaking stranger arose to his feet and told the audience that if matters were so bad as that, they were welcome to Ethan Allen's chance, and leaving the house, he quietly resumed his journey.

INFANT DAMNATION. This reminds me of a story I heard told nearly seven years since, of one who would never enter the fold, no matter how coaxed or driven. My narrator's head was white as the snows, and he knew this old infidel when but a boy. The substance of the story was as follows: Nearly six score years ago, there lived in one of the Eastern States a family by the name of Little, and little they were in their ideas of God's goodness. Well, this family had a son born unto them, who did not seem likely to tarry long in this world of woe. Indeed, they were very much afraid he would leave before the saving ordinance of baptism could be administered. You may feel inclined to smile, kind reader, but it was a serious matter to those parents, the possibility of their baby's going to hell; so a messenger is sent post haste, to the village two miles for the minister; he, good man, is at work in his garden, and in his shirt-sleeves. "Never mind brother; the case is urgent, don't stop for a coat, but mount my beast and go as quickly as possible." He reaches the place, throws the bride to one in waiting, and hastens into the house.

"Is he gone?" "Yes, he's gone; come and look at him brother," and with a long drawn sigh they led the minister to the place where they had put the clay cold form of the baby, who could not wait for a passport to heaven, and so had gone to hell. They uncover its face and are saluted, not with a wail from the damned but a hearty cry from a live infant. Joy! joy! the baby had not gone to hell after all! Now, whether it really happened, or whether this wicked old infidel, added it to the story that his ancestry had told him of the incidents occurring at his birth, as to that I cannot say for I was not there, I only tell it to you as he told it to my narrator. People drank methuegin in those days, and when brother Chapman started to go home, a member of the household informed him that one of the sisters had drank so much of the above named article, that she was really drunk. The good minister paused a moment, and then, returning to the house, called the friends around him, and remarked that it was an unusual occasion, and if the sister in the joy of her heart, had taken a little too much methuegin, why say nothing about it.

No, the baby hadn't gone to hell; he lived to do good service in the cause of his country's liberty,—lived to show his children's children the holes, or rather, scars from holes eaten in his back by vermin in one of those earthly hells, an English prison ship. Cruel do you say? yes, but perfectly consistent with theological teaching; for if the Eternal King has a right to punish rebels against his government with eternal fire, then an earthly king, and especially if he inherited his position by divine right, surely, it was a small thing for such an one to incarcerate a rebel in an earthly hell.

THE DEVILS DAY. I have a good wife, she is devoted to me. But when I married her I did not know my own heart. I have since met a lady that I love as I did not suppose I was capable of loving. "Does she know it?" I asked. "No, I have a wife and family." He did not say whether the lady was single or not, and why should I destroy their happiness, and hers too? No, I love her too well; many a night after laboring hard through the day, I walked a mile, simply to see her shadow, as she passed the window. Still, I never seek her society,—never manifest by word or look that I think of her more than others.

I have seen that gentleman since, had seen him many times before, but I have not the most distant idea as to who the lady is to whom he referred; and that is what I call love, real soul love but the feeling that results in such acts, as in the case of the minister quoted, does not deserve the name.

Salutatory. By invitation of the Editor-in-Chief we become a corresponding editor of the PRESENT AGE. To the Readers of the PRESENT AGE:—Our best bow. To the Editorial Staff of the AGE:—How do you do? To the members of the Press:—"Yours Fraternally." W. F. JAMIESON.

BOOKS.

Those wishing to purchase will notice that we can supply them at same price as at New-York or Boston. Besides the works of A. J. Davis, we keep "Three Voices," "Gates Ajax," "Lizzie Doten's," "Powell's" and other "Poems," "Real Life in the Spirit Land," by Mrs. King, "Triumphs of Criticism," "Woman's Suffrage," by Lois Waisbrooker, (price 25 cents.) also "Alice Vale," by same author, and other reformatory works. Also, Ten Tracts on Spiritualism, by Lois Waisbrooker, entitled No. 1, "What is Spiritualism?" No. 2, "God's Image," No. 3, "The Second Birth," No. 4, "The Laws of Inspiration," No. 5, "The Manifestations Undiscovered," No. 6, "Don't Want to Know," No. 7, "Is there not a Cause?" No. 8, "Hell," No. 9, "Their Fruits," No. 10, "The Laws of Mediumship." The ten tracts are stitched together, and will be sent, postage paid, for 15c. We now have the STARLING PROGRESSIVE PAPERS bound in pamphlet form. The subjects are as follows: DIVINE UNFOLDMENT, SOULARITY, SPIRIT OF PROGRESS, THE NAZARINE, WHAT IS MAN? REGENERATION, CHEERFULNESS, SELFHOOD, SPIRITUAL PHENOMENA, VOICES FROM THE SPIRIT SPHERES, THE SPIRITUAL REPUBLIC, Ideas, their Rise and Progress, DEPRIVITY, Plea for Little Angels, WHAT ARE THEY? TRANSFORMATIONS, A PRIVATE SEANCE—all in one pamphlet for 25 cents. Address PRESENT AGE,

CHILDREN'S DEPARTMENT

Mrs. ANNIE D. CRIDGE, - Editor.

