

THE PRESENT AGE.

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THE MIND IS OWN PALACE, AND IN ITSELF CAN MAKE A HEAVEN OF HELL OR HELL OF HEAVEN.—Milton.

IN ADVANCE.

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IS IT POSSIBLE? A STORY FROM REAL LIFE!

WRITTEN FOR THE PRESENT AGE BY
ANNIE DENTON CRIDGE.
CHAPTER XX.

Nearly eighteen months have passed; few changes have come to our friends, but some progress has been made in Psychometry. The condition of the globe at successive periods, with a description of the corresponding animals and their surroundings, has been given from fossil specimens, corresponding with the researches of geologists so far as the latter extended, and comprising many particulars of the greatest interest which by geology alone could not have been ascertained. In some cases, in connection with certain geological periods, extinct species of animals were minutely described, which were not supposed by Oscar to have existed in that particular age, but subsequent researches among geological works verified the accuracy of Jane and Jessie; mines, too, had been visited and accurately described; and all this was done without a mistake being made, so far as could be learned in any instance. William's suggestions with regard to clothing, furniture and houses being saturated with the influence of their former wearers, owners or inhabitants has been demonstrated as a positive fact, Jane having repeatedly on entering a house seen and described persons recognized as former residents then living, also their characters more or less in detail. She also sometimes described as coming to her on entering a house a decided perception of discord or harmony corresponding with the feelings of the residents present or past.

And so the eighteen months have nearly gone, and as we again look in on them they are conversing on their favorite theme. They have been analyzing many of the curious facts connected therewith which they have gathered, the most recent of which has been given by Jane, then just returned from calling on a friend newly domiciled in a house near them on the hills. While there she felt unutterably sad, having also seen and described a lady recognized as the previous tenant, who had attempted suicide on account of circumstances connected with her marriage relations, and was spoken of by the gentleman who mentioned the facts as the unhappiest woman he had ever known.

"How often," said Hannah, "I have heard persons remark—'I don't like such and such a house, I could not be induced to live there on any account'; and, on the other hand I have sometimes heard, 'I like such and such a house, I always feel so happy when I go there; and yet there is nothing particularly attractive about it, and I don't know why I like it.' These otherwise unaccountable likes and dislikes to houses have their origin, probably in the majority of cases, in Intuitiveness—an unrecognized perception of the character and influence of their former and present owners."

"Houses in which crime had been committed would affect them very decidedly," said William; "I believe crime could be discovered by this faculty of Intuitiveness. I shall want thee and Jessie, (here a smile passed over his face,) to make a psychometric examination of the next house we take, should we have occasion to leave here; for I should be sorry to take a house that would make us all cross, inharmonious or wicked."

"That 'walls have ears,'" said Jessie (who by the way, had been teaching school for several quarters), "is a proverb literally verified by psychometry."

"All persons," observed William, "are writing their histories on the walls of their houses, and on anything with which they come in contact."

"On the same principle," said Oscar, as the megatherium, mastadon, and thousands of other animals now extinct, have written their histories and indelibly impressed their images on the rocks and fossils of the period in which they lived. Every thing, animate or inanimate, would seem to have an influence peculiarly its own, silently and imperceptibly daguerotyping itself on all within range. On the other hand, it would appear to be of a quality of all matter to receive impressions from whatever came within its range, as from a fragment of rock the psychometer travels back through all its varied changes, pointing out the objects, animate or inanimate, to which it may have been related.

Swedenborg says that light reflects all which transpires in our world on distant space, and that in the next stage of existence we shall be enabled to overtake and come face to face with those reflections somewhere in the illimitable universe, so that we can see ourselves in every act of our past lives. Whether this be so or not, I see in the idea a germ of truth; for we can here and now, with a natural faculty possessed by every person, read not only the character and actions of individuals, but also read—yes, see—the history of our world and its changes from the first inception of organic life, through the successive geological periods to the present time.

"It must be considered, however," rejoined Thomas Martindale, "that in view of the infrequency of suitable conditions for exact psychometric observation and the exhaustion resulting from the exercise of this power, even for the brief period of half an hour every day or two, together with the numerous experiments required to even approach a connected geological history of the

globe, that its availability for the purpose first mentioned, as well as for the other practical uses, will be restricted very much. Under the circumstances I can only receive friends Oscar's expectations at a very large discount."

"I find it necessary," said Jane, "in order to psychometrize to any advantage that I should have a feeling of rest or comparative freedom from care and anxiety, so that my mind should be clear, not turbid or agitated. I can see, too, in material analogies why this must be so. Only the water that is clear and still, truly reflects the objects on its banks—not the rushing torrent or the angry ocean billows."

"Were Dr. Meredith here," added Hannah, "he would claim Jane's last observation as a good illustration of the science of correspondences."

"I have been thinking," said Jessie, "that the love for relics possessed by some persons, which occasionally amounts almost to a passion, is not a mere fancy. If Psychometry is based on facts—and we know it is—then in a relic is folded up many a story of interest for its possessor, relative to its former connections and relations, thus giving it an intrinsic value. I saw in a Museum a branch of box tree said to have grown at Mount Vernon and to have been planted by Washington himself; also a piece of the 'Charter Oak' from Hartford, Ct. The visitors examined them with great interest, one after another coming up to touch them and then passing on. Then I asked myself, why is this? Why—but because there is a universal recognition of the principle of Psychometry, a feeling that relics form at least a link if nothing more, to objects of our interest or love."

"All religions," said Thomas Martindale, "or well defined systems of thought that have obtained extensive currency, contain within them a germ of truth whereby they are preserved from decay. Hence the love of relics, which has existed from time immemorial, has at its heart a truth that has kept it alive to the present time. How valuable many of them would be to us at present in our psychometric examinations."

"What is the nature of that influence," said Jane, "by which all things in nature impress themselves on every other thing? I know that the perfume of a little flower can give off enough of itself to scent a drawer for years; a small quantity of musk would presume, tell its musk story for a century to our outward sense of smell; is that influence in any respect akin to the other? I merely give this as a suggestion, for I believe our first theory correct; that Intuitiveness is a faculty of the mind that enables us by a link—be it a piece of writing, a specimen of rock, ore or fossil, a white-washed or papered wall—to see, feel and know all that it—the link, might have seen, felt or known had it been animate instead of inanimate. This link annihilates times and places side-by-side with the object psychometrized, leading us (figuratively speaking) through all its past life to its origin, thence returning, through the various transformations the earth has undergone to the present."

Jane of course corresponded with Gavin during the eighteen months, he receiving a careful record of the progress made by her and Jessie in their experiments. He proposed that after their marriage Jane should accompany him while he closed up his business, after which they would practically test Psychometry in the mining business, commencing in the Illinois lead region. Oscar was so sanguine of almost immediate success that he desired they should all give up teaching and devote their whole energies to the proposed undertaking. "It won't take long to mine the lead at such a limited depth," he argued; "the product can be immediately sold for cash; it is of no use to do things half way, but go right into it and make a business of it," etc.

During the eighteen months they made many acquaintances. Among them was Dr. Strong, a young man then finishing his studies in a Medical College in Cincinnati, at which he had been engaged nearly three years. He had been visiting them occasionally for about three months, when, to the surprise of the family, Jessie announced that she was engaged to him. It could not be that she loved him, for he did not seem suitable for her in any respect. He was rather tall, quiet stout, of phlegmatic temperament, and sluggish mentally, seeming to care for nothing but social prestige, being her opposite in almost every respect. "Why, does she love him?" asked Jane in astonishment. "O, I don't know; I like him," was the reply. "Like him for what? he has no conversational power whatever, beyond affirmatives and negatives, and no indications of that reserved mental capacity which sometimes accompanies taciturnity." "Well," replied Jessie, "I feel a rest when I am alone with him—a peace and quiet; I feel that the bustle and excitement of my life are shut out, and I am like a bird that has found its nest."

Eighteen months had also made some changes in the Perley Water Cure, Dr. Perley having in his establishment, at this time but one patient, to whom the term was applicable both as an adjective and a substantive; he "traded" gardening capacity for "hydrophatic treatment,"—*alias* cold comfort and a very limited allowance of very plain food. Dr. Perley's principle avocation consisted in sitting around in divers stoves, in attitudes more comfortable than pictur-

friends in Cincinnati. A few weeks before Christmas, however, a letter was received from him, to the effect that the requisite arrangements had been made to enable him and his wife to visit Cincinnati at the time and for the purpose indicated; so it was no longer doubtful that Dr. and Mrs. Meredith would be there. We will pass over Hannah's romps with Ponto, when the intelligence was received. Jessie's fun and the preparations for the joyful event; we will pass over Jane's happiness and all that was transpiring in her souls sanctuary, distinctly pointing to the life of unity and love so soon to be hers, and come at once to the day before the wedding, which was also the day before Christmas.

All are on tip-toe with expectation; the minister and his wife, with Gavin to come to day. How many times Jessie ran to the window, it would be difficult to enumerate; certain it is that any real or fancied noise resembling the rumbling of carriage wheels made her exclaim, "Now they are coming!" or "Jane, Gavin is here this time certainly!" In due time, however, they arrived; Jane and Jessie were at the garden gate when the carriage drove up; there was Mrs. Meredith a picture of happiness; there was the minister's genial face, and Gavin Kirtland's countenance indicated that this was one of the happiest moments of his life.

"My own darling!" said Gavin in a low voice as he greeted Jane; then as they followed Mr. and Mrs. Meredith, who were talking and rejoicing with Jessie and Hannah as only dear friends, after a long separation, he added, "More beautiful than ever, my Jane!"

"The same infatuation, I perceive," laughingly replied Jane as he took her arm in his own.

Christmas eve! as they gathered around the parlor fire that evening, how blessed they felt their re-union, the minister's face shedding a benign influence over all. Mrs. Meredith was as genial as ever, and as outspoken in her pleasure as she ever was in her severity with wrong. That gathering together was remembered and hallowed in a long series of after years, even as a star shining on the traveller's path through life.

