TO BEAR ADVERSITY WELL, IS DIFFICULT: BUT TO BE TEMPERATE IN PROSPERITY, IS THE HIGHT OF WISDOM.

IN ADVANCE.

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KALAMAZOO, MICH., SATURDAY, JULY 2, 1870.

WHOLE No. 107.

Original Poetry.

For the Present Age The Noontide Lesson. BY MAY S. KNAGGS. I sit by the open window And look on the busy street, And my spirit asks a question

Has every one a mission In this world of care and strife Has everything a meaning, Both the great and small of life?

From its mystical retreat.

Up from the clover-blossoms There steals a sweet perfume, All burdened with the music Of the busy bees' low tune.

And borne upon the breezes Comes the glad trill of a bird ; Overflowing of a full heart Knowing not its song is heard.

Steal upon my sense like balm, Breathing o'er the tired spirit All its need, a gentle calm. And they whisper to my query, Wot you not the truth of this?

But the perfume and the music

Every atom has a mission, And there nothing useless is. Bends the little clover-blossom Neath the weight of rain and dew And alike the heavy burden

And the tempest come to you. But the rain-drops feed the fountain Whence its rare perfumes are drawn; And the night that clouds your heavens

Only fairer makes the dawn. Drop by drop the honey cometh For the toiling of the bee, Still a gladsome tune she hummeth, Work combined with melody.

And your progress, as you gather Truths to lift your soul to heaven, Seems full slow, but ever surely, Drop by drop, the truth is given.

Oh ! despair not, worn and weary, Still endure and still toil on, And despond not if thy pathway Oft in seeming lead thee down.

Nature tells thee, tells thee truly, In her myriad voices tossed On the breeze that daily fans thee, In her realm there's nothing lost.

Work and wait; and though you scatter Only dew-drops as you pass, Know the dew-drops nurse the blossoms Strewn upon the springing grass.

And the blossoms gladden other Hearts to grief and sorrow given, Some darkened spirit up to Heaven

All have meaning and a mission True to God, to nature true, Patiently fulfil the mission Heaven's love has given you. BAY CITY, Mich

> (Copy right secured.) IS IT POSSIBLE!

A STORY FROM REAL LIFE.

WRITTEN FOR THE PRESENT AGE BY ANNIE DENTON CRIDGE.

CHAPTER XXVI.

the cabin we observe what we had previous- and Jane for the wagon to be lifted over the the woods. "Life is real," she would say, ly overlooked in our joy at seeing the brother fence. "Ways-and-means committee !" she "when I'm alone in the country." How she return in health to his family. The cabin is said laughingly, as Jane and Gavin approach- came home, in those days laden with wild literally covered with vines, while here and ed; "what long faces! you might as well flowers, her face radiant with beauty and ble. there among the grass in front of the house laugh as cry; here, take this baby, Jane, health! Well may it be said that "a thing of are rose bushes with numerous buds and full while Gavin lifts the baby-wagon over the beauty is a joy forever;" Jane never grew blown roses. What a little beauty spot, we fence; "I'll climb over and then take the ba- tired of admiring her; she used to look up exclaim. There is Gavin seated near the by." open door; he is a little bent forward look- "Now, are they not beautiful woods?" she the baby, and feel that she was greatly blessed Discussion on Spiritualism between Rev. Geo. ing at his child as he leaps up and down in his asked as they walked slowly; the underbrush by their beautiful faces, even a feeling of baby-jumper, (an impromptu contrivance of is all cleared; O those woods! how I love praise and thanksgiving arising at such times Jane's.) How changed the whole man since them! Jane does it not remind thee of the from her soul: for grateful as the dew to the we critically observed him last-how pale, parks in England?" haggard and careworn! Jane and Jessie are 'Now, Mr. Gavin," said Jessie, when they tenances to Jane. preparing for a walk; presently the baby is had all seated themselves under one of the Was it wrong? No! would that we had in his wagon and Jessie is running with it trees which she called her favorite tree, "I'll more beauty in the world-more of its refinalong the road that passes the house, much tell thee what to do. I had a letter, thee ing, sanctifying influence. Jane only recogto the delight of the child.

as they slowly followed, "to walk out without | thee is well suited; suppose thee writes to goodness and immortality. dressing so particularly as one would in a the editor of the New York ----?" city; a shaker bonnet, a pair of gloves, and we are ready."

were evidently elsewhere; after a few moments of silence he remarked, "I was just here; we are out of money and almost out she meant by "that relation.") Yet now I of his victories over Spiritualists in former debates wondering where we shall be next year at

this time."

"Not here I'm sure." lost all hope of doing anything here or else- same kind." where. I have not lost faith in Psychometry; but there are such serious obstacles in connection with its practical application, es- tion as correspondent, we are all right." pecially in not being able to give depths correctly; that I now see how foolish we were to risk our all as we have done."

"There are so many obstacles," Jane said -O, so sadly !- "that I shall never hope it." anything again from Psychometry, though I believe in it as firmly as I do in our existence. Places which I have visited psychometrically, are more real to me than the memory of places I have visited bodily. We have given years to its study, but it would require many more to master all the difficulties and learn thoroughly the conditions pertaining to its practical application."

"I know it. Jane, and I know we can do nothing now. Yet, if in comfortable circum- sorrows, of tyrants and oppressed, and to have done

culty removed—thee could resume thy experi- poor, the vicious, untaught; the widow and orphan counterfeit; for I believe that in God's own ments, especially as applied to metals. What preyed upon; every wrong and evil just as when we time he would bring the counterparts togethwe are suffering now is the less the result of psychometric failures, than of our expecting from Psychometry that which we had no right lieve that there was ever one spark of noble fire in would say. O well, it is God still, whether to assume could be done by its means. But however that may be," added Gavin with an effort at cheerfulness, "the question for our present consideration is this: What is to

of an eastern paper."

pectations from any quarter. The war had commenced in deadly earnest, and business in consequence, was almost at a standstill; engineers had enlisted, and of the hundreds of wells clustered from Power's Corners for two miles southward, with several scattering in other directions, but a dozen or two continued at work, and many of these as to product were growing "small by degrees," though by no means in the estimation of those concerned "beautifully less." The price of oil paid, and that not in cash, Gavin "trading" most of his at a store belonging to the patriarch, occasionally selling a barrel or two to a out a bare sufficiency for himself and family. The cold, the rain, mud and snow of the past winter, the long walks, the little oil, the thusiam in Gavin. He may not have suffered effect was different. His days were all nights. "Only you, my Jane," he would say; "I care for nothing in life but you." Jane suffered because Gavin did; she watched him depart every morning with a wailing at her heart, though she smiled for his sake. She was saddened because her plan for woman's industrial redemption was dashed into a thousand fragments. In a letter she wrote about this time to Thomas Martindale she

"For myself I care nothing, for I was so busy with my speculations for woman, that I had not yet arrived so far as to plan for myself. Now the dream is gone, and I rejoice that I had not; but the very foundations of my being seem broken up, and my motive in life washed away; I see it drifting on far from my grasp. There will always be a dark spot in my heart where the sun will never shine again. how often and how much those sisters chatted We are, too, ruined-if I may say the word-pe- about their friend Martindale. We would T aged that he thinks he never can again rally; thee may suppose the anguish this is to me. To see a manin despair, and even Jane has not seen that, nor any of the that man my husband, is more terrible than words weekly letters that regularly reach Jessie can paint; I really fear that he can make no effort from the same source, she carrying each in to obtain a situation, though as correspondent of there must be a demand for just such men at this How she prized them! Every one, she once one of the New York papers he would be well fitted;

paralyzed, the other equally saddened but worship." casting about in her mind for some means of

But revenons a nos moutons—let us return to our friends as they take their Sunday day seeming to add to her beauty and to make

On the next day, Sunday, as we return to wished to walk, awaited the arrival of Gavin birds and flowers, always loved to ramble in

knows, yesterday from friend Martindale; he nized, though unconsciously, the Source and Age, for the publication of his side of the debate "How pleasant it is," said Jane to Gavin suggests that as correspondent for a paper Giver of all beauty, and its relation to purity,

Jane and Jessie had talked this over just marked on one occasion to Jane, "are we thing." "He was not going to aid, he said, in in

paper, and a first class one too. Jane showed well, however, that he did not tell me his sent for by the Prescott Methodist minister to de-"Not here I'm sure."

paper, and a first class one too. Jane showed well, however, that he did not tell me his molish Spiritualism; but Mr. Haddock is unwilling opinion may be safely tolerated when truth is love earlier, for I knew not myself or what to spread before the people a record of just how he left free to combat it." Yet this grand fea-cline; for the religion that has no God in it must away. We have no money; the oil scarcely while thee and Jane were traveling, saying I wanted; and yet how highly I have respect did it (!) I bore Methodist arrogance and vulgarity yields enough to pay current expenses; I have that they would like more material of the ted him through all these years. I remember for the first three evenings with jobly patience

will write to him; "if thee obtains a posi- the young doctor-that I was afraid I did not

is dead, the ability gone.' "Let me," said Jane, "read to thee and

Jessie friend Martindale's letter-or a part of "Very good," replied Gavin, "and then I would like Jessie to read hers."

"Not so," exclaimed Jessie, merrily; "I don't make a public exhibition of private

Then Jane read from friend Martindale's

world without having done anything to make it better: to have been in that house so full of tears and stances again-this weight of pecuniary diffi- nothing! to leave the slave under the lash; the true from the false, the genuine from the

first saw it! What excuse can we offer? what pleasure, what heaven could ever give us a good conscience? what tongue could ever make us beselves? Let us be glad that it is not by what we have done but what we have tried to do that we must judge ourselves. If we have labored and suffered if we have not counted honor, or riches, or ease, as anything to us compared with doing what we could "Try to obtain a position as correspondent to heal this miserable mass, then in that hour when Gavin only shook his head; he had no ex- glory and gold seem in comparison with those suffer-* What difference does it make to us whether an orthodox judgment day ever meets us or not ? We know that when the glitter and tinsel of this world shine no more, when its musicane the disappointed oil-diggers, the drillers, the laughter no longer drown groans and thought, that our spirits must and will call themselves to account O soul of mine !-untrammeled then by forms, every

"Therefore I like your plans for woman, and can only say that I believe you will yet have the means to do some, if not all, that you desire. Let people call you crazy or applaud you : their voices are not the sweet voices you want, but the voice within sweeter than music, the very life of all life. Still had still further depreciated, five dollars a we should never make a needless sacrifice of money barrel (including the barrel itself, which or comfort; that is fanaticism, as if a man should cost \$1,50 to \$1,75) being the highest price drown himself when no one was in the water to be rescued. There is a certain course in reforms which cannot be much hurried by individual effort there is no use in exhausting ourselves with push ing at a rock which single strength can never move chance cash buyer at even a lower figure, we can only point it out and call on others, and enand by various shifts and contrivances eking treat them; by-and-by we or some other, will get it done. It is not a consuming, heart-wearing war to which we are called, but to a long, steady labor according to our strength; so let us see that we are neither idle, nor undertaking an overtasking effort, less money, had cooled the last spark of en- either being equally wrong. So, my friends, when you wish for money that you might do good at once, more, mentally, than Jane, but its visible do you not think you are setting too high an estimate on success, and perhaps forgetting that it will need all the world to move a world? Are not argument and persuasion still the most useful means?"?