All communications for this Department should be addressed to the Editor, at No. 16 Philadelphia Row, 11th St. East, Washington, D. C.

"ENVELOPED IN THE HUMAN INFANT IS THE 'IMAGE' OF AN IMPERISHABLE AND PERFECT BEING."

HELLIE'S WISH.
BY HARRY TUDOR.

"Nellie," said her gentle mother, "Go and weed your garden bed; Over all the tender seedlings, Many a naughty weed has spread; See how neatly you can do it, Careful always where to tread."

Quickly ran the little maiden, With her tiny hoe and rake, And awhile worked very briskly, Pulling weeds with vigorous shake, Twining vines upon the trellis, Tying Dallas to their stake.

But she very soon grew weary, For the weeds were half destroyed, Wishing she could read or play, Rather than be thus employed; Wished there were no blooming flowers, With ugly weeds to be annoyed.

'Neath a shady maple tree, Then she thought to rest awhile; Plied on the velvet turf, Sleep enwrapped the little child; And in dreams came visions to her, Not all wandering and wild.

In a far-off land she wandered; Every thing was good and fair, Summer time—the birds were singing, But no flowers perfumed the air; All was dull, and gray, and quiet, Flowers were dying every where.

Maidens passed all sad and mourning, For their garden's bloom had past; Children cried, when home returning, Their bright blossoms fading fast; There seemed a gloom on nature's face, A withered deadly blast.

It seemed as if year followed year, And earth's bright beauty fled; No seed grew on the faded flowers, No grain waved its green head; And no more food for man was found, Because the flowers were dead.

A voice came o'er the desert land, "Hush child, thy work is here! An idle wish breathed on thy lips, Because 'twas told to thee; The tender blossoms bright and fair, Has made for flowers their bier."

Trembling with terror, Nellie awoke From the dream that chained her powers, Brighter than ever seemed the earth, Fairer the roses bower; And never again did Nellie wish To strip the earth of flowers.

WILLIE AND JESSIE.

CHAPTER XI.

"The next chapter, mamma, if you please," said Willie and Jessie, as they drew up their stools; "come, mamma, come, do; we want to know what Rob and Bessie bought in market, and what kind of pictures Rob bought for a half penny."

"Very well," said their mamma, as she took her seat in the low rocking chair and smiled pleasantly upon her darlings.

"You are a good mamma," said Jessie, as she rose from her seat, put her arms round her mother's neck and kissed her.

"So you are," said Willie. "not many mamma's would tell their children a story every night; oh, mamma! you are so good, so nice, and so pretty!"

"What little flatterers you are," replied their mamma; "but then, it makes me very happy to know that my darlings love me!"

"You have not one fault, mamma," said Willie.

"Yes my darling," his mother replied, "I have faults, but I try to be good and kind; and if I find that I have not acted exactly right at any time, I think that never will I do that again."

"Is that the way you do, mamma," said Willie, as he looked wonderingly at his mother; "oh, mamma, you are very nice."

"Now for the rest of the chapter of Bessie and Rob," said Mrs. Martyn. "You remember they went to market; and through and through the market they went several times pricing fruits and vegetables; both of them liked raw turnips and carrots, and sometimes with their half-pennies they would buy a bunch of garden turnips or carrots; but this day cherries were in the market; and after pricing them here and there they found they could do no better than purchase a bunch of cherries—ten in a bunch for one-half penny; and now just fancy you see Bessie with her bunch of cherries in her right hand, and Rob with his bunch of cherries in his right hand, out of the market they go, and up a hill to the principal street of the city, where all the fine large stores are to be found. There is a large book store; they look in the window where books are piled one above another; they are not looking at the books, however, but at the pictures, perhaps twenty-five or fifty small pictures on one sheet of paper. Some were two-half penny sheets; these pictures were larger and prettier than those costing one-half penny. At last they enter the store and ask to see some half-penny sheets of pictures. Rob and Bessie look them over, and finally one is purchased having fifty pictures.

"Rob asked the young man in the store if he would please cut the sheet in two so that his sister could have one half."

"Certainly," said the young store-keeper; "truly, you are quite a man about making purchases"; then he cut the sheet of pictures carefully in two and rolled up each part in a separate piece of paper and handed one to Bessie and the other to Rob. How happy the little boy and girl were! how glad was Bessie! how she smiled as she walked out of the store with the paper in her hand, and how glad was Rob when he looked in her face and saw her eyes sparkle.

"Now, Bessie, he said, as they walked home, 'we will have fine fun; twenty-five pictures! won't we have a great time selling them!'" How they did chat, and how

rapidly walked—sometimes Bessie would give a leap of joy as she thought of her twenty-five pictures; and off she would run a little way.

"When they reached home they went to their mother's room, showed their bunches of cherries to their mother, and each gave her one, and did wish that baby Viney was large enough to eat cherries, were sure that she looked at those cherries as they held them up before her face, and that the dear darling thought them pretty. Then they showed their pictures to their mother.

"So, you gave Bessie half of your pictures, did you Rob?"

"Yes," replied Rob, "that is right, is it not, mother?"