(To be Continued.)

Review of Spiritualism in Europe.

We are glad to state, that there, as well as in the other countries of this wide world, Spiritualism is studied, advocated, disseminated, by the most developed intelligences. Not by purely metaphysical intelligences, neither by solely oratory or literary ones, but by the most scientific, practical, matter of fact intelligences of the present day. By that kind of intellects that make stoic appeals to our reasoning powers, and not by calling forth, through their psychological influence, the emotional assent of our mind.

CAMILLO FLAMMARIAU, is one of those children of nature, who ardently love their mother, and try to elevate themselves by studying her wishes and principles, and live in conformity with them, as much as their earthly strength will permit. He is a thorough scientific man, as the works he has published evidently prove.

Mr. Babinet of the Institute of France, a high scientific authority, ranking with Humboldt, Agassiz and Arago, was publishing for ten years under the heading of *Studies and Lectures*, the history of all the important contemporary astronomical discoveries. M. C. Flammariau continues to-day the publication of this most excellent work, with great credit to himself. Beside, he is the author of half a dozen scientific works of a high order, all based on actual facts, which can be verified any day, the philosophy of which tends to prove the truth of Spiritualism. We have before us an article published by the *Revue Spirit*, of Paris, taken from his *Scientific Contemplations*, entitled, *The Eternal Life*, and treating of the *earth in the infinite and through Eternity*.

"Our Spiritualistic philosophy of Sciences," says he "is founded upon the Synthesis of positive Sciences. Born in the silence of the study room, it goes on growing more perfect by a gradual and higher interpretation of the knowledge of the Universe. It will survive the theological and psychological systems of the past, as it is nature itself which we observe, and that we do without prejudices, without speculations and also without fear!"

We apply our knowledge of physics to the philosophical explanation of our position in the Universe, and we find that we live upon the surface of a planet, which, far from being the center and the basis of creation, and endowed with Spiritual privileges, is only an isle of the grand floating archipelago as borne through space with myriads of others by the directing forces of the Universe.

The globe upon which we exist, moves in the vacuum with a swiftness of 1,980,000 miles a day, or 82,500 miles per hour, or about 30,500 yards per second. Thus perpetually, without rest, always, always the earth flies on, and it is upon that colossal, celestial cannon ball, 9,000 miles in diameter, that we are strewn, small, imperceptible beings as so many grains of dust attached to it.

This statement seems, at first to belong to the domain of pure astronomy, but we will show subsequently, that the religious philosopher is highly interested in these facts and that a true knowledge of the causes gov-

erning the physical Universe, will be the real basis of the coming religion.

But let us go back to humanity, and see of what importance it is, when compared with the other creations of the Universe.

"The earth is peopled with 1,200 millions of human beings. Thirty two millions die every year, or 80,000 per day, which makes nearly one every second! Thirty-three millions are being born every year, or a little more than one per second! Each throb of our heart,—this living regulator of seconds—marks the death and also the birth of one more human being upon this earth."

Then, while flying through the heavens, earth sees its population constantly changing with a really amazing rapidity. When we associate all these grand facts, with the idea that man is endowed with an organized soul, immaterial of itself, independent of conditions, of space or time, and exempt from any of the physical properties that characterize matter, it must be admitted that *Human existence on earth, cannot be the ultimate of Creation.*

Materialists, will you please refute the argument of Mr. Flammariau.

Flammariau does not make any difference between spirit and soul, and maintains that the soul is the principle of life in the *foetus*, and pertains to the function of organization of the body through life.

I wish space would allow me to cite all the sledge-hammer arguments of the author. But brother Fox, says always; short articles, short articles, so I must refer the reader to the works of the distinguished author. The articles of faith derived from this magnificent view of nature are as follows:

1st. The earth is a starry body of heaven.

2d. The other starry bodies are inhabited as the earth is.

3d. Human life upon earth, is a stage of the universal life.

4th. The actual existence of every one of us is a like phase of our eternal life in the past, as in the future.

Mr. Flammariau says that these four principles, derived from actual scientific facts are indestructible in their essence, although a great many objections may be brought against them. "Those objections should not be disclaimed, but met by us who are earnest seekers after truth, and we know that truth can only be found by constant and zealous work. One must be constantly wide awake, and never allow ourselves to go to sleep under the illusion that our belief has a most solid foundation, and is in itself indestructible!"

"Science goes on slowly and progressively, and it is by probing all problems to their very bottom, that we will give to our philosophical studies the rigidity and severity, necessary to insure to our arguments, the solidity that becomes them."

Well, Mr. Editor, what do you say of these above? Don't you wish with me, that some of our fossilized American Spiritualists would imbibe a little of this earnestness. After having spoken of our planet being in God's Heavens as well as all the other stars we gaze at, and being, as well as these constantly in the presence of the Infinite Father, he concludes in this sublime manner: "This philosophical truth should fill our souls with a human and more direct sympathy towards the worlds that twinkle in the night, and upon which we have hitherto looked as being strangers. They are the residing places of sister humanities, and the nearest ones to us. In looking at a star that rises above the horizon, we observe it, as a traveler in a balloon does a floating cloud or a tree or a city. The earth is an aerial ship, continually navigating in space, and we look over its sides at the worlds we are passing by. And those worlds are as many earths analogous to ours, warmed in their rapid evolutions, by the same Sun, with their places inhabited by man, and with their silent and solitary landscapes. There are to be found also, seas with deep sighs, brooks with sweet murmurs, little flowers with tender corals, bathing their perfumed heads in the limpid waters! There, also, are those forests full of beauty, where nature reposes in an unbroken peace," and crystal lakes with their heavenly smiles, and gigantic mountains loaded with terrific lightnings.

But there also, in those ever varied worlds, are indescribable panoramas unknown to our earth, who shall reveal to us the spectacle of creation upon the rings of Saturn? Who will depict the marvellous metamorphosis of the cometary worlds? who shall display before us the magic systems of the multiplied colored Suns? The resplendent pictures of the antique mythology are dreams only, compared with the sublimities of the universal works of the celestial nature.

A. VANDERNAELLEN.
Chicago April 10th, 1870.

From the Independent.

Religion and Civil Government.

THE AMERICAN DOCTRINE.

BY REV. E. L. SEAR.

Circumstances existing in our own times give some importance to a question of history.

That question is this: What were the views of the fathers who framed our government as to the relations subsisting between religion and the civil authority? To answer this question exhaustively, by going back from the period of the Revolution to the first settlement of this country, would be to write a book; and this surely is not within the lim-

its of a newspaper article. Such a history would show that the early colonists, though coming to these shores for the better enjoyment of their religious and civil rights, did not in all respects understand the full import of their own doctrine. They keenly felt its force as fugitives from persecution; but when they came to the work of creating a government and enacting laws, they were not always consistent with themselves. They had the theory of religious liberty pretty thoroughly ingrained into their convictions, and threw around it many valuable safeguards; yet they did not by any means perfectly carry out their own principle. The development of such a principle, as was naturally to be expected, was of slow progress. It always takes time, and trial, and education to ripen so large a thought and fully apply it in actual life.

What then is the result at length gained, and finally reduced to a formal expression, as growing out of the entire history of the country from its commencement to the adoption of the Constitution of the United States? What was the final and collective judgement of the age in respect to the sphere and function of civil government, especially in relation to the subject of religion? There are two documents in high repute among the American people, that ought to be regarded as conclusive upon this point. The first is the Declaration of Independence, and the second is the Constitution of the United States.

The first of these papers, though not an instrument of Government, is a declaration of principles. In it we find the following language: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; and that whenever any form of government becomes destructive of these ends, it is right of the people to alter or abolish it, and to institute new government, laying its foundations on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness." It is not often in the history of the world that so much truth is found within such narrow verbal limits. The fact that men are created beings, and also the further fact that there is a Creator, from whom they have derived their "inalienable rights," are incidentally recognized, showing that the signers of the Declaration of Independence were not atheists. In two other clauses of the instrument God appears under the titles of "Nature's God" and the "Supreme Judge of the world." In the last sentence his government in the affairs of men is admitted by the expression of "a firm reliance on the protection of Divine Providence." The Declaration of Independence surely is not a godless paper. It not only does not deny, but explicitly recognizes the being and providence of God.

And yet this Declaration is not a confession of faith for the government of a church, or a formula of Christian doctrine. It states the rights of men *as such*, not as Christians or infidels, but as human beings and members of the body politic, making no distinction between them on any religious grounds; and on these rights, common to them all, it erects the superstructure of civil government, expressly declaring it to be the proper object of such government "to secure these rights," and that all the "just powers" thereof must be derived "from the consent of the governed." It is obvious upon the very face of these principles that no civil society built upon them, and having in it diverse religious beliefs, can establish any one of these beliefs as an integral part of its constitutional being. It may have religion in the persons of its members, and this fact may in various ways appear; but religion itself can be no part of the law of the land in the sense of having any authority, sanction, or enforcement as derived from this law. The truth is, the Declaration of Independence does not know anything about men as Christians or as sinners, as in the church or out of it. It simply knows them as men, and passes their religion or the want of it in silence.

What the Declaration of Independence thus sets before us as a theory the Constitution of the United States reduces to the form of established law. It provides in the first Amendment that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This absolutely takes away all power from the National Government to legislate at all in respect to religion. It can neither establish it nor prohibit it. As Judge Story remarks, "The Catholic and the Protestant, the Calvinist and the Arminian, the Jew and the Infidel, may sit down at the common table of the national councils without any inquisition into their faith or mode of worship." The fact that this amendment was demanded by the people who had already adopted the Constitution, and was speedily passed, shows what was their thought of its importance. Many writers have advocated the doctrine of state interference with religion and state legislation in regard to it. Most nations have put this doctrine into practice in different degrees as to its extent; but the fathers of the Revolution settled the question, in the fundamental law of the land, that no such doctrine in any form should exist in the national government of this country.