> That night, just to please Jane, as he said, Gavin wrote to the editor of the New York , to which he received a prompt answer saying that they would be glad of his services, should circumstances require them to secure additional correspondents, and meantime desired that he should hold himself in readi-

He had no faith in that, he said; but Jane tained the requisite material at the patriarch's mind-again himself. store in exchange for oil.

like well to read his first letter to Jessie; but her pocket until the arrival of the next. time, and if this struggle continues and assumes said to Jane, merited setting in a frame of larger proportions (as it will) that demand must in- gold. "I would let thee read them, Jane, but I feel that I must have a sanctum sancto-This extract shows the difference of their rum where even thee must not enter; no one feelings; the one apparently utterly despair- else if not thee, Jane; but somehow I must ing of success in any effort at extrication- have an exclusive shrine where I only must

"I appreciate that feeling," Jane replied;

"it is right." Jessie's love blessed her exceedingly, each her, were it possible, more in unison with all Jessie, on arrival at the woods where she the beauties in nature. She had always loved from her sewing or reading at Jessie, then at flowers was the sweetness of those two coun-

"Through what strange paths," Jessie re-"It is no use proposing anything; we are that relation! (leaving Jane to infer what of clothes, and must stay here, I suppose." look back on Philadelphia and Cincinnati, I I have in my possession sufficient matter from hi five years before thee marries any one.' O true to our own souls, ultimately guide us to the right one. If women were not in such ephithet 'old maid,' formed no false relations, took no step that would make them a living lie, did they resolve to live single until love, genuine love, came, they would thus keep their own integrity and their intuitiveness unblunted, so that they could distinguish the

er. How William Tilghman would 'tut-tut!' at this! 'Inherent law of our being,' he dock. he operates directly or by fixed laws, for he is the GREAT FIRST CAUSE."

July, and the first battle of Bull Run, came, followed by a call for more troops, and then a letter from Thomas Martindale to say that he was raising a company of which he would be captain, adding :

"A man who dies without fighting, in such exigen the misery that springs out of war it would seem, in some respects, to be the natural state of man, his heart, as he marches up the hill with rolling music to get at the enemy is in its high the te. I say not this in any self-praise, though I am in for it; nor t is no praise at all; and yet it is true."

mer boy," she said laughing; then added upon to defend my religion from attack. seriously, "If ever a war was right this is, dale. God speed the right !"

editor of the "New York --- " engaging Gavin as one of their correspondents, and directing him to leave for Washington forthwith, where further arrangements would, be made. On the receipt of this communication he hastened to his cot on the ridge, the haggard care-worn look gone; he had crawled out of his shell alive and ready for action; "he was the old Gavin again," Jane said, though he objected to the worl "old" in such a funny manner as to make them laugh, and declared himself young again.

His wardrobe was soon packed, his oily suit, "stogy" boots and slouched hat discarded, Jane, however, declaring her intention to keep them as a memento of the oil diggings and their oil adventures-while a civilized suit of and Jessie showed their faith by going brisk- clothes replaced them; and now we behold ly to work to make shirts for him, having ob- Gavin Kirtland clothed and again in his right

On Oscar learning that Gavin had applied

It was not considered safe for Jane and ter Gavin left; so arrangements were made to move into the village, where a friend had agreed to rent them a front room in case Gavin should be called away. In two days behold a wagon opposite the log-cabin laden with household goods and our friends leaving the vine-covered cot and nice little garden

"I believe I'll come here and live." said the old gentleman who owned the log house; "for you have made it so fine, papering the walls and training vines over the house everybody says it is the prettiest place around

On the next morning Gavin left for Washington, and while he was on his way, rushing over hills and mountains, Jane and Jessie were busy arranging the furniture in their one room and making their new home comforta-

(To be Continued.)

SYNOPSIS REPORT OF A

C. Haddock, (Methodist) of Appleton. Wisconsin, and W. F. Jamieson, (Spiritualist) of Chicago, Ill., at Prescott Wisconsin, on the evenings of May 26, 27, 28, 30, 31, June 1. 2, and 3, 1870.

to give him an equal share of room in the PRESENT He replied that he would take the matter into consideration. On the following evening, the last of the debate, he seemed to feel petulant, and declared he would not "join hands with Spiritualists in anybefore they had commenced their walk and brought to our destiny; how strange that I creasing the circulation of any Spiritualist publi-"Y-e-s" Gavin said, but his thoughts declared it just the thing, but Gavin replied : did not sooner recognize friend Martindale in cation by his speeches." The publishers of the Age may think he was joking, but he was in dead earnest. As Mr. Haddock, and his friends, boasted "But thee has written for one New York wonder I could have been so blind. It is side to show the groundwork of the boast. He was once telling him about Timothy Cuff's letter bringing forward facts and arguments by which to "Come Gavin," urged Jane; "do say thee to me, and again telling him how I felt about sustain my position. I then felt that the audience sarcasm and ridicule; and an effort, which was easy told, for sooth, that the system is very selflove him as a woman should to marry. How enough, to show that Spiritualism is worthy of the "I cannot write as I did years ago; the fire well I remember his answer now: 'When especial confidence and support of our Methodist thee is five years older thee will better under- brethren. While I will always, in the future as in stand whether he will suit thee or not; wait the past, endeavor to treat my opponents in debate few important points; but, as a body, they men stronger and better. with that courtesy that should exist between gentle- are a unit in fundamental or essential princimen ; yet I determined, years since, to submit to no ples. Jane! what a mistake I should have made! insults from the clergy, and especially Methodist Does thee know I believe more than ever in ministers. While performing such a duty as meeting an over-ruling providence that will, if we are jeers with ridicule, and abuse with proper rebuke, desire ever to treat all, personally with kindness And now, toward Mr. Haddock I have none other than the feelings of a brother, and frankly say to haste to marry, if they were less afraid of the him that when he thinks that God called him to oppose Spiritualism, he is "hallucinated." Brother Haddock, when shall we have another debate ?] W. F. JAMIESON.

QUESTION .- Is Modern Spiritualism worthy of the confidence and support of the people Mr. W. F. Jamieson, affirmative.

Rev. George C. Haddock, negative.

Moderators -Mr. M. W. Barb, chosen by Mr. Jamieson.

PRESIDENT.—Rev. J. M. Pryse.

Mr. Jamieson's Opening Speech. Mr. President, Gentlemen Moderators, Ladies and Gentlemen, and my respected opponent:

We have met here to discuss the great and interesting question of modern Spiritual- hells, mansions, or heavens. ism, and I trust the debate may be as pleasand your speaker. That debate the people those friends "gone before." cies, hardly know what it is to live. In spite of all are free to express was a model one, for while highest educator, his most rapid developer. A man's ble in the discovery of truth and free distant that he'll is misery here and hereafter.

Mr. Haddock sent me the proposition which for the praise of us who wear the pants, for perhaps has been read in your hearing. It is a question that I am always ready to appear before Jessie read this extract aloud to Jane and the public and advocate; and although I am Gavin, and as she concluded said: "Were I a expected to affirm the proposition, yet such is man I'd be a soldier too; but think of a its character that you will percieve that my fighting Quaker-how odd! What would opponent proposes to show, if possible, that William Penn or George Fox say, were they it is unworthy the confidence and support of now living? Suppose I offer to go as a drum- the people; so that, in reality, I am called

for it is a battle between absolute right and his life is entitled to every possible argument, cal change, merely. absolute wrong; I'm proud of friend Martin- and the widest range, to prove himself inno cent. My religion is more to me than life. but Spiritualism, and this is, no doubt, the munication. case with thousands. With Spiritualists it is here say that any argument that will prove ism is the religion of nature. Spiritualism unworthy of the confidence and

> When my friend proposed the question, he liberty to compare Spiritualism with all other any source. systems deemed worthy. Then I will show

that Spiritualism is not worthy of our there is no endless hell, or, place of torment; alists, and even spirits, advocate immoral ment; no future life, or destiny, dependent As their nimble fingers plied the needle, for a situation as correspondent, he had, by doctrines. It is urged that every statereturn mail sent him fifty dollars (which Thomas Martindale bad leut him) to be ready as a definition of Spiritualism;—hence, any person who sees fit to call himself a Spiritualist, though the day before the individual Jessie to remain in the solitary log-cabin af- may have been a Catholic or Mahommedan, all the peculiarities of the person are charged upon Spiritualism. Such opponents have failed to discriminate between a person and a

Another class of opponents take a less extensive range, and argue that whatever its leading writers, Davis, Edmonds, Tuttle, Hare, Britton, Harris, Colby, Fox, Peebles. Lewis, Doten, Spencer, Hull, Loveland, Wadsworth, Whipple, Owen, Sargent, Wheeler, Wheelock, Hammond, Barret, Kent -well, I will take breath !- and a host of other writers and speakers, "too numerous to mention," whatever they may say, should be considered Spiritualism. This is a great mistake. Spiritualism has no Pope; there is no man which it recognizes as infallible authority. The Spiritualist is at liberty to use all authors as helps in the discovery and elucidation of truth-not one of them as master. In this peculiarity Spiritualism among all the religions of the earth stands alone. Therefore, it is broad, logical Protestantism; or, pure Catholicity: uniting the two halves of the entire circle of universal truth. The highest tribunal for the trial of all propositions, is the human soul; the highest, most sacred convictions of each individual as to what is right and wrong, false and duty. Spiritualists, then, dare encourand true, is the only standard from which age the free discussion of all questions. [Note.-It would have afforeded me great pleasure | there can be no appeal. The highest revelato have had Rev. Mr. Haddock prepare and revise tion God ever gave to man is the revelation ference, held April 2nd, 1862, Mr. Bacon in the soul. A book or church, cannot said: therefore, be of supreme authority to that which makes the book or church.