"Yes, if you like," replied his mother. "Mother," said Rob in a low voice and very timidly, "I don't think it is right for me to have two half-pennies every Saturday and Bessie only one half-penny."

"Little Bessie was sitting on the floor with a pair of scissors in her hand, cutting out each picture; and as Rob said this she looked up and held her breath almost as still as she held the scissors.

"But it is right," replied his mother. "Why, mother?" said Rob. "Because she is a girl."

"But, mother, girls are as good as boys; Bessie is as good as I am; and, mother, she is better sometimes."

"Rob had never heard anything about Woman's Rights, or girl's rights, or children's rights; neither had his mother; but Rob, you see, believed in his sister Bessie having equal rights with himself. I like Rob, don't you? and heartily wish every boy believed in his sister's right; depend upon it, if every boy took care that his sister had her rights, when they became men they would see that these same sisters had woman's rights; but as I don't like sermons I will not preach a sermon to-day.

Bessie and Rob cut out the pictures; then they each took a book and put them here and there among the leaves. When this was done, into the street they went with their books, and showed the pictures to their playmates.

"Three trials with a pin for a picture!" said Rob and Bessie, and away ran the children home for pins. I must tell you how this was done.

Rob held his book tightly with his two hands; the child who was going to purchase put the point of the pin within the edge of the leaves, anywhere; then the book was opened where the pin was held, and if a picture was there, then the pin was taken by Rob and the picture was given to the child who had put the pin in the book. But if, after trying three times no picture was found, then the pin became Rob's.

"Very well; soon the children came flocking round Bessie and Rob with pins in their hands to buy pictures.

"Three trials with a pin for a picture!" said Rob with a shout and a laugh; and soon they had as much picture and pin business as they could very well do. But I must tell you what Bessie and Rob did with their pins.

"Every Sunday they had to attend church to listen to a long, long sermon from the preacher. After attending Sunday School from nine o'clock until eleven o'clock in the morning they were all taken some distance to church; they walked through the streets two and two together, and then in church were seated all in one place in long rows. They were told that they must not talk, but listen to the sermon; but as they did not understand one word of the sermon, most of the children would have slept had it not been for a long birch stick which the superintendent held in his hand and with which he would tap on the head or fingers of the sleeping boys and girls, and sometimes make them open their eyes with a jump.

Rob and Bessie with their pins never slept in church, neither did the boys and girls round them, for they very kindly distributed their pins among the children. With these pins they would scratch pictures on the fronts and backs of their seats. Along would come a teacher and take their pins from them; but Bessie and Rob had quite a supply in their pockets, and very soon all were busy drawing again.

"One Sunday Rob drew a picture of Mr. Devil—his horns, his hoofs, and a tail so long that it reached some distance along the back of the seat to where Rob had drawn with his pins several girls in a row, and there was the long tail all round about them. This made the children laugh aloud, and quite a crowd of them reached from every side to see Mr. Devil."

"This must be the end of my chapter for to-day," said Mrs. Martyn, to Willie and Jessie, who had not lost one word of what had been told them, but had looked in their mother's face and listened attentively.

"Rob was a funny fellow," said Willie, with a laugh; "Rob knew how to keep the children awake better than the teacher did. Mamma, I just think I can see the picture of the Devil that Rob scratched with his pins, and I just think I see the boys and girls reaching and stretching themselves to get a peep at him; and then I just think I see the long stick coming along to rap their fingers; ha, ha, ha! I know they all took their places in a hurry, when the attack came."

"But," said Jessie, "there is no devil, is there, mamma?"

"Of course not," said Willie, "it is only a made up story like Little Red Riding Hood and the Wolf. You know wolves never talk; it is all made up, mamma says, to please and frighten little children; and so stories about the Devil are made up to frighten and please little children."

"Ha, ha!" laughed Mrs. Martyn; "you are right, my boy; only the stories of the Devil are made up to please and frighten big children—men and women."

"But what good is it to frighten people," asked Willie.

"I have heard some people say that they

only did right because they were afraid the Devil would get them, and that if they were sure there was no Devil they would tell lies, steal, swear, and murder."

"Oh, mamma!" said Willie, "then they must be very wicked people."

"I think so, too, my darling," Mrs. Martyn replied; "good children and good men and women do right because they love right, and because they want every person in the world to be happy."

Harmonical Homes.

In the 43 No. of your valuable paper is an article signed by J. L. Mansfield and headed Harmonical Homes.

In that article is contained the following affirmation. "The poor can never be rescued from poverty and its degrading tendencies only as capital puts forth its strong arm."

I am in hopes there is some mistake about this. I have been contending that there was a wealth of power in good healthy men and women, amply sufficient to supply every want and to accumulate property, provided that they understood their powers and knew how to use them.

If the poor have to wait for capital to put forth its strong arm for their rescue, I am afraid the present generation of poor will die of hope deferred before that time comes.

Again the article affirms that "Harmonical Homes will be the instrumentalities through which the wealthy can substantially bless the poor and others as the ultimate result remove from human society poverty and misery and consequent degradation and crime."