All the other parts of the Constitution are in perfect harmony with this great principle. While it is true that it requires the President to "swear or affirm" that he "will faithfully execute the office of President of the United States," and also says that "the senators and representatives before mentioned, and the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support this Constitution;" it also adds: "But no religious test shall ever be required as a qualification to any office or public trust under the United States." The officers of the Government are permitted, according to their choice, to declare—either upon oath, which is a solemn appeal to the Supreme Being by the use of the Bible, or by simple affirmation, which is not such an appeal—their purpose faithfully to perform their duties. Either method of declaration is constitutional. Moreover, to guard the idea involved in one of the methods against any possible abuses, the Constitution explicitly excludes all religious tests "as a qualification to any office or public trust under the United States." It defines the method of choosing officers, specifies the officers to be chosen or appointed, and in some cases designates certain qualifications of residence and age; but it absolutely rules out the whole question of religion as a qualification, both as to what it is and equally as to whether the officer has any religion. On this point the Constitution proclaims its own indifference not merely as between sects of religionists, but between all men. It says that "no religious test shall ever be required." The men who framed this instrument knew the use that had been made of such tests in other ages and countries, and they meant to destroy its possibility in this land devoted to liberty; and they did so, and did a very wise thing in doing it.

In the preamble of the Constitution these same men set forth the purpose of civil government as they understood it; and the people in adopting it did the same thing. We have it in these memorable words: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." The first of these objects had reference to the peculiar condition of the country under the Articles of Confederation, while the others state the general ends to be secured by the creation of a national government. These ends are confined purely to temporal interests. No mention is made of religion by way of exclusion, recognition, or authorization. It is simply left out, being neither affirmed nor denied. Nothing is said about it. It is not contemplated as one of the things which fall within the province of civil government.

The Articles of Confederation, which covered the period between the Declaration of Independence and the adoption of the Constitution, bear the same character. All that can be found in them having the remotest reference to religion is an allusion to "the year of our Lord" in which they were adopted by the delegates in Congress, a statement of the fact that it had "pleased the Great Governor of the world to incline the hearts of the legislatures" to ratify them, and a pledge by which the states bound themselves to assist each other against all force offered to or attacks made upon them, or any of them, on account of religion, sovereignty, trade, or any pretext whatever." No one, as we presume, would ever appeal to these articles as showing that Christianity or any other religion was regarded by the fathers as any part of the law of the land. If this were their theory, they were singularly reticent about stating it.

We have before us "The Constitutions of the Several States in the Union," published by J. R. Bigelow, in 1848. We have examined them all, and find their general position to be that of the Constitution of the United States. Some of them refer to Christianity much more distinctly than others, and recognize its value in relation to the state; yet all of them agree in asserting the rights of conscience, and providing safeguards against all state encroachments upon the liberties of the people. We have not space to develop this thought at large, and hence content ourselves with a single example as a general exhibit of the whole. The constitution of New Jersey says: "There shall be no establishment of one religious sect in preference to another; no religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles." Substantially the same ideas existed in all the earlier constitutions of the several states. The people who adopted the Federal Constitution, with the principles already shown, did not proceed to reverse these principles in the structure of their state governments.

We come to the conclusion, as the result of this survey, that the fathers to whom we are indebted for our civil institutions did not mean to make Christianity, or any other religion, any part of the constitutional or statute law of the land. They did not clothe any government with the power of creating a state church or a state religion. They would have placed Christianity, if any system, in this position; but they did not do so. They were not indifferent to religion—far from it; that the prevailing sentiment of the age was that the functions of the state did not properly comprehend those of religion. The whole drift of the age was against any organic connection between the two which should impart the authority of the state to the religion of the people.

We cannot, perhaps, better close this article than by citing the language of Washington, in reply to a presbytery in Massachusetts that had sent an address to him, congratulating him, yet expressing their regret that there was not "some explicit acknowledgment of the only true God, and Jesus Christ whom he has sent, somewhere inserted in the Magna Charta of our country." Washington said, in reply: "The tribute of thanksgiving which you offer to the gracious Father of Lights for his inspirations of our public councils with wisdom and firmness to complete the National Constitution is worthy of men who, devoted to the pious purposes of religion, desire their accomplishment by such means as advance the temporal happiness of their fellow-men. And here, I am persuaded, you will permit me to observe that the path of true piety is so plain as to require but little political direction. To this consideration we ought to ascribe the absence of any regulation respecting religion from the Magna Charta of our country." To the guidance of the ministers of the Gospel this important object, perhaps, more properly committed. It will be your care to instruct the ignorant and to reclaim the devious. And in the progress of morality and science to which our Government will give every furtherance we may confidently expect the advancement of true religion and the completion of our happiness." To this answer from the Father of our Country we say AMEN. It distinguishes between the functions which properly belong to the ministers of state and those which belong to the ministers of religion. It does not compound things that are essentially different, or unite things that are properly separate. While it is in blending the functions of the church and the state in the same organism; and this we pronounce to be the historical doctrine of this country—slow in its growth, often marred with much inconsistency in practice, yet at last appearing with positive distinctness.

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Kalamazoo, Saturday, April 30, 1870.

THE FUTURE LIFE.

How shall I know thee in the sphere which keeps The disembodied spirits of the dead, When all of thee that time could wither sleeps And perishes among the dust we tread? For I shall feel the sting of ceaseless pain If I meet thy gentle presence not; Nor hear the voice I love, nor read again In thy serene eyes the tender thought. Will not thy own meek hand demand me there! That heart whose fondness throbs to me were given. My name on earth was ever in thy prayer, And wilt thou never utter it in heaven? In meadows fanned by heaven's life-breathing wind, With the rejoicings of the glorious spheres, And larger movements of the untrifled mind, Will thou forget the love that joined us here? The love that lived through all the stormy past, And meekly with my harsher nature bore, And deeper grew, and tender to the last, Shall it expire with life, and be no more? A happier lot than mine, and larger light, Await thee there; for thou hast bowed thy will In cheerful homage to the rule of right, And lovest all, and redoudest good for ill. For me, the world's cares in which I dwell, Shrink and consume my heart, as heat the scroll; And truth has left its scar—the fire of hell Has left its frightful scar upon my soul. Yet though thou wear'st the glory of the sky, Will thou not keep the same beloved name, The same fair thoughtful brow, and gentle eye, Lovelier in heaven's sweet climate, yet the same? Shall thou not teach me, in that calmer home, The wisdom that I learned so ill in this— The wisdom which I love—will I become Thy fit companion in that land of bliss?

Rights vs. Duties.

All growth that ultimate in progress displays Two opposing tendencies—divergence and centralization, or in other words, a centrifugal and a centripetal tendency. By virtue of the first tendency, new accessions are continually added to the original aggregate, and new organs and functions are specialized. By virtue of the second tendency, that which already exists is conserved and carefully guarded from destruction. The antecedents of the past which have converged to a definite result, impart to that result a fixed and determinate character, which resists all subsequent influences. These two tendencies are not only marked in the kingdoms of nature below man, both animate and inanimate, but are also conspicuous in the human realm, and particularly in the institutions of society.

The great majority of human beings gravitate to the old maxims, their thoughts revolve round standards which were evolved in a former age. They resist the incursions of modern ideas, and are intolerant of change. The old methods of thought, the old systems of government and religion, the old codes of social life are considered quite sufficient to meet the needs of society, and even if we have to bear many burdens, it is thought a virtue to endure the existing state of things, rather than hazard any uncertain experiments. And moreover, the existing state of things is regarded by the masses as having been ordained by God, and the expressed determination to revolutionize the ancient codes is regarded as open rebellion against God.

We are led to these reflections by the perusal of an article in Demorest's Monthly, on the Woman Question, written by a woman. If the article referred to, expresses the sentiment of the majority of women in this country, then the agitation of the "Woman Question" involves a fiercer conflict, and a more protracted discussion than that which arose from the existence of Negro slavery.

Let us hear what a woman says on this question. The article from which we quote is entitled "Personal liberty and the Marriage Relation."

"The moral conflict is occasioned by the substitution of individual rights for individual duties. The assertion of rights arms individuals against each other, while the recognition of duties draws them nearer together. The individual sovereignty and woman-rights theory is responsible for all the sophistries of the modern free divorce and anti-marriage speculations, and not only for the misery which has been introduced among families, but for the disruption which is threatened to the entire family relation."

The above position is wholly in accord with theological precedents and the Christian religion, but it is widely at variance with what may be styled the American Idea touching human relations. That a great many women should entertain such notions of rights and duties, is not a matter of surprise. Slaves who have through unnumbered generations been deprived of the higher education, made constantly to realize their dependence, who have been taught to believe that it is their province to submit to duties, not to assert rights, cannot be expected to rise at once, even in aspiration, above the habitual feeling of dependence.

This declaration is a recognition of the old dogma that men were made for institutions, not institutions for men; that God only has rights, the individual has none; that it is our business to submit to the will of God as it is announced in a book, and authoritatively expounded by the priest, not assert our manhood and woman-hood in the face of tyrannical exactions of selfish demagogues; that we should prostrate ourselves on our faces in humiliation and abject dependence, because forsooth, if we shirk such duties, and assert personal rights, it would argue selfishness and threaten the permanence of institutions which are regarded the only safe guards of society. Well, in what manner has the condition of society been ameliorated? It has been ameliorated through the self assertion of a few individuals in every age, who were

wiser than their time. And this self assertion has invariably encountered ignorance, selfishness, bigotry, superstition, which involved personal sacrifice and martyrdom. Art, government, religion, the institutions of social life, were all crude and unsatisfactory in the past history of the race, and if the precedents which the above writer urges upon our acceptance had universally obtained, we should be no better off to-day. According to this writer's postulates, God has rights, man has duties. The institutions of society are God-ordained; it is our duty to submit in all humility, without complaint. But from our more modern stand-point, rights inhere in the individual, and it is our duty to assert and preserve these rights. In proportion as institutions antagonize these rights it is our duty to resist them. From our modern stand-point, we assert that all the institutions of society are man-ordained, not God-ordained; that they arose as incidental necessities of human growth by virtue of a partial perception of human needs and their environment, and as these needs are more clearly perceived by advancing intelligence, and the laws in which human relations originate are formulated by progressive science, the demand for the modification of ancient usages becomes imperative. From our more modern stand-point we seek to know the will of God as it is expressed in our faculties, in our bodies and in the surrounding world. The exercise of faculties is contingent on their relations to the body, to other individualities and the world in which we live. It concerns us to know whether institutions facilitate or hinder the harmony of these relations. If they antagonize the best interest, it is our duty to remove or modify them, even though weak kneed conservatives become alarmed about the "safeguards" of society. The paragraph above quoted is consonant only with slavery. If the slave tamely submits to his task master, harmony may be preserved. The agitation of slavery, North and South, "armed individuals against each other," because rights were asserted instead of duties submitted to; but has not the world thereby taken a grand stride in progress?