While it is the aim of nearly all, if not all of Spiritualism? I do not believe they are. religions, except Spiritualism, to enforce uniformity of sentiments and conformity to be- Dr. Bowker said: lief, it is the chief glory of Spiritualism that it recognizes the soverignty of the individual, his inalienable right to freedom of expression in accordance with his highest intuitions. It encourages among its believers diversity of thought and expression, practicalizing Thomas Jefferson's maxim that "error of Atheism. This grows out of Spiritualism. But In a lecture delivered by Mrs. N. L. Bronopinion may be safely tolerated when truth is so far as Spiritualism goes into Atheism it must de- son, in Boston, and printed in the Banner of ture of the system has been made use of to die. Spiritualism is used to propagate schemes of think in a particular mold, and expresses marriage has been trodden on and abused." themselves after a stereotyped form, we are contradictory! It is admitted that Spiritualists do differ in many minor, and perhaps a sistency and morality, may be a means of making

1st Spiritualism teaches, and as a body Spiritualists believe, that there is but one Spiritualism, for Spiritualism has no evils. It is God .- I've got folks in Montpelier; and I want to God, incomprehensible, undefinable, but is said that some Spiritualists are Atheists, but I have get my sister where I can talk to her straight, as I apprehended to be omnipresent, omnipotent omniscient, "whose body nature is."

2d. Spiritualism teaches that the human soul is immortal. Are those teachings unworthy of the con-

fidence and support of the people? 3d. Spiritualism teaches the doctrine of eternal progress, not only for man but for all

4th. Spiritualism teaches that as childnood precedes manhood, and is preparatory

the preparation here so will be the life-the tion of Spiritualism." Supposing the quesheaven or hell-in the future world.

world is composed of innumerable spheres-

there was great earnestness there was equal ists generally believe, that heaven is a condi- pret and give his own definition of Christi-

save himself from sin and its consequences. 10th. Spiritualism teaches that that relig-

on which is in harmony with nature is best adapted to man. 11th. Spiritualism teaches that there are valuable truths in all religions, and all socalled divine revelations in the form of man-

unmixed truth. 12th. Spiritualism teaches that there is no Mr. President, a man who is on trial for death; that what is termed death is a chemi-

13th. Spiritualism teaches that future existence for man is a positively demonstrated In a few days more came a letter from the There is nothing between me and Atheism fact through spirit manifestation and com-

14th. Spiritualism teaches that the Bible Spiritualism or nothing. Mere faith is in- of God is one that cannot be counterfeited or sufficient : we want knowledge. Thousands, corrupted, but is such as no man can devise or aye, tens of thousands have it. And let me imitate—the volume of nature. Spiritual-

15th. Spiritualism teaches that practical support of the people, will sweep away the religion and sound morality are inseparable; foundations of all other systems of religion and are calculated to make men wiser, better, more joyous and natural.

16th. Spiritualism teaches the principle of forgot to mention a standard, so that I am at eclecticism—the acceptance of truth from

Negatively, Spiritualism teaches that there what it is that Spiritualists consider the high- is no personal God with human passions; that Deity is not local, and cannot be limited; Nearly all opponents to Spiritualism, that that there is no malignant fiend, a personal I have met in debate, endeavor to maintain devil, an adversary of God and souls; that confidence and support, because Spiritu- no Total Depravity; no Vicarious Atone-God to man; no special providence.

I claim the right to define my own system of religion, and, now, the principles I have laid down are those of Spiritualists as a body. There is the widest range given to individual expression. My sixteenth proposition is one of the grandest elements in the Philosophy of Spiritualism, and will completely annihilate every vestige of sectarianism in any system. It makes man his own ruler, his own dietator. his own sovereign. Spiritualism is in harmo ny with the genius of America, or self-gov

We are told, however, that there are many bad features in Spiritualism, and that because of them our religion is unworthy of the confidence and support of the people. Is a system responsible for its abuses? or, should it be judged by its abuses? If so, tell me what religion has ever been free from them? Whatever the excrescences of Spiritualism may be, the divine principle of eclecticism makes the Spiritual Philosophy self-regulating. The humblest individual, if guided by it, ignores all popes, books, councils and churches as the standard for him. He tries all questions at the bar of the High Court of his own soul, and no matter how lofty the pretensions of mortal or spirit, he accepts that only which

In a report of the Boston Spiritual Con-

"The world certainly attributes manifold evils to Spiritualism, to what to us is a beautiful system of philosophy. Are these evils the legitimate results

During the discussion in that Conference, "I believe there are many evils that grow out of

Spiritualism. The three most prominent are Atheism; a giving up of one's self to the control of spirits, and the advocacy of false and dangerou

Queer Atheism that is.

"One of the most fatal evils of Spiritualism is almighty nonsense. Involuntary affection is claimcondemn it. Because Spiritualists do not ed to be above control, whereby the institution of

> This gentleman, however, in the same speech, admitted that "Spiritualism, when under the influence of con-

> Rev. Mr. Thayer said, in reply to Mr.

"We lose our time when we talk of the evils of Spiritualism, but when an Atheist comes into Spirit- God! They might as well say, tell us of ourselves.

rically opposed to Atheism." Miss Harwood said : "I have been a Spiritualist eight years, and I

have never yet discovered anything unholy or wick-

Now, what have our opponents generally done? Why, collected the expressions of Rev. J. D. Searls, chosen by Mr. Had- to it, so this life is a primary school of that contrariety of opinion among Spiritualistsquoting from our own writers and speakers as 5th. Spiritualism teaches that according to they do-and saying, "there is a true definition were Christianity, and the discussion in 6th. Spiritualism teaches that the spirit Hindostan, between a Christian missionary and a Brahmin, and the Brahmin should quote the various views of the conflicting 7th. Spiritualism teaches that at the de- sects of Christendom? Would there not be ant and profitable to hearers and speakers as cease of the body the spirit is welcomed to a medley? This is about the course that is the one just concluded between Mr. Pryse its own place by kindred spirits-often by pursued in regard to Spiritualism by all the opponents that I have ever met. While the 8th. Spiritualism teaches, and Spiritual- missionary would reserve the right to interkindness on both sides. Nothing is so valua- tion of happiness, here and hereafter, and anity, the Spiritualist must not exercise the same right of reason and private judgment 9th. Spiritualism teaches that man must in defining Spiritualism, so say our opponents. REV. GEO. C. HADDOCK'S OPENING SPEECH.

[Note.-As Mr. Haddock refused to "join hands" in the publication of our debate I succeeded in acomplishing a "flank movement" by the purchase of seventy-five cents' worth of his printed tracts, from which he quoted largely during the entire debate I will give copious extracts as indicating the general range of the author's heavy guns. The tracts and made books; but no such religion or book, is my notes will do my reverend friend justice. Whenever Brother Haddock is ready to accept the challenge I gave him, to debate the same question anywhere in Wisconsin, or Minnesota, I shall be happy to meet him.]

Mr. Haddock commenced by relating a story, which was in very bad taste, to say the least, before an audience of strangers; and from the effects of which he did not recover during the debate. He said Mr. Jamieson's platform of principles reminded him of the boy who put a hundred goose eggs under a goose, and the "old man" inquired why he did it. "Why, father," replied the urchin, "I wanted to see the old goose spread herself!" So with my friend here, he has got together all the good principles that have been, and are, and that will be, to make up his "goose" platform, and I certainly think he has spread himself.

This was intended to be funny, but the audience did not see it .- REPORTER.]

Nobody has any authority to speak for Spiritualism, no one has any right to speak for it except W. F. Jamieson, all that W. F. Jamieson says is to be accepted as law and gospel. This is Individualism. One lawyer says, I do not accept Blackstone nor Kent. What would be thought of a lawyer that would rule out all law but what he is pleased to accept? Every Spiritualist is his own standard, is responsible to no one but himself, he is responsible for his conduct-to himself They have as many different standards as there are individuals. They cannot turn any body out; but the church is responsible for the conduct of its members. True to a certain extent, error may be safely tolerated. Spiritualism is a system of license. It is a diabolical system of Materialism. There is no supernaturalism about it.

panied with the loftiest claims and pretensions that ever attended the introduction of any system since the world began. It was to ecomplish for the human race what Christianity had undertaken and failed to do. It was to purify and elevate the nations, by means of the utterances of disembodied spirits, and the teachings of men inspired by them. The gospel of Spiritism was to take the place of the gospel of Christ, and A. J. Davis and his associate seers were to do more for man than the Bible has been able to do Spiritism has PROMISED MORE than did ever any other religion, and it needs but a glance at its literature and its results, to be convinced that it has ACCOMPLISHED LESS-so far as the purification and elevation of the people is concerned.

The advent of Spiritism has been accom-

The literature of Spiritism is atheistic, blasphemous, and immoral to the last degree. There is no God but that of the ancient Pantheist. There is no rule of right but individual desire. Man is responsible to no one but himself-is to be judged by no one but himself. He is under the direction of an uncontrollable DESTINY which, let him do what he may, or be what he will, is to carry him forward to a high and glorious consummation. It is a system of FATALISM, more stern and relentless than any ever before invented; and is calculated to remove from the mind of man all incentives to holy living, and give him over to the control of the basest passions. To substantiate these charges, I present the

following from Spiritist books and papers. These constitute but a fraction of the material in my possession. I only give them as a sample of Spiritist theology and morality. Light, Nov. 28, 1868, the speaker said :-

"Each one must possess a deity within himself. There is no God to the worshiper save the one in his own soul. The individual down in the depths of sin is just as true to his conceptions of deity within ,as the highest intelligence is to his.

The following are professed spirit communications, published in the Banner of Light, and other papers:

"Every one of you are gods manifest in the flesh. The divine existence is one grand universal man. Man is God's embodiment; his highest, divinest, outer elaboration. God then is man and man is never seen a true Spiritualist that did not believe talk to you, and I'll knock her God and Bible all to in a God. There is no Atheism to be found in nothing. - God is man and man is God. Tell us of ualism his Atheism goes out. Spiritualism is diamet- The being called God exists organically in the form of the being called man .-- All men who shall outlive all grossness; who have passed beyond all that is mundane and material, go to make up the God-

"The supreme portion of the intellectual world. ed in Spiritualism; but I have witnessed a great deal that is unholy and wicked that has been at-(Continued on fourth page)

DORUS M. FOX. : : Editor. PROP. E. WHIPPLE,

MRS. S. A. HORTON, A. B. FRENCH. DR. F. L. WADSWORTH. Corresponding Editors. LOIS WAISBROOKER, W. F. JAMIESON, Editor Pacific Department J. S. LOVELAND. :

MISS NETTIE M. PEASE.

Annie D. Cridge, : : Editor Children's Department.

Anniversary at Sturgis.