In ruminating upon this sentence the following questions naturally arise. 1st, what are the homes, called "harmonical homes?" 2d, who and where are these wealthy men that will bless the poor with these homes? 3rd, in what way are these homes to remove "poverty, misery and consequent degradation?" 4th, Are the poor, the miserable and the degraded to become harmonious as soon as they get into them? If not, how long will it take one of these harmonical homes to lift some of their poor miserable degraded inmates out of their poverty, misery and degradation?

Again the article affirms that equal ownership must be recognized as a fundamental principle to insure success and in rights and privileges, the equality of the sexes."

I am in no wise inclined to deny this affirmation I only wish to see what it means. Does it mean that a single man or woman who has only himself or herself to provide for shall have as much ownership in the home as the man whose family is himself, wife and ten children? Does it mean that a man who has ten Dollars cannot be equal in privilege with the woman who has got twenty? If it does not mean that what does it mean?

If the time has come when capital is reaching out its strong arm to rescue the poor; if capitalists no longer intent upon schemes for self advancement have become inventors of a universal panacea for poverty, misery and degradation and have christened their invention with the captivum name of a "HARMONICAL HOME," and if they have resolved to "down with their dust" and build lots of them for the degraded, a broad announcement of the last will be good tidings to millions. There are people who fear that such news is too good to be true.

SKEPTIC.

For the Present Age.

Spiritualism at Ellsworth, Wis.

BY W. F. JAMESON.

Gave two lectures in a good sized school house, when it was discovered by one or two individuals that the building was required for an exhibition, although no such notice was given when the course of lectures was announced. They declared they would need it every night for nearly a week. Several tendered the members of the school exhibition the use of their parlors for rehearsals. All offers were declined, the one or two (who appeared to have control of the building,) must have the house. The balance of the meetings were held in the Town Hall. I was aware that I had dealt in some pretty strong truths. I have always observed that the minions of Orthodoxy rigidly enforce all the power they have to prevent free speech. My three months itinerancy in Iowa, of which I have copious notes, (I may write them out for the *Apothecary*) revealed to me the danger which menaces this Republic. Religious zealots will never rest, never cease their efforts, until they make an attempt to destroy our present free American institutions, all in the name of a tyrannical Jewish God. There is something more than "child's play" ahead for the Liberalists of all classes.

American is in more danger to-day from Christianity than it ever was from African slavery. The principle of "self government" is to pass through a more trying ordeal than it has ever endured. I believe that the eternal hosts have planned the campaign of the coming conflict between Reason and Authority, pure Republicanism, or genuine Democracy against Imperialism. Imperialism is a Christian form of government—a union of Church and State. Jeffersonian democracy (the basis of our present form) is essentially anti-Christian—Infidel.

Excuse me, my pen ran away with me; but I feel deeply on this "God in the Constitution" question. It will yet shake this nation to its very center. I flatter myself I have already done some practical service in Iowa. During my three months in Iowa I had a chance to horrify the Iowa State Convention, composed mainly of evangelical ministers, who had met to organize a State Association to co-operate with the National, whose purpose is to entirely change the United States Constitution, overturn the present form of government, turn all Infidels and Spiritualists out of office, have none but Christians for office, in order that God, through his chosen servants, may the more effectually operate against the Devil's kingdom. Hurrah for the Devil! That Iowa Christian Convention was a sorry looking bird when it was ready to adjourn. Some

of my clerical friends informed me that my "blasphemy was outrageous." They wondered I was not afraid God would strike me dead. I replied to the effect that my God wouldn't and their God couldn't.

Many Spiritualists are of the opinion that no danger is to be apprehended from the efforts of Christians to subvert the Infidel principles of our government, while everywhere in my travels I perceive unmistakable signs of the coming contest. It will not answer for Spiritualists to say "it will all come out right" as an excuse for doing nothing practical for the advancement of free thought. Such sentimentality would never have preserved the American Union. Such lethargy tends to make men cyphers. Spiritual demands of its adherents that they shall be workers. It has a wider scope than the belief or knowledge that God exists, that spirits are immortal, and communicate with us. Our Spiritualism is not "worth a rush" in this world if it does not incite us to work for the elevation of humanity.

In Ellsworth I found many noble, liberal minds. The first lectures on Spiritualism given there I had the honor to deliver. After going to the Town Hall our meetings were crowded nightly. The more radically a speaker talks "out West" the better the mass of people like him, and the more intensely do the bigots hate him. I will give you the names of a few of the many who are favorable to Free Thought in Ellsworth:

Ira Williams, J. N. Adams, Joseph O. Terpening, Nelson Kinney, Judge Perry D. Pierce, Eugene Case, Henry Svein, S. D. Mason, Geo. T. William, Geo. W. Kimball, Morris B. Kimball.

It is astonishing how rapidly towns spring up in this part of the world. The energy of the Western people is proverbial.

LABOR EST DEUS

BY GEO. WILLIS COOKE.

Lo, here is toil, and there is toil! Let it be done, O Man! Wait not for easier task to do; But do that which you can, Lo, through creation's endless bound Each part performs its task, Ever, through time's unceasing round, Performs its daily task, So when you have a task begun, Perform it best you can, Let it be done; and being done, Give praise to is, O Man!