It is asserted that the woman-rights theory is responsible for "free divorce and anti-marriage sophistries," which obtain in modern society. Existing social codes are regarded as so sacred, that the subject should not be agitated lest the family relation be threatened! So, ladies, you had better submit to your slavery without complaint, rather than take the risk of making a bad matter worse, in asking for wages, education and suffrage. If a little agitation really occasions the universal discontent complained of, it is evidence that there is "rotteness in Denmark." If an institution is not sufficiently rooted in the sentiments and life of a people, to outlive the storms of agitation and criticism it is not worth retaining. Monogamy is undoubtedly the normal relation of the sexes, but Christian marriage does not secure its greatest blessings to woman, and until it is made what the spirit of this age implies, true reformers of both sexes will continue to urge education, increased wages and suffrage for women.

The majority of women in this generation know not what they do, when they spit upon and despise their self-sacrificing sisters, who are laboring without support or recognition for their elevation. Only those who have suffered, who have endured the wrongs incident to existing usages, and who have faculties attuned to the ideal of a New Age, dare incur the reproach of their contemporaries by raising their voice and using the pen in behalf of those who crucify them. The recent action of the christian ladies of Cleveland, in raising and sending to the murderer McFarland, five hundred dollars as an expression of their regard for the "noble manner in which he defended his domestic honor," proves the state of public sentiment among women, and suggests the magnitude of the work yet to be accomplished as a thankless task for woman, on the part of those who have faith to labor and wait.

Hearts and Homes.

A SPIRIT COMMUNICATION.

NO. 11.

As the new born spirit was borne away, I turned to my companion and inquired why such scenes were presented to me. I have had this experience in earth life, then why present again the same scenes?

"Your experience" replied SILVER SPRAY, "was not like those you have witnessed. You were unloved and unloving, not so with the individuals into whose life book you have glanced." True I replied, but their earth life was as true as mine. I cannot see how a knowledge of such suffering will benefit me. You have told me that one love could not satisfy the soul, and yet, you have presented but different expression of the same principle. "True," replied my companion, "and the highest and broadest expression of love, that can be given in the pure realm of attributes, is but a manifestation of this same variously acting law, of which we are now endeavoring to obtain a knowledge. Without this power we could not advance, and as we ascend in the scale of intelligence and spirituality, its expression becomes more perfect.

Come with me and I will show you the result of being almost deficient in what may be termed the first or lowest expression of love; that love which has been so little understood by the world, and so reviled and persecuted by those who claim to be the leaders of thought and wisdom. This is the basic principle upon which rests all the higher manifestations of this all pervading power. Say and think what we will, self-love is the corner stone in the glorious temple of harmony, through which each spirit is destined to ascend until he reaches that high and perfect plain of existence, where all the loves blend in a spirit devotion, poured out on the altar of truth, the worship of principles. This all pervading and all perfect love permeates the soul, that no shadow no selfishness can remain therein. But to attain this position we must commence at the first round in the ladder."

Then I could not have received all that was necessary for me from your love, for it could not have called out that which should have been developed before leaving earth. But where are we going I continued, as I noticed we were approaching a large city.

"To prove the truth of my words," replied SILVER SPRAY, as we entered one of the broad avenues of the great city. The busy throng was hurrying past, each individual apparently absorbed in his own thoughts. If self-love is the basis of all that is higher, we have it here to perfection. I should think the great need was to grow out of, and not gravitate to this plain of life. Reading my thoughts my companion replied, "self love is essential to growth and prosperity. Without it what would become of the great multitude who are incapable of appreciating anything higher than their individual interests. They would be too indolent to exist, but for that one motive of self-love. But I promised to show you an example of a lack of this power. Do you see that small, pale man, who moves along as though he had no right to life? See the exertion he makes to keep out of the way of the hurrying throng. He seems afraid to raise his eyes from the ground, and yet, there is no mark of guilt upon his face. Follow him to his place of business; he is constantly apologizing; always depreciating himself, and society permits him to set his own value upon himself. The world takes advantage of his lack of self respect, self-trust, and self-love. He is always thrust one side and treated as one whose opinion is of no value. He accomplishes nothing in this life and will not be missed when he is gone. Follow him to his home, where a tall, coarsely organized positive woman presides, and does the thinking and talking for him, holding the reins of government in her hands, constantly impressing the fact of her superiority upon the poor, weak, negative man, who dared not say his soul was his own. See him as he enters, what should be to him a place of rest. Even his children seem to look down upon him as an inferior. He does not express his thoughts upon any subject, at least he does not disagree with her who is indeed the positive mind of the home circle. Meekly he obeys her orders, uncomplainingly he lives from day to day, a mere tool in the hands of others. Oh, who can describe the wretchedness of that man's existence, caused by the lack of self-love, and that self-respect which would have taken him out of that condition of slavery.

Never in this world or the next, can he or any other individual, rise superior to their surrounding circumstances, until they have attained this necessary principle of self-love. Hundreds of homes all over the land are made wretched for the want of this power. In some individuals we find it existing to a certain extent, but made inactive by being overpowered by the positive minds, under whose influence they have existed many years. Oh, sad weary hearts, who have never known a home, you have yet to learn your own worth, and that Prophets, Sages, and Philosophers have not known. Oh, trust your own strength. Let your spirit rule the temple in which it exists. Respect yourself too much to be a slave to another, then shall your heart have peace, and up from the altar of self-love shall arise the sweet incense, inspiring your soul to a higher love, the love of your other self. This will broaden into the love of family ties, of which we shall speak in our next communication. N. M. P.

Marcus R. K. Wright.

We call attention to the announcement of brother Wright found in our advertising columns. The peculiar phases of his mediumship, and his experiences are of deep interest.

Discussion.

It will be seen by the following which we clip from the Prescott (Wis) Journal that our friend Jamieson has the promise of warm work for some time to come. Well we say good! for no one who knows brother Jamieson, will have any fear of the result if he can have fair play. We are glad to find some of the Clergy sufficiently bold to come before the public in vindication of their dogmas. We hope our corresponding editor may have found a foe worthy of his steel.

"THE LECTURE FIELD—JAMIESON VS. PRICE—JAMIESON VS. HADDOCK—INTERESTING DEBATES IN PREPARATION, &c., &c."

At the close of the interesting and able lecture of Mr. Jamieson, last Thursday evening, on "Thomas Paine," the time given for such questions and remarks upon the subject of the lecture as may occur to them, was promptly occupied by Rev. Mr. Price, a new comer among us, who has very recently taken charge of the Presbyterian church in this city. A few keen, caustic remarks were exchanged relative to the charges made upon the clergy during the lecture, which elicited some applause. Mr. Price finally closed by accepting Mr. Jamieson's challenge, as published in the Lake City Leader, and arrangements were made on the spot to hold a public debate in this city on the question of "The Divinity of the Bible," some time during the present month. The exact time appointed for the discussion will be announced in due season.

On the day following Mr. Jamieson was presented with another challenge by Rev. J. D. Seales, coming from Rev. Geo. C. Haddock, of Appleton, Wis., which expressed a willingness to meet Mr. Jamieson anywhere in Wisconsin he might be pleased to name, and debate in public the question, Resolved, That modern spiritualism is worthy the confidence and support of the people." The challenge was promptly accepted, and Mr. Jamieson designated Prescott as the place where he would prefer to hold the discussion. Arrangements have not been fully made, as yet, for discussion number two, and it is not expected to take place till number one is disposed of.

Our twenty-second Anniversary was a grand success. Little time was spent in preparation. Good Templars Hall was filled in the afternoon of the 31st. The meeting was called to order by Mr. R. Talbot, President of the Society, with appropriate remarks, stating the object of the meeting. A song by the choir, Invocation by Mrs. Emma Martin. The resolutions adopted at our Fifth National Convention of Spiritualists, were read by Mrs. Dayton of Chessaning. Addresses were then given by S. A. Horton, E. Martin, Judge Green of Bay City, and Mr. M. A. Root. The exercises were interspersed

Distribution of Premiums to Subscribers to Vol. Three.

We have no doubt all our Subscribers have carefully looked over our plan for distributing premiums, so arranged that every subscriber will receive a Premium of greater or less value. It will be seen by the following letter that we made a mistake in publishing the value of the Tea Sets for which we contracted with Mr. A. C. WORTLEY, of which we were not aware until he called our attention to it. The mistake will cost us \$90 more for PREMIUMS than we anticipated, but our subscribers will be the gainers thereby. We judge from the number of new subscribers we are getting, that our friends without exception, approve the plan we have adopted. Less than two months remain to fill up the list to two thousand, and we ask our old subscribers to be active, and thus aid us and the cause we advocate.

To the Patrons of the Present Age: A few days since I noticed an error in publishing the price of Tea Sets to be furnished by me as Premiums to subscribers to Vol. III. I called the attention of Col. Fox Superintendent to it, and then said to him I could furnish inferior sets at the price named. His response was, no, we want the sets as first intended, we will pay the extra \$90. I would here state that all the articles offered for Premiums to come from my establishment will be of the full value as represented and of such quality that I hope to secure orders in the future from those who may be fortunate enough to secure the premiums. A. C. WORTLEY. KALAMAZOO, APRIL 21ST, 1870.