With the hundreds who came up from Southern Michigan and Northern Indiana, we had the pleasure of going up, not to Jerusalem, as was the custom of the Jews, but to Sturgis to participate in this annual feast. We doubt whether the most devout Jew was ever happier on the occasion referred to, or felt a deeper earnestness in his religion than tended, which was followed by an address meet the demands of the age, and the ever followed by Giles B. Stebbins, of Detroit. In the evening the great audience assembled the church was filled to its utmost capacity, many being unable to gain admittance. The conference was one of unusual interest, at the close of which several of the Lyceum scholars of Sturgis were introduced, and favored the convention with some fine recitations. The names of those who participated in this interesting exercise were May Graham, Frank Wait. Flora and Etta Shepherdson, Julia Peck, and Ella Landis. We hope our friends everywhere will encourage the Lyceum movement, and thereby strengthen our cause by the narrow walls of self-interest, while I had we shall favor our readers with a notice of its bringing its members on to the rostrum, for to this source must we look for our speakers God-like minds had floated out upon the broad We have arranged with those who are to be the teachers of the new | religion and the workers in the great humani- administer to the needs of those who were terms are very liberal, and will afford our tarian movements but just inaugurated One of the interesting incidents of the morning further of the efforts they had made to amount of reading for a small amount of monconference was occasioned by the calling of the president upon all Spiritualists present, way; first, to open a more general communi- in its new form of life. who had formerly been connected with the cation with the inhabitants of earth; and Christian church, to manifest the same by ris- second, to prepare individuals for the receping. More than half of the large audience tion of the principles they designed to present; arose. This was followed by asking for a and again, the difficulty of finding mediums similar manifestation by those who had been adapted to the first or lowest form of maniconnected with the several sects. First the festations, and the arduousness of controlling Methodists arose in response, we think, near the undeveloped spirits by whom these mani-Next in number the Baptists | festations could be given. stood the highest, about fifty, next were those who had been Infidels or Atheists. When the fact of the open communication existing But each has a work to do which another canthis class was called upon, about forty, most- between the two worlds. It was evident ly aged men and women, arose, giving testi- that she designed to show me the necessity of, mony that the teachings and demonstrations and interest me in the work to be done, beof Spiritualism had converted them from the fore permitting me to know what had already darkness of Atheism to the light and knowl- been accomplished in that direction. Now I edge of an immortal life. Presbyterians were learned that a band of Indian spirits, and

sises more particularly designed for the public, whose organization could be used for that until after eleven o'clock. After an invoca- purpose. tion by Miss Nettie M. Pease, A. B Whiting addressed the large congregation assem- ringing of bells and playing upon musical inbled, eloquently maintaining the right of man struments, were for the purpose of attracting to "life, liberty and the pursuit of happi- attention and soliciting investigation, which ness," spiritually as well as materially. In should result in manifestations of a higher the afternoon and evening, G. B. Stebbins, order. Other spirits went forth to take special this respect? Echo answers: "When," Dr. Johnson, Miss Nettie M. Pease, and oth- charge of those who were to become promi- Still, I believe that it will yet be realized. ers, addressed the meeting, the interest of nent workers in the new dispensation about which was greatly enhanced by the presence to be inaugurated. of Mr. Blackmer, of the Lyceum Banner, whose voice in song enlivened and made all port of what had been accomplished on their present harmonious and happy. This has several planes of action, I was more and been one of the most successful of the many more surprised at the great and good work meetings to which our Sturgis friends so often being accomplished. I forgot my wish once invite us, providing amply for the wants of expressed to remain forever in the bowers of Methodist Evangelist by the name of Potter all, as none were allowed to go to a hotel for beauty, making life one golden dream of has lately attempted to take this territory; of sudden illness, to be present Sunday eve- vanced minds that surrounded me, I thought long enough to enjoy one more meeting with dingly I joined a band of eight spirits who the good people who come up to this annual were to return to earth the following day, confidently believe it would be our privilege to control of more progressed minds. be present in spirit.

In Girard, Pa., June 18th, by James E. Pettebone Esq., PROF. E. WHIPPLE, of Clyde, Ohio, to Miss A. HOPE AUSTIN, of Belmont, N. Y.

It will be seen by the above, that one of our associates has taken unto himself a companion the United States, forgot to prepay postage and we trust one that may indeed be such in on letters, 70,000 omitted some porthe highest sense of that term. We have tion of address on letters, as post-office or met the lady to whom our brother has been state, 2500 letters were dropped without united and our readers were favored last year any address at all. These numbers are of with one or two articles from her pen. We nearly regular recurrence from year to year. believe Mrs. Whipple has been for some time Criminal indictments in France between the past preparing to enter the lecture field. years 1826-30, averaged 5326; from 1846 to panion happiness in earth-life, and when it is per cent. Suicides in London are at the rate should have. But while the fear of the o'er may it be said of them.

"From that day forth, in peace and joyous bliss They lived together long without debate; Nor private jars, nor spite of enemies, Could shake the self assurance of their states. | planet.

Hearts and Homes. A SPIRIT COMMUNICATION.

it life, and whose perfection of form, harmon- W. F. Jamieson in his discussion with Rev. this enlightened age are going to resort to ious unfoldment, and calm, serene, beautiful Geo. C. Haddock, and the sixteen proposi- arms upon religious questions!" appearance reminded me of the splendor of tions, embracing a very clear and concise Why not? Have we not just had such a these spirits had just returned from their marked for its strength as is his opponent's spirit a religious war; religious notives were mission to earth, and great was my surprise for weakness. We are sure none of our the strongest ones urged in the agitation Kalamazoo, Saturday, July 2, 1870. to learn that they not only returned to earth, readers will dissent from this view of the disbut communicated with those who yet re- cussion at the close of the first session. We is, there can be, no question but that thousmained in the earth sphere. I was told that shall hereafter, nearly every week, favor our ands of the southern people believed that in ages whose echoing footsteps no longer readers with reports of lectures from our best they had a moral, a religious right to their sounded on the shores of time, spirits had de- speakers, and in all ways strive to make the slaves, a right guaranteed to them by Bible scended the shining pathway of the spheres PRESENT AGE a paper that our friends can authority. This was what divided the and made their presence known to those who recommend to those who seek not only an or-churches, and finally tried to divide the then inhabited the earth, and that they had gan that shall be a true exponent of our restates. The anti-slavery agitation was a recontinued their manifestation to the present ligion, but an entertaining literary journal. ligious one; the advance wing of liberalism, dehour. That in some stages of earth's history, people had worshiped the celestial messengers for the beautiful original poems appearing man. as gods, and had received their communications do those who year after year meet with the as: "Thus saith the Lord." That upon this will be found two that cannot fail to interest the South, that when all other efforts, all other whole-souled Spiritualists of Sturgis in their belief was erected false theories of religion: three day meetings. The one we have just at- then came an edict prohibiting man from tended was the eleventh anniversary of this holding communion with the so-called dead. prosperous society, and the third time we This did not have its designed effect, for inhave successively been unanimously called dividuals still sought to unravel the mysteries more and more interested. upon to preside over their deliberations, which of the past and to peer into the unknown duty was never more cheerfully performed by future by information received from angels, us than upon these occasions. Miss Hettie demons, and gods. But as time rolled on, Bishop was elected and faithfully discharged mythological theology became so powerful so at the earliest moment. We are yet publand the actual, actually. God is manifest in the duties of Secretary. We were not and its persecutions so terrible, that the spirpresent at the opening session on Friday morn- its had thought best to withold for a time profitably passed in listening to brief remarks and reason had prepared the inhabitants of nest work in our behalf. We have to pay justice, and the wisdom which must make ing, but were informed that the time was these general manifestations, until science from Senator Wait and others. In the after- earth for their reception. Theology, based up- our reporters and many of our writers, paper them actual, are, as yet, but incubating noon and evening, the meeting was ably ad- on the sayings of ambitions but unwise spirdressed by Moses Hull. Saturday morning, its, had gained a powerful influence over the money and we cannot sustain our enterprise ages. at 9 o'clock, was held one of the most deeply mind of the masses. Knowledge was in interesting conference meetings we ever at- part crushed out, philosophers and scientific ly for our cause, but the burdens necessary to form of God manifested here, could not be men were not permitted to live. In many infrom Dr. Barnard. Saturday afternoon a lec- stances spirits having more zeal than wisdom, ture was delivered by Miss Nettie M. Pease; insisted upon making their presence known, the subject being a consideration of the questithe result of which was persecution and often tion: Is Modern Spiritualism a religion that will death to the medium. I learned that in this way the fact of the existence of a law by and growing aspirations of the soul? She was through which spirits could communicate, had been kept alive in the hearts of the people; and although the ignorant and superstitious were addressed by A. B. Whiting. Sunday had exaggerated, and the cultured concealed morning, bright and beautiful, at 9 o'clock those manifestations, there was sufficient interest to make the people desirious to know the truth in regard to spirit existence. I it more distinctly a spiritualistic journal, learned of the efforts that had been made in Spiritualists too will hail it with pleasure, for different spheres of spirit life, whereby concert of action could be obtained in order to give to the people of earth a knowledge of well-known ability of Mr. Lewis as a publishspirit existence, of which they had been so er, we look with confidence for a first class

that had been accomplished by these celestial | The July number will probably be on our table spirits. While my spirit had been bound by before our next issue. As soon as received, vet in the shadows of earth-life. I learned friends an opportunity to obtain a large overcome the great obstacles that lay in their ev. We heartily wish the Universe success

SILVER SPRAY had not made known to me only ten in number. Universalists were those who still remained near the earth, more numerous, but less than the Methodists, whose magnetism would the more readily Baptists, and Materialists. We shall have blend with those in earth life, were sent forth some remarks to make in connection with this under the guidance of those of more advanced mind, for the purpose of giving physical mani-The conference meeting delayed the exer- festations, when a medium could be found

The raps, moving of physical substances,

As the spirits gave to the convention the reaccommodations. We were unable, on account ease and inaction. Now, inspired by the adning, but we hope to live in the material form only of what I could do for others. Accorgathering. If, however, before the next an- our mission being to seek out and develop niversary we should lay off the physical, we trance mediums and prepare them for the

> In the communications to follow, I shall give some of my experiences in spirit circles, so-called by you, and the development of N. M. P.

Statistics

During the year 1869, 300,000 people in 1850 they averaged 5159-a decrease of four

duced, suggest a law of uniformity presiding the ALL of it. God must be manifest in the movements of the tides or the swing of a flesh through the race, instead of one manover human actions, as invarable as the

each week in our columns. In this number | This agitation so intensified the minds of

without it. We are willing to work earnestbe borne to disseminate a knowledge of our

The Universe.

We call the attention of our readers to the prospectus of Mr. Lewis, found on our fourth page, announcing a change of the Universe from a weekly quarto to a monthly magazine to bear the same name. We think the most earnest friends of the Universe will be glad of this change; and if it be designed to make a demand has long been felt for a monthly magazine, devoted to our cause. From the monthly, whose contributors will keep step I was greatly surprised to learn of the work with all the progressive movements of the age.

Corresponding Editors.