Let it be done! the ages cry; Let it be done! the sea; And thus repeats the bluer sky, Let it be done! in glee. God spoke it out, Thou laborer! And all things reaffirm, That labor is the better part In man or smallest worm; To do, to think, to be, to live, In tasks of godlike Pan, Let it be done; and being done, Give praise to is, O Man!

Lo, here is toil, and there is toil, In baser or in fine! Lo, here, there, less less turmoil Require of you sign, Demanding that you help her To make the grocer's fine. So, over land and over sea Let Truth and Toil combine, That nobler part, each manifest heart May do, what'er it can, Let it be done, and quickly done; Let it be done, O Man!

We pray to-day, but cannot know What may the answer be, But long ago, I found it so, Our toil we mayest see. We may not wait, our fears abate, And find no answer come; For labor hath a golden gate Through which we nightly run, And in a joyous citadel Await the morning sun, So work, not pray, that thou do well, God says, Let it be done!

Lo, here is toil, and there is toil; Attend to it, O Man! Let it be such as that or that, If you such doing can. It matters not, and soon forgot, What all the people say; Upon this spot had better rot The empty good-to-day. And if they laugh, and if they shout, Yet labor on, and wait it out, 'Till it be done, O Man!

God spoke it out, though men may shout, To labor is to win; And yet about, through all the rout, Comes down the blindest sin. God goes within, and there doth win Upon this side of right, We hear his voice above the din, And all the evils smite. Do bravest part, with manly heart Thy nobler spirit can, Let it be done; and being done, Give praise to is, O Man!

Jefferson, Wis.

IS IT SO?

For the Present Age.

The age in which we live, is radical and revolutionary. Innovation is the order of the day. Old customs, things and preconceived opinions, must pass away and all things shall become new. In every branch of business, we behold improvement and progress, more or less, upon old methods, ways, and manner of doing things. Perhaps there is no kind of business carried on by mankind that so little, is known about, or understood, as to know, by any means, where to look for, or mine for minerals with any certainty of success. The business of prospecting, and searching for lead and other minerals, is usually done, in a haphazard and the success is generally in the ratio of haphazard. This need not be for there is a more sure and certain way. It is worse than folly to pursue so reckless and uncertain business, sinking both hope and fortune in deep rocky shafts and long tunnels into the Earth, where there is no mineral.

Years ago my thoughts were turned, and intuitions awakened in this direction. It occurred to me, that there ought to be some way or method, by which it might be known for certain where to search for them instead of going at it blind. By long experimenting and observation in the mining region, I am fully satisfied that a man may go at this business, and work with a certainty of success, as much as, as the harvesting of a crop of grain. I will not here, give

the "invaluable" hints or "precious" revelations of the right time and place. Just as fast as man is developed up into a higher plane of thought and living, so he is better prepared to rightly appreciate and appreciate for the good of others, the bounteous gifts of Nature at his command. Our mother Earth is magnificently rich, in Mineral Treasures, and the elements that go to make up the sum of human happiness. Nature never errs, and if we work, and live in harmony with her, and for those around us, misery and want will be away. Thousands of poor people in our cities are needing and almost starving for the necessities of life. Money is needed for various humane purposes; yet there is but little furnished to aid the needy, and provide homes for the unfortunate. The material that is plenty in certain places, can, comparatively speaking, easily be had, that will command money at sight. Any amount almost may be raised from this source, yet millions of dollars, and why not look a little in this direction, which is a natural one. It is not money alone that is needed to make people happy but the present social state of society is such that it requires money, to bring about the much needed change, and each, and all should work as best they may for this end.

Dunleith, Ill. March 15th, 1870.

H. G. STEVENS—Mineralogist.

SPECIAL NOTICES.

Opening of Millinery goods at A. Arcambal's opposite the Burdick House, over Cohn's clothing store, beginning Thursday, April 7th, and continuing through the season, from 7 A. M. until 7 P. M.

OTISCO.

The Society of Spiritualists of Otisco, Ionia Co., Mich., will hold their Quarterly Meeting, May 7th, commencing at 10 o'clock A. M. continuing over Sunday, Mrs. Pearsall and other Speakers will be in attendance.

A. M. WRIGHT, President.

the great secret of happiness—the light which no dark, yet rich with golden light, which fills our land with mourning. Men seek to expose and blacken the good name of their brother, and delight in his downfall, forgetting that they are human and not the best of them free from temptation, or sin, forgetting too, that the dagger, they thrust in their brother's bosom, is double pointed, and will rebound and pierce their own heart.

L. C. W.

Circular.

THE YEAR BOOK OF SPIRITUALISM.

FRIENDS OF SPIRITUALISM.—The efficiency of an army is immeasurably enhanced by its individual members knowing its numerical strength, and the capabilities of the officers in command. This thought has induced the subscribers to undertake the publication of a Spiritualist Annual or hand book of the Progress of Spiritualism throughout the world for the present year. It will contain original contributions from the leading spiritualists of Europe and America; statistical information relating to Spiritualistic and reform books and periodicals; mediums; seances; lecturers—normal, inspirational, and trance; organizations, and the number or proximate number of believers in spiritualism in all portions of the world.