Another Friend Gone Up Higher.

We deeply regret to announce that our brother Dr. Henry Slade, has been called to mourn the departure from the earth form of another near and dear friend. His Mother, Mrs. Slade, aged 56 years, after a very brief illness passed on to the higher life, Sunday morning 17th inst. The funeral services were attended in the Unitarian Church of this city, Tuesday 19th inst. Services were conducted by A. B. Whiting, assisted by Miss Nettie M. Pease. The discourse was indeed a fine elucidation of the subject of death according to the revelations and philosophy of Spiritualism.

Mrs. Slade was an earnest sincere Spiritualist, ever faithful in all the relations of life. "Oh, sweetly sinks this life of ours," Through age's cloudy bars; A fading flush on hill and sky And lo, the world of stars! We bless thee, gracious God, for birth, By which we neither come; We bless thee for the gate of death, The kindly passage home.

Personal.

PROF. E. WHIPPLE: Continues his scientific Lectures in Ohio during the month of May. Lectures the present week in Akron. We rejoice in the continually increasing demands for such lectures as Prof. Whipple is eminently qualified to give and to know too, that the fact of being known as a Spiritualist no longer prevents such speakers from receiving all the calls to which they can respond. Dr. DUNN: It will be seen by resolutions published in this number of the Age, has been satisfactorily lecturing in Port Huron, Michigan. We have not been informed as to his future movements.

From our Corresponding Editors.

EAST SAGINAW, MICH., April 13th, 1870.

Dear Readers: In a continuous flow of uninterrupted blessings, we sometimes fail to enumerate them—or to give others the encouragement of our own experiences. This has been peculiarly true with myself, hence the neglect to communicate through the columns of the Age.

Temperance, Woman's Suffrage, Home of the Friendless, are reform movements in which the people of this city are very much interested. All these having their foundation in the philosophy of Spiritualism—only gives progress to our glorious cause, and gives every advocate courage to labor when such results appear, as are visible in this place.

The heaven is working in an almost miraculous degree—where one year ago there might not have been found a score of Spiritualists, and the name of progression in a mere point of view was almost unknown, we can now number hundreds who are attentively listening to practical truths, not in the least vindictive, but like little children are waiting patiently, investigating all subjects and systems, social, political and religious, which are being discussed—with an attempt at proving all things and a desire to hold fast to that which is good.

The clergy no longer oppose us. One year ago they were saying "away with these things—crucify them," now not a dissenting voice is raised against us—but by some of the most noted of them, we are advised to go on, also asserting that no society in this city is increasing in numbers equal to the Spiritualists.

Not with a boastful spirit do I write these things, but to such laborers as have literally sacrificed everything in obedience to the call of the angel world—such interest, the result of united practical effort on the part of every one in this direction, these things must inspire them with new courage and strengthen them in every effort in the advancement of truth. Our twenty-second Anniversary was a grand success. Little time was spent in preparation. Good Templars Hall was filled in the afternoon of the 31st. The meeting was called to order by Mr. R. Talbot, President of the Society, with appropriate remarks, stating the object of the meeting. A song by the choir, Invocation by Mrs. Emma Martin. The resolutions adopted at our Fifth National Convention of Spiritualists, were read by Mrs. Dayton of Chessaning. Addresses were then given by S. A. Horton, E. Martin, Judge Green of Bay City, and Mr. M. A. Root. The exercises were interspersed

with excellent music, making in all a pleasure more than full. Bills were ordered printed, interview, and we think a general announcing meetings to commence Saturday March 12th. Friday evening went to the evening a large company repaired to the Hall which was capable of accommodating some still larger company, where we had excellent music, dancing with refreshments for the sical which did great credit to all concerned resulting in a pecuniary success of one hundred dollars above expenses.

The truth makes us free. "Heart soul we engaged in the mutual exchange of thoughts and opinions, in the presence of the occasion, never fearing tradition, and while the soul wires arched all over the civilized world, at once band with hand—heart pulsating to the blessed angels responding in the Jubilee. "Knowledge is power, O ye children of earth wield it well," until the opp everywhere shall exclaim, give us, liber give us death, for death hath lost its, the grave its victory. Verily the love loving are with us still making bright pathway heavenward, scattering the seeds of love into our human hearts, aning to all faithful workers, an hundred of choice life blessings for all our sorrow our tears. Fold us closer to your purring hearts, O ye blessed angels for age come into the sunbeams of your spiritual atmosphere we exclaim, "Nearer to thee, God nearer to thee." The soul prayer of S. A. R.

Incidents in Wisconsin.

Dear Age: I write from Bellegale, Wis., a mere settlement. Gave one address to a school-house full of people. I go smoothly until some darling theological dogma receives a blow that threatens existence, when some devotee is aroud to resent the indignity to his idol. Puffed with theology! It has had its face thoroughly pummeled by us Infidels th its expression is extremely quizzical as blurts out: "I am the cause of civilization!" Carlyle says, "Blessed is the man at find eth his work, and doeth it." For ar part, we never feel happier than when striking right and left, breaking theological rockery. It is a much needed work. The seeds of God's truth germinate better out of doors than when confined in sectarian pots. Some who do not comprehend nature's methods of destruction as well as reconstruction, fail to recognize the value of the Iconoclast's mission.

The great Voltaire, whose mighty efforts accomplished so much for the liberation of people from priestly superstition and political despotism in the old world, heard on every side the wail of complaint from those same people: "You have destroyed our faith in the religion of our fathers, what now are we to receive in return?" The noble reply of Voltaire was, "I have delivered you from a ferocious beast which was devouring you, and you ask me what I shall give you in its place!"

Of itself, an inestimable boon. Free Thought is the savior of the race. The Infidels have done, and are doing, a noble work for humanity. Their mistake consists in supposing that because there always has been much of superstition connected with a belief in Future existence that there is no truth at the base.

Spiritualism is more potent in the destruction of hoary-headed errors than the best system of philosophical negation, and it demonstrates the future existence of the race in the life to come. Theology is in a quandary: In order to contend with any degree of success against Materialism it is obliged to adopt Spiritualism. If it accepts Materialism it is a body without a soul. Either way it doom is sealed.

"Sigh Priests! cry aloud—hang your pulpits with black. Let sorrow bot down every head."

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While making arrangements for a course of lectures, having made the acquaintance of C. B. Cox, a veteran Free Thinker, d H. R. Childs, a gentleman favorable to Spiritualism, we felt a strong desire to go to Prescott, situated on the banks of the Mississippi, distant fourteen miles from River Falls. We seemed to hear words as plainly as uttered by a human voice, "Go on to Prescott now," but others thought no use going there now, knowing the whole town to be alive th a Methodist revival, which had been itrogress about four months, most of them having two meetings a day, and then its highest stage of excitement, everybody's wife inquiring of one another, "ave you got religion?" No use going re, wouldn't get an audience as large as a poral" guard. We inquired when the left for Prescott. Three o'clock, me enough. Now we have a horror of ertaining even the shadow of a superstitious notion; take pride in "padding our oarce;" and we determined to obey thiice and see what would come of the venturd sion, soon on our way, a solitary stage nger, riding through the snow drifts. Aed in Prescott at seven, and was soon eing with brother and sister Reese. There afraid nothing could be done, Meism had taken the town; but before we ted that night both host and hostess werily impressed that it would not be amistry and do something for the cause of an progress. They shared our conviction that a series of meetings would be a successful day brother Barb was consulted. felt that everything was against us; pice against Spiritualism very bitter, pedelt poor, few Liberalists in the place, amenourage a lecturer to begin a course, uthe circumstances, would be thought-nt to the speaker. Although the lect was gloomy we concluded to try, not

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An Answer.

To D. H. Hamilton, Dear Brother: Several years ago I published among other things, the inquiry how shall we organize a system of society fit to be the educator of ourselves and children? In response to that inquiry I asserted that we should recognize and carry out certain undeniable principles among which were the following: "That each has as much right to all that he or she produces by his or her labor and intelligence as to the use of his or her limbs, and that individual ownership is as natural and as worthy of respect and protection by society as individual liberty."

I desire that the public should know that I tender to it my hearty co-operation for the purpose of organizing a system of society fit to be an educator of ourselves and our children.

If you can bring heaven to earth by blotting out the principle of mine and thine my joy will be succeeded only by my surprise, when I see you do it. In the mean time I will do what I can to organize a system of education that will teach its pupils to hold the law of mine and thine in such profound reverence that they may not be led by any temptation however strong to violate it.

If you have attained a higher standard of morals than this; if your conscience demand that you should offset your efforts against the efforts of some more efficient man than yourself, you will find multitudes who will sympathize with you not in that moral sentiment only, but in the self complacency which it seems to impart.

Fraternally yours, INA PORTER.

We cheerfully insert the above response to brother Hamilton's criticism, because it is due to the writer that he be permitted to answer. But we desire to say that we cannot use our column's for any protracted controversy upon this or any other subject. Discussions too often become personal and uninteresting to general readers. The questions of Harmonious Homes, Co-operation or the Re-organization of our social system, are of great interest, and will continue to command the attention of philosophic minds until such changes are effected, as the best interests of humanity shall demand. We shall therefore cheerfully publish such articles upon any of these subjects, as may come within our rules of brevity, and entire freedom from personalities, or protracted discussion as to the merits or demerits of any one system as contrasted with another.

The articles of Mr. Porter, and others upon this subject have been concise and clear, such we welcome and ask all our correspondents to study brevity. We hall with pleasure the agitation of all subjects that shall awaken public attention, to the demands of justice for the laboring classes, and provide for a more equal distribution of the wealth of the world; or rather work for the abolition of those systems that tend to concentrate wealth in the hands of the few, and the consequent deprivation, suffering and sorrow of the many. To Monopolies of all kinds, be they "Protective Tariffs," "Land Grants," "Banking," "Railroad" or other monopolies we with exclusive privileges stand opposed. We think the time has fully come to awake to the importance of this subject, for even now, great dangers threaten the perpetuity of our free institutions.—Ed Washington D. C.