GOLDEN CITY, June 7th, 1870. DEAR AGE :- When I read your announce ments of meetings, how I wish I could be there to take friendly hands and look into friendly eyes. More especially would I like to be at your semi-annual meeting at Niles. not perform, and while I hope much from the wisdom of your deliberations at that time, I shall be leaving foot-prints in this far west-

I am afraid after all, that the term is misnomer ; the mountains are no longer the far West, for the giant of the age, steam, has brought them almost to the door of the East. Ere another month is numbered with the past, the shriek of the engine will resound in Denver, and Golden will not be far behind : while the rival track, the Kansas Pacific, will soon give the hardy sons of progress, who have pioneered the way, the second string to their bow, as their hopes and their glances contemplate an eastern trip. But the great want of this country is rain. When will there be enough of the wisdom of God manifest in the flesh to control the elements in Scientific religion is the need of the age, and yet we have not a single school, not one. Our people are paying money to orthodox establishments, by the thousands, and our

prospect for a college, where is it? Still there is hope. The people are be ginning to look, to think for themselves. A but failed and left in disgust. He is a very strong man physically, a powerful magnetizer, and has hitherto had great success. He was heralded beforehand in a way to give the people an idea that somebody wonderful was coming. Prayer meetings were held to warm the church members into assistant magnets. and a committee sent around to learn who desired the prayers of the church, and, upon his arrival, the people turned out in crowds but .- well the effort failed to the very evident chagrin of its supporters. Elder Vincent gave the Spiritualists a tremendous scathing, soon after their territorial organization, but I haven't heard of any killed or ven wounded.

I have no desire, however, to speak lightly of the motive which prompts to such efforts. Believing as they do, how can they help feeling saddened at the evidences of their waning power. If honesty of purpose could ensure people against the consequences of mistake, what a different state of things we These and other facts which might be ad- the beginning of wisdom, it is very far from thus he becomes manifest in WISDOM; for the soul's inheritance.

the knowledge that shows how to avoid the Our readers will appreciate as among the evil, is just as necessary to the salvation of best we have ever issued. The press of mat- the race from present hells, as is the LOVE ter from our contributors has, however, ne- which desires the good, even to the laying I was surprised and delighted at the ap- cessarily crowded out several editorials, and down of life for its advancement. And this pearance of the highly unfolded spirits who also our usual correspondence. We call leads me to speak of the "Coming Conflict." had descended from the higher planes of spir-special attention to the very able argument of "You don't think it possible that people in

We have received several letters thanking us claring in favor of self-ownership of the black notwithstanding in a sort of mechanical way, fied?"

all. We have now received nine chapters of er hopes failed, they took the sword in dethe story of the "Golden Key, or Mysteries fense of what they most firmly believed to beyond the Veil;" in which our readers as be religious rights, politically guaranteed to they continue to peruse, will find themselves them, the right to hold slaves, and civilize, christianize the through the holding. Hu-We once more ask all to aid in the increase manity is true to its God. We worship what of our circulation, and trust those of our old we actualize and actualize what we worship. subscribers who have failed to renew, will do In other words, we worship the ideal ideally, and urge all who would see us sustained, to other form, and mankind worship power consider the absolute necessity of more ear- more than they worship aught else. Truth, manufacturers, printers, folders &c. All costs thoughts beneath the brooding wings of the

> Slavery was a power, and this power, this crucified to bring about resurrection in a temple. There are other crucifixions necessary; other veils to be parted in twain, before the pure temple of axiomatic truth can shine in full radiance upon the people.

> This may seem like a strained application of analogy, but I most fully endorse the idea that every form of religious belief is but the shadow of an under-lying principle which needs to be discovered, but cannot be ignored; and people will cling to the shadow till the substance is found. The power of slavery passed away in a great convulsion, but the spirit which wielded that power still lives, and combining with the conservative portion of that which now rules, sustains the same relation to liberalism in religion, as did the pro-slavery to the anti-slavery element, in the religio political struggle of the past.

> The anti-slavery leaders were the infidels then. The Spiritualists are the infidels now. The churches divided upon that question then, the more liberal going with the "Infiguarantees which should place it upon a certain basis to indefinite extension. The same thing is being done now; the liberal portion, adopting our idea and repudiating us, or so recognizing us as to take the glory to themselves, while the conservative element is combining and claiming similar recognition from government.

They of the past failed, and then attempted to overthrow the government which they could not rule : will in the future carry out the analogy? Their threats were counted as idle, were laughed at, and just so are too many Spiritualists doing to-day. They appealed to the rulers of the old world, and received all the help that dare be given secretly. In of the old world will be invoked, and if open help is not given and in such shape as will

Then look at their resources. Those who are acting in the popular channels, to give suffrage to woman, will not recognize Spiritualists, because this question must have Bible sanction to live, and the church must have the credit; and an attempt will be made to use woman to support their waning power, by voting for Jesus. The black man will be manipulated for the same purpose.

The priest can use magnetism, calling it the power of God, and the politician, hoping for the aid that the priest can give, can use whiskey for the same purpose, to secure the votes of the ignorant. And when you count the masses that can be poured into this boasted land of liberty at almost a moment's warning, and then realize how tremendous must be the expiring throes of that power, the trinitarian power which has ruled the civilized world for more than fifteen hundred years, we may begin to get some idea of the significance of the coming struggle. I have hardly touched the subject, much less exhausted it, but I must close for the present. I go to Boulder City on Saturday, June 11th., and to Central and other points in the mountains in July and August, and though I can do but little, the thought of that little will not deter me from doing what I can. Yours in the hands Lois Waisbrooker. Grains of Truth dropped by the Angels for Humanity.

BY MRS. M. A. JEWSTT. MEDIUM. The reformers of this age are the apostles All reformers are Christs, wearing the seal

of divinity upon their brows. God's laws are written upon the dial plate of time, more enduring than Moses' tablets of

Science is the angel that rolls away the tone from the sepulcher of ignorance and su-Geology is the earthquake, demolishing the fabled Garden of Eden.

light is too strong for his understanding. bear into paradise

O mortals! why will ye speak of life as a burden? Ye cannot lose it; every inch gained in stature is a greater advancement for

THE GOLDEN KEY: - OR -

MYSTERIES BEYOND THE VEIL BY MISS NETTIE M. PRASE

> CHÁPTER V. THE LIVING STATUE.

portly man, with a genial countenance, clear often casting her eyes upon the open novel heside her.

"Ah! here is something of interest, just what I wanted! I believe fate is favoring us." said the Doctor.

"What is it?" questioned the wife, arous ing from her state of indifference.

"Well you know how anxious I have been secure the services of an intelligent and efined lady to see that my orders are strictly onformed to in the bath room, to see that he patients have the care and attention that gnorant servants do not give."

"Well, what has that to do with the leter?" asked the wife.

"Simply this; here is a young lady, some wenty years of age, (and here the Dr. glanced at the letter) who desires to come and make her home with us and devote her time to the study of medicine. She is not blessed with this world's goods, and so wishes to assist in taking care of the invalids, thus philosophy are at present, very unequally higher form, without rending the veil of the paying her board and at the same time, gainin any other way. Her letter is short and business like. I am sure she is just the person we want, and coming as she does from the wilds of Iowa, she will have no friends or acquaintances to claim her attention and divert her mind from the object in view. I like the letter; I wish there were more such women in the world. Place that letter by itself; I will answer it this morning."

"Maggie Wild!" said the wife, glancing at the name neatly written at the bottom of the sheet; "I dont like the name, I don't like the looks of the letter; I do not see why you want any more help; all that you receive has to be paid to lazy servants. I think it would be much better to make the idle housekeeper spend a part of her time in the bath room! such management as we have here would ruin any establishment; and another thing, these women who are always wanting to get out of their proper sphere, never del," and claiming the credit of what had amount to much, as you will find out some of in the future. In the Lyceums are to be found those who are to be the teachers of the new last of the subscribers for one year with both the ply new subscribers for o As I understand it, she is too indolent to work and earn an honest living. up at this moment, she percieved the Dr deeply engaged with his letters. "It is of no use" she muttered, "he will have his own way and go to destruction." Again taking up her book, she was ere long weeping over some imaginary personage's fictitious sorrows.

The Doctor was as good as his word: that very day he wrote to Maggie Wild. After sealing the letter he reclined back in his easy chair and, for a time, seemed absorbed in thought. "I knew it would come," he said aloud, "I have felt that I should not always walk in the shadows. How different my life would have been, could I have per snaded her-my wife-to have gone with me step by step in this undertaking; but no; the "Coming Conflict," the religious powers all my efforts to interest her in my life work her peculiar low, musical voice said : "Par- rious atonement, and as he believes this, so have proved fruitless. Every effort that I don me; I see I have frightened you; you he can be saved, or as he disbelieves it, he have made to accomplish something in life, are gentle, loving and good. I did wrong to will sink into perdition. There is not a sinmake the conflict terrible, then "coming has failed to secure her sympathy, and to this give you even a glimpse of the dark and gle altar dedicated to the God of the Chrisevents cast shadows" when they are not do I attribute my non-success. I have walked fearful scenes through which I have passed, tians, but there, this day are offered up prayalone; the inspiration and affection I have longed for, have never been mine in those hard as themselves. Do not seek to look in- mands, instead of supplications, and I do not higher walks of life where they are most to the recesses of a soul forever shadowed. I exaggerate this statement. Free agency is essential. I had hoped that she would show will serve you well, and your child is the the universal belief of Christendom with exsome little interest in this enterprise, but find angel that will be the means of casting the ception of one sect, Calvanism. Calvanism says that it cannot be, and to day I feel that I am only ray of light across my life's pathway that all which exists, was fore-ordained. more than ever alone. Yes, more than alone, that it will ever know." for every new move that I suggest to her is received with the doleful words, 'it will be a well, "I was to blame for calling up unhappy The Christian supplicates his God to change failure, you can never succeed.' Oh! the memories. What your past life may have his scheme. Calvanism justifies murder, horror and wretchedness of my life; and yet been I know not, but I hope to make the every wrong and crime, by the doctrine of abthe world calls me a happy man. Well, let present and future pleasant for you. I am solute necessity. it continue thus to believe; it has not seen glad that the sunlight of Daisy's presence is Unless we can find a central doctrine that the inner life; but," continued the Doctor felt by you You speak of Daisy as my will define man's duties, we are better withrising from his chair and taking the letter in- child. I supposed you were aware that I am out religion than with it. Man is not better to his hand, "I have a presentiment that a second wife. Daisy's mother died when than his God. We are but mere waiters on my life is to change, is to grow brighter. she was an infant. She sleeps in a foreign God, according to a system of principles pre-Little Maggie Wild will be a sunbeam in this land." cold house, and what a pleasure it will be to feed the fires of her clear intellect and un- Mrs Bradwell thinking she was absorbed in and not the least is prophecy. fold for her the sciences of anatomy and her own dark thoughts, and wishing to dito the sick. Oh! that my wife could have er took from it a small locket inlaid with gems. taken this position, but as that cannot be, Handing it to Mrs. Loomis she said: "You Maggie shall be my child; I will guard her have taken such an interest in little Daisy, as tenderly, instruct her as carefully as though that I suppose you would like to see the pic she were my own daughter." Saying this, ture of her mother." the Doctor taking hat and cane, hurried into Mrs. Loomis extended her icy-cold hand,

head broad and low, features small but well hand to take the locket, saying : Why the bigot denies a truth, is that the bright scarlet and the face perfectly colorless; long ago; she is a pretty mamma, isn't she the fine silky hair cut short and hanging in Mrs. Loomis? but not so pretty as the other But notwithstanding this, intellect and sci-Tears dropped by mortals for suffering hu- shining ringlets around her finely shaped mamma with the great blue eyes and golden manity, are pearls picked up by the angels to head. The face lacked animation : it was curls." almost as expressionless as a piece of marble, but with a close reading of the clear eyes you hair always combed smoothly back from her table law reigns everywhere supreme. Spircould but feel that there was depth of thought brow, hence, the words of Daisy concerning itualism assures us that every grain of dust

from the gaze of mortal.