The recent extensive travels of Mr. Peebles during which he has brought in intimate relations with the leaders of Spiritualism in Europe and Asia enable him to present a complete summary of the new philosophy, as accepted in Constantinople, Smyrna, Athens, the Grecian Isles and other portions of the Orient. He has assigned to himself especially the presentations of "European and Asiatic Spiritualism," and has secured a host of correspondents. It is our intention to include the number of believers in the different sections of Europe, and the East as well as in America; their methods of disseminating their principles; number and kind of organizations and societies; number and kind of mediums, and details of phenomena and tests of spirit presence.

A catalogue of all Books, and periodicals that are or have been published in the world, relating to Spiritualism, and a classified list of authors, speakers, and mediums will be inserted, with a large amount of other information invaluable to Spiritualists, together with pointed essays by leading spiritual writers, many of whom have already sent valuable contributions and many more have engaged to do so.

In order to make this YEAR BOOK as complete as possible, we address this Circular personally to every spiritualist in the world, requesting them individually to assist us in perfecting our task that it may be a correct representative of the status of spiritualism for the year. We request all mediums to write us, stating the character of their mediumship, facts etc.; all public speakers, and every one who has a suggestion, or a wise saying beneficial to the Divine Cause.

The YEAR BOOK will be issued early in autumn, 1870, Simultaneously in England and America. J. Burns, 15 Southampton Row, London, Eng. will receive orders, and advertisements for the European Edition. An early reply is desired. HUDSON TUTTLE. J. M. PEEBLES.

All American Correspondence, in reference to the insertion of advertisements, notices, as well as literary matter, should be addressed to HUDSON TUTTLE, April 6th, 1870. Berlin Heights, O.

For the Present Age.

LIST OF PREMIUMS:

- 1 Rosewood Cabinet Organ, 5 octave, raised, paneled, elegantly polished, with two sets reeds, Diapason, tremola and file, etc., manufactured by Simmons, Clough & Co., of Detroit, Mich. \$500
- 1 Rosewood Cabinet Organ, 5 octave, with tremola, 1 stop, manufactured by the same parties, the best organ manufacturers in the west. We refer to them as to the cash value and superior quality of these instruments. \$150
- 1 Melodeon, beautiful finish, 5 octave. C. S. Whitney, Detroit. \$100
- 1 gentleman's Gold Watch, actual cost price. \$100
- 1 Ladies' Sewing Machine, (Grover & Baker's), \$75
- 1 Sewing Machine, (Grover & Baker's), \$75
- 1 do do do do do do do do do do do \$100
- 3 sets Silver Plated Tea Ware, \$35 each. \$105
- 10 Tremola \$19 each, to be put in such order as those who obtain the same may order. \$190
- 5 copies Modern Spiritualism, (Emma Harcourt), \$18 75
- 5 copies Nature's Divine Revelations, (A. J. Davis), \$35 00 each. \$175 00
- 5 copies Seers of the Ages, (J. M. Peebles), \$7 50 each. \$37 50
- 5 Spiritual Harps, \$2 00 each. \$10 00
- 5 Vols. Arcana of Spiritualism, (Hudson Tuttle), \$20 00 each. \$100 00
- 5 "Footfalls on the Boundary of this Life, (Robt. Dale Owen), \$1 75 each. \$8 75
- 5 "Magic Staff, (A. J. Davis), \$1 75 each. \$8 75
- 5 "Pantheism, (A. J. Davis), \$1 00 each. \$5 00
- 5 copies Arabia; or the Divine Guest, (A. J. Davis), \$1 00 each. \$5 00
- 5 "Answers to Ever Repeating Questions, (A. J. Davis), \$1 00 each. \$5 00
- 5 "Memorandum of Persons and Events, \$150 each. \$750 00
- 10 "Life Pictures, (J. H. Powell), \$1 50 each. \$15 00
- 10 "Footfalls on the Boundary of this Life, (Robt. Dale Owen), \$1 75 each. \$17 50
- 10 "God Idea in History, (Hudson Tuttle), \$1 50 each. \$15 00
- 10 "Christ Idea in History, (Hudson Tuttle), \$1 50 each. \$15 00
- 10 "Poems from Inner Life, (Linnie Doten), \$1 25 each. \$12 50
- 50 "Alice Vale, (Lois Waisbrooker), \$1 25 each. \$6 25
- 50 "Three Voices in the Wilderness, (A. J. Davis), \$1 25 each. \$6 25
- 50 "Real Life, in Spirit-Land, (Mrs. King), \$1 00 each. \$5 00
- 5 "History and Philosophy, of Spiritualism, (A. J. Davis), \$1 00 each. \$5 00
- 5 "Whatever is Right, (A. J. Davis), \$1 00 each. \$5 00
- 100 "Western Monthly for 1 year, (one of the best magazines published), \$1 00 each. \$100 00
- 100 "Lycium Banner, for 1 year, \$1 00 each. \$100 00
- 10 "Immortal Man, (A. J. Davis), 75 cts. each. \$7 50
- 10 "Poems, (J. W. Van Name), 75 cts. each. \$7 50
- 10 "Ester Hall, (The best romance of a theological character ever published), 75 cts. each. \$7 50
- 5 "Death and the After Life (cloth), 60 cts. each. \$3 00
- 10 "Gist of Spiritualism, (Warren Chase), 50 cts. each. \$5 00
- 50 "The Gist of Spiritualism, (W. B. Craven), 35 cts. each. \$17 50
- 50 "Death and After Life (paper), Davis, 35 cts. each. \$17 50
- 50 "The Bible: Is it of Divine Origin, authority and Antiquity, (Selden J. Finney), 35 cts. each. \$17 50
- 100 "Theodore Parker in Spirit Life 25 cts. each. \$25 00
- 100 "The Significance of Spiritualism, (A. J. Davis), 35 cts. each. \$35 00
- 20 "Spiritual Significance of Spiritualism, (Wilburn), 25 cts. each. \$5 00
- 20 "A. B. C. of Life, 25 cts. each. \$5 00