Ed. Age: The following is a synopsis of Rev. Geo. White's speech, delivered a short time since at the "People's Free Conference" in this city.

The evidence of the senses furnishes the most satisfactory proof of the existence of a fact and especially where illusion or hallucination cannot be averred. The actual best evidence of truth is the testimony of eye witnesses to the facts of their avowment. It has been suggested that apparitions though they may be real are personations of our friends by evil spirits of which Milton says: "They throng the air and darken heaven, and rule this lower world." The absurdity of this will appear in the fact that fallen angels if there are any such, are not Omnipotent. They cannot know the history of every human being living or dead, so as to personate them. It would be a slander upon the Divine Goodness to suppose the God of Love could let loose upon the world legions of wily insidious malevolent beings, brought into existence without their choice and according to the orthodox belief with a nature so polluted that nothing but the blood of Christ could cleanse it. But to those that believe the Bible this matter is set at rest by the 6th verse of the Epistle of Jude: "And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness until the judgment of the great day." If these reputed fallen angels were confined in everlasting chains under darkness till the judgment of the great day, how is it that they have escaped their confinement, and are allowed to run at large to deceive the unwary?

In the case of Oberlin to whom for nine years his wife made herself from time to time visible to him, there could be no mistake on his part of her identity. She concealed him, and revealed to him the unseen realities of the future life. He was not an ignorant credulous man, but a man of cultivated intellect, and had previously regarded the belief in apparitions as a pernicious superstition. It must have been evidence of the most undoubted character to convince him of his wife's identity. The family were also witnesses of her presence and identity. He could but know the difference between his wife and a personating spirit during the long term of nine years. Place yourself in Oberlin's position for nine long years, and tell me if you would not be satisfied of the spirit's identity.

There is the same reason for me to believe that that is not Dr. Mayhew that sits there as to believe that the person Mr. Oberlin thought for nine years was truly his wife as an evil personating spirit. To believe that none but evil spirits appear to mortals is to deny the Christian character of some of the most exalted personages. Were Moses and Elias evil spirits or personated as such? Were the spirits that arose from the dead and appeared upon many in Jerusalem, at the resurrection of Christ, were they evil spirits? Were the three men that appeared to Abraham, the two that appeared to Lot and the one that appeared to John, that in his earthly life had been a prophet? Were these all evil spirits?

The testimony of A. J. Davis is so clear, explicit and incontrovertible that I append it. He says in his Penitential: "On the morning preceding the evening of his death, he used to see a man, his nephew, who had been in the second sphere several years, come together near my house, in Hartford. I felt their spheres near my house. I went down to the front door, opened it, and invited them up to my studio. Her father said to me: 'We have come for our daughter, we think she is going to-night.'" Other conversation occurred which I have not the time to relate. I saw him, and he had promised her spirit friends he would not disturb her repose for three months for reasons they assigned after the three months had passed, while lecturing in the City of Boston. While delivering his lecture he felt her spiritual approach, upon his return to his boarding house, and while ascending the stairs, he felt she was near. He says: "I admitted her by the door, and she used her new organs of superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions of her recent experience. I asked her if she came from the spirit world alone; to which she replied that she had some one near, who she had seen in the hall, and went into my superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions of her recent experience. I asked her if she came from the spirit world alone; to which she replied that she had some one near, who she had seen in the hall, and went into my superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions of her recent experience. I asked her if she came from the spirit world alone; to which she replied that she had some one near, who she had seen in the hall, and went into my superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions of her recent experience. I asked her if she came from the spirit world alone; to which she replied that she had some one near, who she had seen in the hall, and went into my superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions of her recent experience. I asked her if she came from the spirit world alone; to which she replied that she had some one near, who she had seen in the hall, and went into my superior state. She was now by my side, just like any person in the body. She seemed to have regained about ten years of youth. We conversed pleasantly face to face. She used to be a man of speech, and gave me portions

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.

ENFOLDED IN THE HUMAN INFANT IS THE IMAGE OF AN IMPERISHABLE AND PERFECT BEING.

SONG OF THE RILL

I'm a little laughing rill, Leaping down the mossy hill; Flowing ever, stopping never, Tripping, skipping dancing ever.

WILLIE AND JESSIE.

CHAPTER XII.

"Mamma," said Willie, "you talk so much about mysteries, Trinitarians, and I don't know how many others, what is a Trinitarian?"

"A Trinitarian" replied his mother, "is a person who believes that the Father is God, the Son is God and the Holy Ghost is God, and yet that there are not three Gods but one God."

"I suppose," said Willie, "all the Gods are hitched together, like a team of horses, or mamma, just as Jessie's goat and my goat will be hitched together by-and-by, when they pull one wagon."

His mother smiled and said, "but there will not be three teams of goats, but one team."

"I see now replied Willie, it is like this. Jessie's goat is a goat, my goat is a goat and so other goat is a goat; and yet there are not three goats but one goat. If I should say that mamma, it would be a wicked story, and it is a wicked story to say, Father is God, Son is God and Holy Ghost is God, and yet there are not three Gods, but one God! That is simple talk, I am sure."

"You are right my boy; it is very simple talk and I am glad to see that you are not a Trinitarian. You know better than to believe that there are three."

"Three ones are three," said Willie; "no, I am not a Trinitarian." Just then Jessie came into the room. "Here Jessie; come here; I want to tell you something," said Willie. If you had one apple, and mamma had one apple, and I had one apple, how many apples would there be?"

"Three apples," said Jessie.

"Ha, ha," laughed Willie, "Jessie is not a Trinitarian. Now, Jessie, don't you think that three apples would be one apple?"

"Willie is simple," said Jessie; "three are three and not one."

"Ha, ha," laughed Willie; "then he told her all about the talk he had had with his mother—the Father is God, the Son is God and the Holy Ghost is God, and yet there are not three Gods, but one God; and after quite a chat by Willie and Jessie, they both agreed that they were not Trinitarians, though Jessie could hardly say that long word TRINITARIAN."

"It will soon be time for my Willie and Jessie to be to bed," said their mother; "so suppose we have the next chapter of

ROB AND BESSIE.

"Oh do, mamma, do!" exclaimed both children; "You left off about Rob in church drawing the devil on the back of the seat. Rob was a funny fellow was he not?"

"Yes, yes darlings, I remember. Well Rob got into disgrace for drawing his majesty the devil. After this long sermon was ended and all the people had come out of the church, Rob and Bessie, and ten of those that had laughed and reached over Rob's shoulder to see the horns, hoofs and fine long tail of Mr. devil, were kept in."

"Some of them cried to think they could not go home to dinner, and that they must be kept in that large meeting-house. There were the empty pews, the empty pulpit and every thing was so still and sad! poor children!"

Rob took out his pocket handkerchief; he must do something; he rolled it over-and-over, twisted and turned it; what do you think he was making? why he was making a rabbit! He had not used up all his pins, for he took out a pin and fastened up one end of his pocket handkerchief so as to make the ears of his rabbit; then he raised it on the tips of his fingers, and began to pass his left hand quietly over the back of his rabbit, soon all eyes were looking at Rob's rabbit, no tears now, all were smiling, "poor bonny" he whispered; "poor bonny" and then with a move of his hand Rob sent his rabbit leaping into the midst of them.

Of course there was a laugh; and the next moment the teacher caught Rob's rabbit and put it in his pocket. "Now watch," said Rob in a whisper; "you see if my rabbit does not jump out of his pocket. Rabbits do not like to be in people's pockets. I just wish it would bite him?" Of course this made them laugh and kept them laughing.

Then the teacher came and stood before them in one of the seats, "children," he said, "don't you know that this is the house of God? Rob, you are a bad boy, and you are the one that makes the others laugh. Don't you know, Rob, that this is the house of God?"

"Rob looked up and down the meeting house, the windows, the pews, the pulpit and everywhere, and then said, 'No sir, I don't know that this is God's house. Did God make it?'"

"You are an impertinent boy," said the teacher, and if you do not behave better than you have done to-day, you will go to the place where the devil lives, whom you have scratched with pins on the back of that seat in front of you, and he will put you in a lake of fire and brimstone, where forever you will burn, but you will never die. You may go home and remember what I have said." Then they all walked quietly out of the church.

Rob and Bessie walked about half way home without speaking to each other; they were very busy thinking. By-and-by Bessie said, "Rob, does God live in churches and chapels? You know the teacher said that was God's house."

"I was thinking about that," said Rob; "I don't like to be in that large sad place for a minute—not I; and I do not believe any body or any God ever live in such a place. Why there is not one bit of furniture there nor a picture; it is not half as pretty as our house" then Rob and Bessie laughed.

"That is a great house," said Rob, oh, dear, how I do hate to go there don't you, Bessie?"

"Yes, I do, Rob; but then perhaps we are bad."

"I don't believe we are bad," replied Rob, "I would rather be in the fields gathering buttercups and daisies and hunting birds nests; would not you Bessie?" "Oh, yes, I would Rob," she replied and on they walked rapidly.

"When they arrived at home, they found that their father had been taken suddenly ill and was in bed. The doctor had been called and there he was sitting at his bedside. Rob and Bessie looked at their father's pale face with sad hearts, they were afraid he was going to die. This was the beginning of sad days; for two long, long years their father was confined to his room; for two years he could earn no money, then poverty crept into their home. Oh! these were hard times, their one servant had to leave them, and their mother must not only do the housework, but earn bread for her three children. Part of their house was rented to an old lady and gentleman, their mother retaining only three rooms up stairs for themselves; and during all these long sad days of sickness, their mother toiled from four o'clock in the morning, until eleven or twelve o'clock at night at gaiter binding. Then she would sit at the large window of their bed-room from which I told you they had a pretty view of the country, and stitch, stitch, every day except Sunday for two years. That was a long, sad time, was it not?"