entered the room, with the vision of a rosy- mercy!" cheeked bright-eyed, sprightly little creature cold, statue-like Maggie Wild. His disappoint- by saying, 'the mamma with golden curls?' '

blue eyes, and self-satisfied air which seemed his mental ejaculation as he left the room. wanted her to stay with me, but she to say: "I am at peace with all the world." "A pretty sunbeam she is; her very presence said, 'No.' Oh! I wish she had come Near the open window on the opposite side of chills me like a northern glacier. Think and talked with you, her voice is like music the room was a tall, thin, dark complexioned I shall not adopt her as a daughter very soon! and her breath is like the flowers. I wonder woman, the Dr's wife. After a cursory glance however time will tell. It she performs the how she got here from so far away, and why at the letters, they were handed to her for work she has undertaken, and takes an inter- did she call me her little girl?" more careful reading. She looked over them est in her studies, why should I not be satis-

CHAPTER VI.

THE SPIRIT MOTHER.

Two months have elapsed since Mrs. Looms entered the Doctor's family to take charge of little Daisy. During this time she grew in the love of the affectionate child, and the espect of the parents. She was ever quiet and reserved, shrinking from the society of strangers, performing her duties, and gliding through the house noiseless as a phantom, seeming to dwell under the shadow of a great fear. Usually she appeared calm and composed, but at times she would start, and become pale as death. She avoided the Doctor, he being the only one to whom she manifested an aversion. She would shrink from his gaze, and if he came into her presence, would grow nervous and restless, and, as soon as opportunity offered, would retreat from the

The Doctor's wife attributed this sensitive ness to some disappointment, or secret sorrow, weighing upon her mind, and with a delicacy natural to one of her organization, she had avoided asking Mrs. Loomis any questions as to her past life; but to-day as Mrs. L. closed the volume of poems from which she had been reading, Mrs. Bradwell, who had been watch ing the changes of expression in her counte nance as the reader proceeded, said:

"Mrs. Loomis, pardon me for the question I am about to ask of you, and believe me i is not an idle curiosity but an interest in your welfare that prompts it. I know that your past life has been darkened by some great sorrow, will you not give me your confidence and permit me to sympathize with you; it may be that I can make the burden lighter and the darkness less intense." Mrs. Loomis dropped her head and shook as with the palsy. For some moments she was silent apparently trying to suppress the emotion that stirred her being to its very depth. Then in a cold, metallic tone she said:

"I thank you for your kindness; sympathy

As Mrs. Loomis made no reply to this physiology, and teach her hand to administer vert her attention, arose, and opening a draw-

took the locket, held it tightly for a moment, Two weeks from this time, the stage then touched the spring and gazed upon the running from the city of N- stopped beautiful pictured face within. As she looked, in front of this well known Water Cure es- every vestige of color faded from her cheek tablishment, and a young lady of medium and her features assumed that rigid expreshight, draped in a light traveling suit, stepped sion seen only on the face of the dead. At out of the vehicle and was conducted into the this moment Daisy entered the room. A reception room. While she is waiting the ap- strange and bewildered expression came into the world's criminals are responsible for what pearance of the Doctor, we will describe her her eyes, as she looked from her mother to they are, that the unfortunates born in the Mrs. Loomis then, with a sudden bound, Maggie Wild had a face that once seen she sprang past Mrs. Bradwell, flung her could never be forgotten. She was not hand- arms around Mrs. Loomis, and laid her some, not even pretty, but there was an in- head upon her shoulder. Mrs. Loomis system of civil law is founded upon the asdescribable expression about her face that seemed all absorbed in the picture bemust be seen to be appreciated. The fore- fore her, not until little Daisy extended her logic ever offered to prove free agency, is

defined, the gray eyes large and deep, lips a "That is my mamma. She died ever so

and wealth of soul beneath that exterior. the "other mamma," greatly astonished Mrs. | caught up in the whirlwind is subject to im-

It seemed that her spirit had screened itself Bradwell and caused Mrs. Loomis to drop the locket, as she folded the little one closer to Imagine the Doctor's disappointment as he her heart and murmured, "My God! have

"What are you talking about, Daisy, you in his mind, and saw before him instead the frighten Mrs. Loomis? What do you mean

ment was apparent in his manners, although "Why the beautiful lady that comes at It was a warm and sultry morning, in he greeted her as cordially as he could, chill- night; sometimes she sings to me until I go the month of July, 18-. Dr. Bigelow, ed as he was by the sudden vanishing of his to sleep, and sometimes I see her out in the appearance reminded me of the spiender of the teachings of Spiritualism. War? Cover and disguise it as we will, the proprietor of a flourishing hydro-pleasant vision. After a short conversation park. She has a pretty white dress, all shinwas to me most wonderful. I learned that This, the opening speech of Mr. Jamieson, is as war that extinguished chattel slavery was in sitting in his library looking over letters re- he would send a servant to conduct her to her was not Daisy, and that she lived away over ceived that morning. The Dr. was a large room, where she could rest until tea-time. the mountains. She said sometime I would "I will never trust impressions again," was see her home. She would take me there. I

"Daisy, you have been dreaming," said Mrs. Bradwell, "and a very pretty dream it must have been. But it seems strange for little Daisy to have three mammas. Which one do you love the best, little one?"

The child raised her large, beautiful eyes as she replied: "Oh! the one I have been telling you about; she is white as snow, her cheeks are like roses, and her eyes are blue

"Well, don't dream too much about that retty mamma, or I shall be jealous of her." Mrs. Loomis did not treat the matter thus ightly. She looked very serious and in a trembling voice said:

"Daisy, what else did you dream?" "Oh! it was not a dream, Mrs. Loomis. I

vas wide awake." "I guess you forgot to shut the door and

the lady came in." "No it was not a dream, but why is it that

I am cold as ice?" At this moment the door bell sounded; the

child continued to shiver as though chilled. A servant entered and announced that Mrs. Spaulding and her young friend were in waiting. Mrs. Bradwell tried to persuade Daisy to accompany her to see the visitors, but she refused to go, clinging to Mrs. Loomis for

"I am cold, cold, let me stay here; there is a shadow down stairs, if I go there I shall

"Daisy has taken cold, Mrs. Loomis; will you see that she is cared for ?" said Mrs. Bradwell as she left the room. A few moments later little Daisy was asleep in the arms of her governess.

(To be Continued.)

An abstract of a morning Lecture delivered by Mrs. Emma Hardinge, in Crosby's Music Hall, Chicago, June 19th., 1870.

PROPHECIES AND SPECIAL PROVIDENCES. What is God's spirit? How far has humanity by will the power to change it or apprehend it? Must man bow immutably, imperiously before it? Divine necessity as taught has destroyed the human. With all the boasted light of the civilization of the one steeped in crime, the warmth and light mystery of the spirit has been solved : but by of love to one whose heart is colder than the the light of Spiritualism we have the clue to northern icebergs, peace and quiet to one explain it. Up to this period the various whom fate has destined to go to and fro upon forms of belief included under the form of the earth like the Wandering Jew, if you can free agency, have exercised an influence for conquer the king of terrors and bid the grave good or evil greater than we are willing to vield up its dead, if you can remove a curse admit. The Christian world affirms the handed down from generation to generation, doctrine of free agency, free will; that man until it rests upon my head in the full strength from the first commenced to exercise this of its withering power, you may then talk of free will; by it he fell: but through God it was repaired, by special providences, by mira-With these last bitter words, she sprang to cle. That by free will man has lived at war

her feet and commenced walking the room with his Creator, and that man is to work with a rapid pace. Presently growing calmer, out his own salvation by a kind of intellectshe folded her arms upon her heart, and in ual belief. That God has instituted a vicaand which have made me dark, fierce, and ers rather in the shape of dictations, com-Election and predestination is their system "Make no apology," replied Mrs. Brad- of God's grace, which is no grace at all.

> pared for us. Spiritualism has revealed the bold, broad principles of divine revelation,

We shall gaze at the various arguments and conclusions which either side presents, from which you may draw your own conclu-

We have the direct affirmation of the whole Christian world of answers to prayers,-that the purpose of the Infinite can be changed. Did not the founder of Christianity himself say, that if ye have faith, ye shall be enabled to move mountains? But the Christian church has not manifested this faith, and persecutes those who do manifest the signs. perpetually putting forth the doctrine of free agency, and founding on it, its systems of rewards and punishments. It is insisted that gutter, brought up at the foot of the gallows. with a vicious phrenological development, can be other than what they are. The whole sumption that man is a free agent, All the founded upon belief. They have been told so: it is is laid down in this book and they come to believe it without consideration. ence are perpetually asking questions whether these things are subject to caprice or immuta-Mrs. Bradwell's eyes were brown and her ble law. Spiritualism establishes that immu-

mutable law. Even the falling rain-drop is main wise and happy, you must make your- than accept the shelter of the London poor- day, of Tuesday, of every day, and is that mutable law. We observe the coloring of the the horizon of our vast elements. flower. These beautiful shades of coloring were stolen from the rainbow ages ago .-Everywhere is law. The mold, the grass, the bloom, are the results of law, written on face of this law.

tainty and precision. Man by the very na- ted shine forth like living realities. ture of his hand is compelled to certain uses, Who is this man we lament? Who is this and steps in between the two extremes.

There is more than this; Spiritualism teachthat of the possibilities of the spirit. powers must work out their missions.

Spirit, in essence, is absolutely free, its Africa! He is fettered by his ignorance, bound to the place of his birth. Bid him invent, spin, weave garments to clothe his body: he cannot apprehend your command. Place him side by side of the child of civilization. the powers of the spirit. The spirits who dis- ror he holds up to us, we behold ourselves.