Every subscriber who does not obtain one of the above Premiums, will receive a copy of "Common Sense, as it relates to the value of mineral instruments," "Bible truths Contrasted," by Wm. Denton, and "Bible truths Contrasted."

The subscription price of the PRESENT AGE, with a share in the distribution of premiums is \$3. For \$2 the paper will be sent for six months, and for \$1.50 three months which will also entitle the subscriber to a share in the distribution of premiums. All present subscribers, upon renewing their subscription will be entitled to participate upon same condition as new ones. The Premiums will be distributed at office of the PRESENT AGE on

Wednesday Afternoon, June 15.

The Premiums will be delivered to a committee selected by the subscribers present, who shall determine in what manner they shall be distributed, and to see that all is done impartially and equitably. Subscriptions will be received directed to the Office of the PRESENT AGE, Kalamazoo, by letter, enclosing post-office order or draft. Currency at the risk of the person remitting. A proper certificate, duly signed will be sent immediately to each subscriber. Agents will also be provided with certificates.

Our subscribers in all the States will take pleasure in acting for us. All Spiritual Lecturers are our Agents for securing subscriptions. We shall for the above list of premiums, receive only two thousand new subscribers and renewals, then close the list. The Premiums offered, with incidental expenses, cost two thousand dollars.

The Premiums will be sent immediately after distribution to the parties entitled to the same, by mail or express, as they may order. We respectfully refer to Messrs. Clough & Co., and J. O. Whitney, Detroit, as to the value of mineral instruments. Mr. A. C. Werturey, wholesale dealer in Watches, Jewellery, Silver Ware, &c., Kalamazoo, as to the value of Watches and ten-sets offered as Premiums; and the printed catalogue of White & Co., Boston, for the prices of books.

D. M. FOX, Superintendent.

PREMIUMS!

THE

FIRST ANNUAL DISTRIBUTION

OF

PREMIUMS

TO THE SUBSCRIBERS OF

THE PRESENT AGE,

WILL TAKE PLACE ON

Wednesday, the 15th day of June.

Every Subscriber to Receive a Premium.

Note.—This is in lieu of Gift Certificates, but simply an offer of Premiums for the purpose of MAKING OUR CIRCULATION, a system we intend to adopt permanently.

Subscription Price with Premium, Three Dollars per Year.

One Premium..... \$500
Two .. 100 each..... 200
Three .. 50 each..... 150
Four .. 25 each..... 100
Five .. 12 1/2 each..... 62 1/2

And 400 lesser Premiums, ranging in actual cash value from ONE to TEN dollars each.

PACIFIC DEPARTMENT.

I. S. LOVELAND, Editor.

All communications for this Department should be addressed to the Editor, at 350 Jessie St. San Francisco, Cal.

THE HAMMERS.

A costly house, which rich men own,
Eye-stories high, of brick and stone,
Is going up across the way.

February 18th, 1870.

Human Brotherhood.

So far as theory is concerned, there is but
little disagreement among men respecting
the fact of the absolute brotherhood of man.

But, before we submit the plan, by which
this is to be accomplished, we must make
some further explanations respecting communism.

But the most important consideration is,
how to make this idea a practical, working
force. Simply as an ideal conception, it may
appear beautiful, but unless there be a practical
realization in the every day life of man,

Many have dreamed of making this idea
a practical reality. The original church at
Jerusalem attempted it by means of a communistic
fraternity. For a time, they succeeded
partially, but human selfishness was too
strong, and the effort failed.

Fourieristic attempts have been even more
disastrous than those founded upon a religious
basis. There must be a reason, and a common
one underlying these constant failures,
What is that reason?

To us, it is very obvious, and needs no
very laborious argument for demonstration.
Communism has ever been the abnegation
of man's selfhood. It demands it, and can
demand nothing else. No man can enter a
community upon any other principle.

Now, that man has an innate possessory
instinct, is self-evident. Without it acquisition
and saving would be impossible. Even
communism would be impossible without it.

Practical Spiritualism.
BY L. C. WILLIAMS.

All truths must become enactments in our
daily living, or they are the dead letter, and
of no use. If Morse had simply invented
telegraphy, of what use would it have been
to society? Could we have held converse
with our friends across the Atlantic, or in a
word, send our thoughts humming around
the earth in a brief space of time?