But Rob and Bessie were a great help, Rob would light the fire and Bessie would set the table; and when their mother washed the dishes, Rob always wiped them, while Bessie put them in their places.

Bessie was a very little girl, but she was very useful; she would stand on a chair and put the dishes in the closet or take them out of the closet, and knew the place of each just as well as her mother.

"But I am afraid this chapter is rather long; this shall be the end. In my next chapter I will tell you something about Rob and Bessie, that will make you glad."

When Mrs. Martin finished Willie said, "That was very sad mamma, for Rob and Bessie's father to be sick two years. They must have been very poor I think; and Rob and Bessie were very good children, though the teacher in the church said he was a bad boy."

"Just so my boy," replied Mrs. Martin; "I am glad you thought of that."

"And," said Willie, "Rob was right; God does not live in meeting houses."

"I wish," said Jessie, "that Rob and Bessie had known that there is no devil, and no place full of fire and brimstone."

"Yes, my darling," said Mrs. Martin, "I wish they had."

"If there is a God, mamma," said Willie very earnestly, "I think it is insulting God to say that he would make a hell of fire and brimstone, and a large ugly devil to push men and women and little boys and girls round and round in the fire with his pitch-fork. I know, if there is a God, he is insulted to think anybody would say such a wicked thing about him."

"Yes, yes," said Jessie, "I know that is an insult to God."

Mrs. Cora L. V. Tappan; Answers to Questions.

Reported in brief for the PRESENT AGE, by Alfred Cridge.

On Sunday evening, March 27th, 1870 Mrs. Cora L. V. Tappan, spoke at Harmonical Hall in this city, in accordance with previous arrangements that twelve questions should be selected by a committee to which she, (or rather her controlling spirit) should reply without previous preparation.

First question.—Of what benefit are the manifestations through the Davenport, Dane, Reed et al., and are they produced by the aid of spirits?

Mrs. Tappan commenced her reply, by summing up the early history of the manifestations in the Fox family, previous to which the knowledge of spiritual things were confined to the few inspired of all ages or exceedingly restricted in answer to most of these. At the commencement of these manifestations in Rochester, the house of Isaac Post, in which they occurred, was night after night threatened by a mob with destruction of fire, on ground of alleged sorcery. Scientific investigations have failed to discover any adequate mundane causes for the raps. Manifestations of this kind soon afterwards became greatly extended, culminating in speaking, writing and other higher phases of Spiritual phenomena, to which the physical manifestations were essential as foundations. But for the latter hundreds of thousands now enjoying a natural belief in future existence would be without that belief. But for these physical manifestations, the world of science would not have been stirred to its depths in endeavoring to account for them; mental manifestations alone, would not have aroused the degree of interest required to induce such investigations; the physical manifestations are requisite in order to force spiritual science on men of science, and men of the world. They are to Spiritualism what the alphabet is to language, facts to science, numbers to mathematics, form to the soul, the flower to the fragrance; they are the vestibule leading to the sanctuary.

A fact is a fact; true science demands the investigation of every manifestation of nature, regardless of deductions or sequences; the fact being determined its use is then to be ascertained.

Observe the ardent student, toiling year after year, to ferret out even the glimmering idea. Galileo grew gray in discovering the movements of the earth and planned for revealing a fact of nature was condemned to death. Realize the toil of the chemist, in eliminating from endless elements and almost infinite combinations a few laws to throw a glimmering of light on the nature of synthesis and analysis, and endeavoring to attain to some, edition of the primary forces of nature.

note of the critical exactness, the only repeated experiments, the research and perseverance required to determine almost an important fact in physical science. See logarithms, comparatively, of toil and tin the one hand, as of immediate results on the other, are all scientific investigators. With all this patience, perseverance and analytical acumen in reference to the physical sciences, facts pertaining to the spirit, are looked upon as constituting a mystery to be killed, rather than a science to be investigated. Common courtesy should be extended to all mankind; but instead of this a hue-and-cry of jugglery, and not one of the conditions is submitted to, which is need to produce the expected result. What the room of a daguerrean artist shows broken into, and his property destroyed because certain processes in his art require darkness to perfect his work? What an experimental chemist should have his laboratory demolished, because he could not still produce certain results demanded? Yet a conditions required for spiritual manifestations of any descriptions are fully as delicate, as sensitive and as absolute as those required for the production of any scientific raps; and to demand the phenomena without the required conditions, is as unreasonable as to ask a telegraph operator to dispatch message without his instruments. The same order that is requisite to success in any other scientific investigation should be given to it, and the same publicity given to genuineness as to counterfeits. The fact of immortality, important as it is, has not been reached either by science or theology, otherwise it would have been discovered. It is not a business or mine to define elevation; who not, in the case of the poet or musician, regard the instrument of expression—a quill pen or the catgut, but the purpose of the communication. Your materialism requires such manifestations as appeal in a very striking manner to the senses.

2d. What ought we to believe concerning the physical character of a world of spirits? Is there land and water in that world, and how do spirits travel?

The term "spirit world" embraces a great variety of conditions. There is a spirit world on the earth; you are spirits; death involving constant change, the spirit world is, at first, a multitude of other spirits are also here on earth, seeking your presence and society following your pursuits. That is one of the conditions of spirit life; but the spirit world is not circumscribed by boundaries.

But there is a spirit world now dependent for its enjoyment on material things, and which is connected with the earth's atmosphere, which rises a finer and more ethereal substance, and by another class of spirits in forming the spirit world, which is subjective. Arom can thus, by learned spirits be caught up and transcribed so as to constitute a part of its world.

Judge Emonds in his vision, saw a woman dying a horse, making butter, etc. A spirit of its physical body can just as well come in contact with an earthly scene as with spiritual; it is reasonable to suppose that horses, dogs, etc., are found here, spirits would see and take cognizance of such. As to apparent discrepancies, a man might come to Washington and see nothing of dogs, while another would take notice of nothing but horses, a third visiting the city entirely absorbed in other topics, would hardly be conscious of the existence of either.

The ective spirit world, to an advanced spirit is all that substance that fills space. Any sufficiently advanced to take cognizance certain ethereal substances, attracts it itself that which constitutes its abode, ring its home with it, so that the matter habitation is not important as it is on earth.

How spirits travel? As our thought moves, it in proportion to the rapidity of thought each case. The power of knowledge easily creates surroundings; and the spirit rays itself in garments, surrounds itself with habitations corresponding to itself.

Is the spirit body tangible and permanent, or does the spirit assume forms at pleasure?

Any spirit has a permanent form corresponding to itself and to its degree of advancement. The air in the room has materializable of forming a spirit body, and a body can be assumed at will, by those having the requisite knowledge, spirit cases assuming a form gathered from materials in the atmosphere. For purpose of recognition they sometimes assume forms, and sometimes appear to do so by hologizing the medium.

4. At its the signification of the term 'super-natural' as understood by Spiritualists? No; there is no such thing. 'Super-natural' is a better expression, but does not apply intelligently. It is our office to trace effect causes; all is natural. What to day is human or super-natural, to-morrow is or truth in natural science and set down a school boy to learn.

5. Is it true that Spiritualism has a cleavage tendency in relation to music, painting sculpture, why is it so?

While spiritual embodies itself in any of forms of expression, or when any of these become perfect, it is because of their spirituality. Inspiration in poetry, art or music constitute all there is of these.

6. A belief that animals are immortal a rationale? Think completeness and do not advance intelligence as species. We do not think are any individualized animal existence beyond the sphere of the earth's surface.

7. What is the meaning of the language of the Angel to Mary. "The Holy Ghost shall come upon thee?"

The holy ghost signifies the holy influence ever present with the good, spiritual gifts, etc.

8. Why is Christ superior as a philosopher to all other men?

It is not certain that such is the fact; but if superior it is because instead of making God's and other beings, he revealed the fact of individual godliness of the soul, affirmed the responsibility of individuals, and the applicability of love to life and practice, and the intimate connection with human existence or physical science of spiritual science and philosophy.

9. Who should be healers?

All are healers, slayers or both. Healing is as much a matter of spiritual science as the growth of a flower. Materia Medica expects to cure by diving into the grossest forms of matter and applying the same to the most delicate tissues; it has failed. Vegetables have answered better; the great healer, bodily and spiritual is knowledge. Jesus employed successfully the subtle agency of magnetism, by which every one is surrounded. Every one you meet is benefited or injured by your magnetism. Medicines differently effect, according to those by whom they are administered. The great study of healers should be to endeavor to cure only those to whom they are medicinal. Healing can best be done by ability to note mental cause of disease. Nine-tenths of disease is mental.

10. Is there organized effort or concert of action among spirits, for perfecting intercourse between the two worlds? What can we do to facilitate the object?

Yes, for centuries such efforts were made; but it was not until after the ascension of Dr. Franklin that the full system was discovered. Afterwards there was perfected an electro-magnetic system first manifested in the rappings. Trance, impressions, etc., were previously common; but no scientific methods of communication were discovered until within fifty years. Councils of scientific minds from all nations were assembled. While the individual spirits employed may be directly associated with the earth, the source is a united assembly of spirits. It is desired to produce physical manifestations of a startling character, but no medium has yet been found fully competent, though in the case of Home methods have been found of rendering him by these means insensible to the action of fire and powerful agents.

In the assembly above mentioned all the elements of progress are subjects of discussion before the first glimmering of the idea reaches the earth; so we are reaching out; you can do much to aid, to facilitate. Order, quiet, harmony, courtesy, submissions to conditions the necessity for which is well established—all these are as necessary to open communication between the worlds as they are to the advantageous intercourse of nations.

11. Does the Deity take a special interest in morals? Has God any existence outside of nature?

We know just as much of God, as is condensed here? Everything manifests its presence. As for the Divine Being living outside of the worlds we have visited, we know only as much as the drop of dew may know of the starry heavens reflected in it. Ask us concerning the Being when eternity is completed.