The more our knowledge increases, the higher we rise, the more potential we become. Our part is by knowledge to comprehend the law, and to either put ourselves in harmony with it, or command it. Not in vain has it been said that we are made in his image. become more like the Father. What gloripowers. It is our place to put ourselves in looked upon these pictures must have known the grave of little Nell? It is not always in many should be hung after they are convertharmony with God, brace ourselves against that he had laid the besom of destruction at the whirlwind, in the bursting of the rocks, ed and have become Christians, just what the him, and then we shall arise to be captains in their door, which was destined to sweep them that the Lord passes by, or is manifested; world most needs; and the other is, that any

fresh possibilities in you, if you would re- place to place, dying under the hedge, sooner speaks to us. This is the strength of Mon- hang any others than Christians.

the result of law operating through many selves so, and that you can only do in propor- house? Read the bitter satire and stinging which makes us better. ages. The rain is predicted by the mists. tion as you rise and grow upward. Do not sarcasm against the Chancery court, in Bleak We trace the action of this law by geology, think that you will enter the hereafter freed House. The living pictures which he has given notes, the tones of conscience. in the impression of the rain-drop left from the bonds. The spirit will be just as us, entitle him to be called the Raphael of What has death done to our friend and on its stony page; by astronomy, as we much bound as here. By knowledge, by an- the pen. The reforms which have grown out benefactor? We know that his form is go back to the nebulous condition te-natal impressions, does improvement come. of his delineations of abuses entitle him to the crumbling to dust, that he has fallen in his of our planet; by natural history, in Socrates inherited an organism which would name of reformer. The vice he depicts, we place; that his pleasant face will meet us no the chemical action of the parts; in human have placed him in a criminal's cell; yet his wonder whether it can be. We doubt whethhistory, from the first moment when the wan- beautiful spirit triumphed, rose above it. er any one can calculate the good he has done tures; that the last is gone. He has left dering foot of man first pressed the soil of our Never serve the demons of matter: put them the poor of England. You may not need his one unfinished story, which will never be finearth. What a mighty history has the rain- under the feet. Prophecy is the phantasma- pictures here in America. They may not apdrop! But as the pattering drops fall upon gorial dance of atoms. Your spirits are heirs ply to this beautiful land of the West. But world of spirits. Some of us can pierce that the ground at our feet they all proclaim im- of infinity, with no bounds, no limits, but when we remember that there are white lips, veil of mystery. We know that he still lives.

CHARLES DICKENS

the shining page of the eternal book. How eulogy of an individual whose reputation has and helpless; he has shown the love of fath- read books! Can it be possible that we shall are we to dispose of special providence in the been world wide, and who has exalted him- er, mother and child. Witness little Nell; find there the stereotyped forms! It was anself above ordinary men, or to make a sensa- and wandering David Copperfield, a trans- nounced that all forms of ideas that were ever The church preaches to us of will: that as tion on the death of a great man. But rath- cript of his own wandering days. He has uttered, were there gathered up and presoon as the will is incarnate in matter, a free do we come before you to question from shown the poor despised spinster, whom no served; that the ideas of all past ages were agent is produced. We find, first an array whence the springs of nobility do flow, and one loves, day by day doing her duty, filling inscribed in books, and not by the painful of creatures gifted with a part of will, in- upon what do they act. What is that great stinct, as some are pleased to term it. The and mighty change which has robbed us of gone it is found that there is none to fill the electric power of the spirit. Labor in the more we question, the more we find that they one who had almost become a national necesare moved by will: that they manifest in a sity, to the nations of both hemispheres. limited degree all that we find in man. We What has death done to our friend? What find that they are everywhere subject to law. has Spiritualism to tell of his wherabouts? The form of the bee necessitates its geomet- what has it to tell us now of Charles Dickens? rical cell; of the ant, its peculiar house; of The voice of eulogy has been heard in two in their evening gatherings, in the sports of justice. Bright and wonderful records are the hound and the buffalo, their manifesta- worlds. Wherever the printing press has tions. Who has ever taught the swallow and carried his words they have become household martin? None have marked out for them a words. He has been an inmate of every chart, yet they pursue their way with cer- dwelling. The characters which he has crea-

by the nature of the pedals upon which he man we miss? An obscure, poor young man, moves, is he compelled to motion. The eye without distinction, without influential compels the action of sight, the ear necessi- friends, who, by means of the shining sword tates the reception and cognition of sound. of talent cuts the gordian knot of obscurity es, he favored no sect. In the popular sense hewers of wood and drawers of water still con-Who demands of the poet to write grand and and rises up to be the inmate, beloved of evstirring epics, of the musician to execute soul- erv household. This is all that the world enchanting strains of music, of the artist to has a right to know of the life of Charles paint beautiful pictures, of the mechanic to Dickens. We have naught to do with his drawn of that class who represent the Good ments, and genius. Viewed in this light, our build palaces of comfort, of the mind of the domestic circle. The great lessons which he Shepherd, is one that is not welcome, nor friend must be very rich in the spirit-world. inventor to give to us the labor-saving im- has read to us, which he has illustrated with does it sound well in their ears. Yet for all How many souls were greeting him there, plements, of the genius the gems of thought? his life, amid all the hindrances of poverty, that, Rev. Stiggins is a life picture, and we calling him benefactor? How many have These are compulsatory demands of the soul. which would force him down into the lower can look around us and see many such. Be- planted for him roses which will never wither? Circumstances of truth to forms of culture of ranks of the people, notwithstanding this, his yound this we have not much. When we re- Precious are the effects of sorrow. Memories mind are they. Where is our volition, which transcendent powers have carried him forward; member how many were made better, the are severed, but all is gathered there. Death gave us our standing point? What volition the goal he achieved, the possibilities which has the criminal over his organization? What his spirit faccomplished belong to all. His have been comforted, when we remember that has the child, impressed by vice and igno- life is a beautiful illustration of our morning the world was made better for every line he Americans. You remember his first visit, rance in its ante-natal state? What volition lecture, of the fetters of matter, the hindran- ever wrote, that many of the places of Lon- and the book which he wrote, misrepresenting has he who is crushed by poverty and neces- ces of spirit, but that they can never control don which were the haunts of vice and dens a nation for the purpose of making a sarcassity? These are stern facts; but Spiritualism spirit. From his brilliant career we may of misery were swept clean and made better tic article. But you also remember this, that brings us face to face with a broader scheme, learn a valuable lesson. His life is a shining places, when we remember all this we believe in that caricature, the ridiculous side of your example to young men, speaking to them in that if we had a few more Charles Dickenses character was better represented than it had Spiritualism betters our condition by dis- most eloquent tones of the splendid hights, to we could readily spare many of the present ever been before. But the power of republiclosing prophecy. In every age there have which fine natural gifts, when aided by in- sovereigns. We remember the poor young can America grew on his heart. In his last been prophetic eyes, visions of seers, impres- dustry and perseverance, however embarrass- man, with pockets full of manuscripts, a book, days he must again at the risk of ill-treatsions of joy and sorrow. In the last twenty- ed by poverty and low birth, may attain. or magazine article, basking afterwards in the ment, tread the land of the free. He detertwo years, from the tiny raps, and numerous For the conduct of great schemes of good and glare of popularity, because Charles Dickens mined to visit the people he had wronged, and other phases of spirit power, who has not improvement to the human family the great kindly put it forward, and was its godfather. place himself on better footing. His countrylearned, who was willing to listen and learn, God requires providential men. They are He never turned away the poor and hungry men marveled at it. The great American that there is an immutable scheme of law the points of observation, beacon lights, point- without causing them to rejoice. But the heart extended to him the kindest, truest and from which there is no escape, -a destiny. ing sky-ward, which from time to time arise rich proud man often turned from his door most hospitable welcome, forgetting the satirto teach the generations. When we see these with a curse on his lips against him. The ical man. In this broad, beautiful land of es that their is something more than what towering minds, we can scarcely realize that poor girl, who as represented in Hood's lines, that of the possibilities of the spirit. All versity and sorrow, first as privates, next as "Stitch, stitch captains, and then as generals.

power illimitable. Look upon the man of Dickens is the vivid reality of every character serve her existence, would sit for her picture he presents. We may be met at the thresh- for Charles Dickens, and to him relate the old with the remark that he was only a novelist, that he was neither a historian nor a scholar: that he did not exalt the race by world, -never returned to her garret emptyadding to the classic histories nor divine handed. All his pictures are hung with real-The forms are the same; the two organiza- thoughts. But I bid you remember this, that ities. Read the story of Bill Sykes, the tions are alike: but mark the difference. One the most divine and successful method, that murderer; how he kept circulating around can govern the world; he can send on the practiced by the great founder of Christianity the place of his crime without the power to wings of the lightning, his thoughts, to the himself, was to present truths for the compre- get away from it. He has seen him in his most distant places; he can compel the sun hension of the multitude in the form of para- cell, relate with husky, hoarse voice how he to paint pictures for him, he can read the his- bles. By means of pictures he taught mantory of the earth. Where is the difference. kind to hold up a mirror to the world, to read sies and buttercups he would see the pale Face with the mighty, where the squares of angels Certainly not in the physical organism. The therein his own face, which was more potent face looking out at him; how, when he man of civilization has arisen by the develop- than the finest sermon of the greatest sermon- would sink exhausted upon the ground to ment of the powers of the spirit. These izer. He produced living pictures, with such sleep, the demons would haunt him in visions grand powers have all been acquired, wrought graphic power that every character stands until he would start up and in the agony of out by the acquirements of the spirits. If, out as a living reality. They are the men, then, we have risen by the powers of the women and children of our streets. He arspirit to our present exalted condition, ranged them in a panorama, and each may where is the limit, except ignorance? It is read himself. The special power of this illuby the power of the spirit that we rise into minated man was to draw forth from the huthe larger liberty of God. Our spirits are man heart its deepest secrets. There are but contemplates this picture, but would drop the free; matter is but the hindrance. This few phases of character which he has not repforms the great problem, to know whether resented. All the shadowy forms of fiction man is bound or free. So long as he lives he fade away before the truth. He was true to is both. Spirit feels the bonds of matter. nature. It requires the mind and pen of a Cultivate spirit and teach it. The history of Dickens to tell how he analyzed the human humanity is an epic, teaching us to cultivate heart. We know that in the glittering mir-

what we call the future. The panorama is which impelled him to it, for it was this poor, These pictures have made the world better. ever changing. Our spirits grow strong and down-trodden, despised class which most need- His church, his priest, is the love of the dimighty in the trials through which we pass. ed him. We are not instructed to name him vine within him. As they guard us on one side, we are but the as preacher, as those we place on the pedestal Then say not that a spiritualized mind was instruments for the working out of the scheme of fame and bow down and worship. Oh, no; never depicted by him. Follow to the church- From the cradle of the sunlight, from the old and which we call special providences. But, have not this. It has been said that he was not vard Lizzie Hexam, waiting for the father we ever remembered that they fail? There a reformer, that he never presented any great that will never come, feeling a certain dread are no special providences; there are no political or social truth. If he was not a re- something, that a great calamity is to befall miracles. As the spirit grows strong, it con- former I know not what the term means. her, and yet she knows not what. Read of quers matter, as it grows wise, perceives the And what is more and better, he gives us the Gabriel Grubb, the sexton, surrounded by scheme. That is all of special providences results of political economy and social prob- the voices he has called forth, as he lives by the great Babylon of England, London. Who tones of the organ as they are called forth by and of the other wretched, helpless children thoughts descend on the sweet strains of Spiritually and physically, as we rise we shall great, rich gentlemen, sitting in the name of who accosts him on every corner, in every ous vistas open to our spirits as we realize much might still be reduced from the scanty eyes his presence is still with him. What are ed, so he writes, at two things connected that ignorance is the only boundary of its pittance doled out to the poor; -who has the memories of the old man as he totters to with capital punishment. One is, that so

We do not speak this night in a strain of has given us characters to love in the young books in the world of spirits. What! spirits her niche in the household, and when she is vicious, upheld the hands of the weak. All this Charles Dickens has done.

young that have advanced in life, the old that has not robbed our friend of life.