But, before we submit the plan, by which
this is to be accomplished, we must make
some further explanations respecting communism.

But the most important consideration is,
how to make this idea a practical, working
force. Simply as an ideal conception, it may
appear beautiful, but unless there be a practical
realization in the every day life of man,

Bird's Eye View of Californians.

All our Eastern readers have heard much,
and we suppose have imagined more of the
mores and actions of the people of this New
World. We had, most certainly, but in some
important particulars, where we were sure of
being right, are we most mistaken. We
knew that the great mass, who came here
were adventurer's persons who came "to
make their pile" in a hurry. We, hence,
concluded that here would be found the most
intense and restless activity of any place on
the earth. We have seen the people some
in the country, but much more in the city.

THE BETTER LIFE.
O thou whose smile is life and peace,
Whose love falls all from flower to star!

Co-operation.
What are the natural limits to safe and
successful co-operation?

Some of these have accumulated property
for a time, but have sooner or later proved
unsatisfactory to the most of those interested.

What we make it.
Oh! could this be a walk of tears,
A world of gloom and sorrow;

Love.
"Love is the fulfilling of the law."
BY L. C. WILLIAMS.

ABRAHAM LINCOLN'S
RELIGION
THE INDEX.
A Weekly Paper Devoted to
FREE RELIGION!

THE PRESENT AGE:
A Weekly Journal,
DEVOTED TO THE SPIRITUAL PHILOSOPHY, POLITE
LITERATURE AND GENERAL INTELLIGENCE, AND
ALL THE REFORMATORY MOVEMENTS OF THE
DAY—SPECIAL ADVOCATE FOR WOMEN SPECIALLY
ADVOCATED.

we are to do the work the church has pre-
tended to do. Our arms are to encircle—
our voices lead to wisdom's path,—these
poor creatures, who look at us, and their eyes
are filled with a rebuke, which says I am the
inevitable result of your cursed laws; And
you do nothing to save me; you curse your
sisters; you license unholy marriage; you
advocate human slavery; you uphold our
destroyers; you give him a seat of honor at
your table, and me you spurn like a serpent
from your track.

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ADVOCATED.

some inquiries about him, stating to me his
purpose of writing his life. I freely told him
what he asked, and much more. He then
asked me what I thought about Mr. Lin-
coln's religion, meaning his views of Chris-
tianity. I replied, "the less said the better."

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ADVOCATED.

SIMMONS, CLOUGH & CO.'S
IMPROVED CABINET ORGANS
AND
MELODEONS
Combine all the desirable features sought for in Instruments of this
Class, and in every essential particular are equal to
THE BEST REED INSTRUMENTS IN THE WORLD.

Wood's Patent Modifying Chamber and Perfect Harmonic Swell,
NEWLY INVENTED KNEE LEVER.
MANUAL SUB-BASS,
AND IMPROVED VOCAL TREMOLO.
In Walnut Cases, In Jet cases, Varnish Finish,
In Rosewood Cases, Oil Finish, French Polish,
In Ebony Cases, Shellac Finish, Piano Polish.

A. C. Wortley,
The Michigan Central Railroad.
Run by Chicago time, 15 minutes slower than Detroit time.
STATIONS. Mail Day Exp. Dec. Arr. Exp. P.M. P.M. P.M.
Detroit, dep. 7:30 11:00 11:30 11:40 10:00
Ypsilanti 9:15 12:15 12:18 7:08 11:13
Ann Arbor 9:40 12:30 6:40 7:40 11:35

SENT FREE!
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 im-
mediately to the Editor, THE GARDEN, 144 N. 14th St.,
St. Louis, Mo., U.S.A.

LAKE SHORE & MICHIGAN SOUTHERN R. R.
(Kalamazoo Division).
GOING NORTH.
Leave White Pigeon, 2:10 A.M., 6:00 P.M., 6:45 P.M., 9:00
P.M., 9:40 P.M.

GREAT WESTERN RAILWAY
Trains leave Windsor at 11:00 P.M. time, which is twelve
minutes later than Detroit time, as follows:
Atlantic Express..... 4:30 A.M.
Accommodation for London..... 7:30 A.M.
Day Express..... 9:30 A.M.

TERMS OF SUBSCRIPTION, \$2 A YEAR.
SIX MONTHS, \$1.—THREE MONTHS, 50 CENTS.
THREE DOLLARS A YEAR WITH PREMIUM.
FIVE HUNDRED PREMIUMS amounting in value
to TWO THOUSAND DOLLARS, ranging in
price from Two Hundred and Fifty Dollars
to fifty cents each.

RATES OF ADVERTISING.
SPACER. 1 wk 2 wks 1 mo 3 mo 6 mo 1 year
1 Sq. \$1.00 \$1.50 \$2.50 \$5.00 \$8.00 \$15.00
2 " " .75 .00 1.00 1.75 2.50 4.00
3 " " .50 .00 .75 1.25 1.75 2.50
4 " " .35 .00 .50 .75 1.00 1.50
5 " " .25 .00 .35 .50 .75 1.00