For the Present Age. HAPPINESS.

BY S. N. W.

Happiness; where can it be found? In gold, Men think so, and so, they toil to find In dress, that which makes their hearts grow cold, Instead of growing warm, toward all mankind. Gold is the idol, which so oft doth moulder The heart, and its best affections hold— Though of much use, it never can suffice, To bring the happiness that's sought; 'ere told, Of something, without money, without price; If only this, would but the world unfold; It must be something, that is very good, 'Tis for the mind, it is the spirit's food; 'Tis that drink from this most rare, this precious cup? Look to the source, whence it proceeds, look up. The sunshine kisses the opening flower, Changing its hue, to rosy red, Then lifted up its lovely head, A thing of beauty and of power.

Woman Jurors in Wyoming.

LETTER FROM JUDGE HOWE.

We have from the first taken a great interest in the experiment in Wyoming, of allowing juries to be composed of both men and women, and we saw many contradictory statements in regard to the Wyoming juries going the rounds of the press, we wrote to the Hon. J. H. Howe, Chief Justice of the Supreme Court of that Territory, requesting him to give us his views as to the success of the experiment. We are pleased to publish the letter of Judge Howe, which is all the most sanguine friend of the cause could desire. The Judge, after writing the letter, upon request consented to its publication as written:

CHEYENNE, Wyoming, April 4, 1870.

"DEAR MADAM: I am in receipt of your favor of the 26th ultimo; in which you request me to give you a truthful statement, over my own signature, for publication in your paper, of the history of, and observations in regard to, the woman grand and petit jurors in Wyoming. I will comply with your request, with this qualification, that it be not published over my own signature, as I do not covet newspaper publicity, and have already, without any agency or fault of my own, been subjected to an amount of it which I never anticipated nor conceived of, and which has been far from agreeable to me."

"I had no agency in the enactment of the law in Wyoming conferring legal equality upon woman. I found it upon the statute book of that Territory, and in accordance with its provisions several woman were legally drawn by the proper officers on the grand and petit juries of Albany county, and were duly summoned by the Sheriff without any agency of mine. On being appeared of these facts, I consented to be my plain duty to fairly enforce the law, as I would any other; and more than this, I resolved at once that, as it had fallen to my lot to have the experiment tried under my administration, it should have a fair trial, and I therefore assured these women that they should serve or not, as they chose; that if they chose to serve, the court would secure to them the most respectful consideration and deference, and protect them from insult in word or gesture, and from everything that might offend a modest and virtuous woman in any of the walks of life in which the good and true women of our country have been accustomed to move."

"While I had never been an advocate for the law, I felt that thousands of good men and women had been, and they had a right to see it fairly administered; and I was resolved that it should not be sneered down if I had to employ the whole power of the court to prevent it. I felt that even those who were opposed to the policy of admitting women to the right of suffrage and to hold office would condemn me if I did not do this. It was also sufficient for me that my own judgment approved this course."

"With such assurances, these women chose to serve, and were duly impaneled as jurors. They are educated, cultivated Eastern ladies, who are an honor to their sex. They have, with true womanly devotion, left their homes of comfort in the States, to share the fortunes of their husbands and brothers in the far West, and to aid them in founding a new State beyond the Missouri."

"And now as to the results. With all my prejudices against the policy, I am under conscientious obligations to say that these women acquitted themselves with such dignity, decorum, propriety of conduct, and intelligence as to win the admiration of every fair-minded citizen of Wyoming. They were careful, painstaking, intelligent and conscientious. They were firm and resolute for the right as established by the law and the testimony. Their verdicts were right, and, after three or four criminal trials, the lawyers engaged in defending persons accused of crime began to avail themselves of the right of peremptory challenge to get rid of the woman jurors, who were too much in favor of enforcing the laws and punishing crime to suit the interests of their clients! After the Grand Jury had been in session two days, the dance house keepers, gamblers and demi-monde fled out of the city in dismay, to escape the indictment of woman Grand Jurors! In short, I have never, in twenty-five years of constant experience in the courts of the country, seen a more faithful, intelligent and resolutely honest Grand and Petit Jury than these."

"A contemptibly lying and silly dispatch went out from the west to the effect that during the trial of A. W. Howe for homicide (in which the jury consisted of six women and six men), the men and women were kept locked up together all night for four nights. Only two nights intervened during the trial, and on these nights, by my order the jury were taken to the parlor of the large, commodious and well-furnished hotel of the Union Pacific Railroad, in charge of the Sheriff and a woman bailiff, where they were supplied with meals and every comfort, and at ten o'clock the women were conducted by the bailiff to a large and suitable apartment, where beds were prepared for them, and men to another adjoining, where beds were prepared for them, and where they remained in charge of sworn officers until morning, when they were again all conducted to the parlor, and thence in a body to breakfast, and thence to the jury room, which was a clean and comfortable one, carpeted and heated, and furnished with all proper conveniences."

"The cause was submitted to the jury for their decision about eleven o'clock in the forenoon, and they agreed upon their verdict, which was received by the court between eleven and twelve o'clock at night of the same day, when they were discharged."

"Everybody commended the conduct of this jury, and were satisfied with their verdict, except the individual who was convicted of murder in the second degree."

"The presence of these ladies in court secured the most perfect decorum and propriety of conduct, and the gentlemen of the bar and other visitors with each other in their courteous and respectful demeanor toward the ladies and the court. Nothing occurred to offend the most refined lady (if she was as sensible as I judge) and the universal judgment of every one present was that the experiment was a success."

"I dislike the notoriety this matter has given me, but I do not shrink from it. I never sought it nor expected it, and have only performed what I regard as a plain duty, neither seeking nor desiring any praise, and quite indifferent to any censure or criticism which my conduct may have invoked."

"Thanking you for your friendly and complimentary expressions, I am, very respectfully yours, J. H. HOWE."

Dr. E. C. Dunn in Port Huron.

Resolved, That the thanks of the society of Spiritualists, of the City of Port Huron, be, and the same are hereby tendered to Dr. E. C. Dunn, of Rockford Ill., for the very able course of lectures he has delivered before the society during the month of March.

Resolved, That we extend to him our warmest sympathy, and our earnest desire that he may long be endowed with health and strength to continue in the good work which he is so pre-eminently fitted to perform.

Resolved, That with pleasure we recommend Brother Dunn, to Spiritualists everywhere, as one of the ablest exponents of our philosophy.

Resolved, That a copy of these resolutions, be transmitted by our Secretary to the Banner of Light, PRESENT AGE, and Universe, requesting those papers to publish the same. J. H. WHITE, Sec. Port Huron, Mich., March 27th 1870.

JAMES G. CLARK.—The Vocalist and Composer, will hold one of his SOCIABLES, on Wednesday evening, April 27th, "at Good Templar's Hall," Kalamazoo. Tickets 35 cents, Children 25 cents. Doors open at 7 o'clock commences at 8. Everybody should go and hear Mr. Clark sing.

The Mountains of Life; 'Tis Sweet to be Remembered; Song of the Indian Mother; Where the Roses ne'er shall wither; The sword that my brave boy wore; O! Scorn not thy Brother, and many others.

OBITUARY.

On the 21st inst., in Sheridan, Christina, wife of Theodore Robertson, aged 59 years.

Deceased was a daughter of the late Rev. Anthony Houtz, of Etwa, N. Y. Born in 1810, married in 1833, and was among the early settlers of Michigan. She leaves a husband, sons, daughters, and a large circle of friends to mourn her loss.

Mrs. B. was for many years a resident here, well respected, loved by all who were favored with her acquaintance; an earnest believer in the Spiritual Philosophy, yet ever tolerant of all different views and opinions, she will ever be remembered as one who was true, faithful, and eminently charitable in all the relations of life.

Funeral services were held by A. B. Whiting, at her late residence, Tuesday, April 6th and a large concourse of relatives, friends and acquaintances, testified by their presence and sympathy, their high appreciation of her life and virtues. ALBION, April 6th, 1870. A.

SPECIAL NOTICES.

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. Abner Wright, President.

NUVICA, April 30th, 1870. The Quarterly meeting of the Spiritualists of Nuvica, will be held at the Bartholomew School House, on Saturday and Sunday the 30th day of April and first day of May, commencing on Saturday at 2 o'clock P. M. Mrs. L. A. Pearsall, is engaged as speaker, a cordial invitation is extended to all.

PREMIUMS!

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- 10 Premiums \$10 each, to be paid in cash books as those who obtain the same may order. 100
- 5 copies Modern Spiritualism, (Emma Hardinge), \$2 75 each. 18 75
- 5 copies Nature's Divine Revelations, (A. J. Davis), \$3 50 each. 17 50
- 5 copies Sacred Arcana, (A. J. Davis), \$2 50 each. 12 50
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- 5 copies \$2 00 each. 10 00
- 5 copies \$1 50 each. 7 50
- 5 Vols. Arcana of Spiritualism, (Hudson Tuttle), \$2 00 each. 10 00
- 5 "Footlights and the Mystery of Another World" (Robt Dale Owen), \$1 75 each. 8 75
- 5 "Magic Staff" (A. J. Davis), \$1 75 each. 8 75
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- 5 copies Arbutus, or the Divine Guest, (A. J. Davis), \$1 50 each. 7 50
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- 10 "Christ Idea in History," (Hudson Tuttle), \$1 50 each. 15 00
- 5 "Poems from Inner Life," (Lizzie Dent), \$1 25 each. 6 25
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- 5 "Theodore Parker in Spirit Life 25 cts. each. 1 25
- 100 "Woman's Subjuration" (The Waterbury), 25 cts. each. 25 00
- 50 "The Starling Progressive Papers," (in 25 vols.), 25 cts. each. 12 50
- 20 "Spiritual Significance of Gears," (Gears, Wilmur), 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 Thoughts on the Bible; 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