From weary morn till chime, The first feature of the writings of Charles to obtain the mere pittance which would preburning history of her life, -and he has hired many such an one and placed it before the could not leave the place; how from the daihis soul, rend handfuls of hair from his head. How thankful he was when they took him from the place which he had not the power to leave, where the hideous glare of those eyes haunted him at every step. What man who knife. Who that has read in the tale of We know him in the mem'ry of the shining life he 'Great Expectations,' of a wretch struggling for life, with none to assist but a child. He escapes, but they take him at last. He goes through all the brutality they impose upon convicts in the name of punishment. Yet amid all this the spark of divine fire is kept close the panorama present, the inevitable It was his special aim in all he ever did to alive in his heart. It is the memory of the chain of events through which the flower help the helpless, and to put a lash to vice. little child who gave him bread. He toils for With the ink of tearful pity and the page as true as should pass to attain its present perfection, with He entered a constant protest against the this child, he grows rich for him. By the their wise perception must take note, and so wrong, and his hand was stretched out to help powers of mind he breaks his fetters, and it is do they behold on the page of the future what the feeble. But we are told that in the char- all for a strange little child. He risks his With fearless hand he tore the mask from proud on sequence will follow from present combina- acters which he has drawn there are so many life to come where the child is that he may tion of causes. How far can the spirit be to be avoided, that he has shown so much of be his benefactor. What a glorious picture exercised and rise triumphant over matter? the worst of man. Yet in all these we find does the presence of such a spark of love pre-The infinite spirit has beheld the unfold- the character of man himself. What mat- sent. He has delineated every phase of humments. We comprehend with God no past, ter is it if he so seldom brings us to those we an punishment. Who that has read this stono future, but the present. We are pilgrims most love? The more painful mission was ry of Magwitch, the convict, but has turned Little children, bid God bless him, he, with tenderpassing through what we call the past into his, to draw the direful. It was his genius away from the courts of justice with shame?

> lems. Remember what he has portrayed in the woes of others. Listen to the silvery has read the famous picture of the Yorkshire Tom Pinch, and how poor Tom hears the school, of poor little suffering, starved Smike, sweet voices from the unknown land, as their left there! who has read of the bound boy, music. Read the lamentations of the haunt- And publish thro' eternity his name in endless Oliver Twist, hiding under hedges; of the ed man, haunted by the specter of himself, 'Boards," in judgment, and calculating how door where he stands; when he opens his from the face of the earth. Who has beheld but in the still small voice, -its name is con- who believe in eternal torments as the in-

suffering, oppressed ones of earth, you must that the change has not destroyed his usefulbless the man who arises to depict the scene, ness. Shall we again ever listen to his inmove hearts to sympathy and thus better their spiration? Let us question. Very recently, condition. He has cheered the helpless; he in a circle, we were told that there were process with which we are acquainted, but by her place. He has shown the employees of spirit-world is no pain. All the good which the great and powerful, in their wretched, has ever been of the earth is found preserved ragged homes, still turning all things to the in the lyceums and colleges of the spiritbest account, He has shown us the pleasant world—and all, not like here, is credited to homes of these poor beings, led us to rejoice their authors. In the spirit-world is strict their children. He has brought smiles to the there. Melting, fading, fleeting, are the careworn, cheered the friendless, abashed the scriptures of earth, eternal theirs. In the same circle it was enunciated that the great were the inhabitants of radiant homes. It I have seen a sincere and earnest question- was asked in amazement if these gewgaws ing by an eminent divine as to the evidence would be preserved in the spirit-world. It that he left the world a Christian. The was answered, no. There it is valuable exspeaker could not soothe the mind of this di- change, service for service; those who have vine. He paid no tithes, he built no church- done much good, have large power. The of the word, viewing it in the light of steeples | tinue their occupation there, since labor is a and gorgeous altars, the one blot was his want recreation and pleasure, and is given in ex-Christianity. Almost the only picture he has change for the fruits of intellectual attain-

Before I close I must say one word to you, the West, beneath the starry-gemmed banner, be it to your credit said, not a word was ut-

I will close with a few lines, which I pro nounced in eulogy of another great man, which Charles Dickens criticised as a literary pro duction, but in which he said: "I would I were worthy of such an eulogy."

What, tho' his form lies moldering in the grave, What, tho' the summer grasses o'er him wave : The spirit of the good man has risen from the grave And still goes marching on.

He's gone to be a soldier in the army of the Lord, He's sworn as a private in the legions of the Lord, On to Armageddon, with truth's free bright sword,

Foremost he files where the camps of angels form, He treads in the thunder-cloud and charges in the

As his soul goes marching on.

His voice is not hushed in the silence of the ground. His eye is not dimmed in the grave's green mound. Being dead, he yet speaketh, for his works will be

Like his soul, still marching on.

We hear him in the echoes of the good words he has

And the pages full of living truth the millions all have read. As his light went marching on.

For the outcast and the friendless, for the helpless For the widow and the orphan, for the hungry and the cold.

His pen went marching on.

pression's face. With piercing words he made the tyrant tremble in

In the game of reformation he has nobly won the As his soul went marching on.

est, holiest phrase, Has pleaded for you helplessness, has pictured out your ways. Let your precious little voices join the chorus of his

As his soul goes marching on.

distant East. O'er the pathless waste of waters, to the land o furthest West, From the mighty throbbing heart of every nation of

Where'er the noble printing press, or sciences have birth. A cry of fervent blessing rends the sky above our

of the earth,

God bless the brave reformer, God bless the mighty May his hand, amid the starry worlds, in living scrip tures write,

PROBLEM.—R. H. Ober of Boston is surpris-

Children's Department.

ANNIE D. CRIDGE, : : Editor. In the baby constitution we recognize the holy plans Divine Goodness—the immortal impartations of Divi Wisdom—the image and likeness of the Supreme Spirit the possibilities of the greatest manhood, womanhood,

> An Angel in the Forest. BY MRS. KATE OSBORN, OF ST. LOUIS.

There's an angel in the forest-All the peasants tells us so--'Tis the spirit of a baby That was lost there long ago; 'Twas the woodman's cherished darling-He could from her never part : And the mother's precious treasure. l'earest idol of her heart.

'Twas their only hope and comfort, Brightest morn and evening star, But the little feet would wander. And they wandered off too far. Storms of rain and snow were falling

On the night the baby strayed; Thunder pealing, lightning flashing, Till the bravest grew afraid. Vain was all their faithful searching Through the night, till light of morn, Then they found their baby darling, Buried with a milk-white fawn. Deep beneath a new-made snowdrift Resting on a violet bed-

Fawn and baby, all were dead ! There's an angel in the forest, All hunters know it well; That have felt her star-light glances-Slept beneath their magic spell : Augel-child with golden tresses, With the little snow-white fawn,

Little, tender, loving violets-

Ever charming boldest hunters Through the night and through the morn; When they leave the haunted woodland, Bounding deer and flowers wild, Ever more to see, when dreaming, Snow-white fawn and angel-child.

WILLIE AND JESSIE.

CHAPTER XIX. (CONTINUED.)

"ROB AND BESSIE." "I want to ask you something about the nan Adam that was made by God out of dust, that will not stick together; and I want to know something about his wife, Eve that God made out of one of the poor man's

"Ha, ha, ha!" laughed Willie and Jessie 'you do not believe that story."

"Just so, I do not believe that story; but like to hear of the talks you have some times with Tom Price and Katy Smith about these queer stories. Do you have any talks PRICE, \$1,25; postage 16 cents.

"Oh, yes," said Willie; "they come and ask me questions, and so I have to talk to dented Open Communication between Earth and the World of Spirits.

"Certainly," replied Professor Greenleaf 'that is right.' "One day," said Willie, "I puzzled Katy

"She was talking about hell and the devil; I said to her, 'Where is hell?' She said, 'Hell! why hell is down below.' 'Is hell in the earth?' I asked. 'Yes,' she said; so I on this earth, and that sometimes melted rocks were poured out of these volcanoes all over the land for miles. 'Is your devil, your great ugly devil in there, Katy Smith? I wonder if the devil has ever been thrown out of one of these volcanoes,' I said to her.' 'Has anybody ever seen him.' Then she was angry, and called me a little heathen. You

see I puzzled her. "Then," said Professor Greenleaf, "they say that God is good." "Yes," said Willie; "Katy Smith and her sister and all of them say God is so good, and

loving, and I know not what." "Then," said Professor Greenleaf, "ask them next time, if it is loving or kind in God

to make a hell of fire and brimstone to put people into." "I know, I know," replied Willie; "I will

catch them this way : sometime when they are all sitting on Katy Smith's steps, I will ask them if they would not think a man very wicked if he threw his little boy into a fire and burned him to death; I know what they will say; they will say, he would be the worst man that ever lived, and that he ought to be hanged, and a great many things like that. When they are done I will reply: 'Your God, you say, puts thousands of people, and little children too, into a big fire that you call HELL; now, is not he wicked to do that? I think he should be hanged.' Oh!

I will puzzle them."

"So you will," said Professor Greenleaf: "Your plan, Willie, is better than mine." About two hours afterwards, when Professor Greenleaf was going, and Willie and Jessie had walked to the door with him, he said: "Good night little folks; come up to the observatory in two weeks, and I will show you the planet Saturn through the telescope; that world has seven moons and two rings moon is to us; I rather think there are three rings around it. Come up to the observatory and you shall see it; and sometime, when I come to visit you, we will have a good talk about the planet Saturn."

"Seven moons!" exclaimed Willie and Jessie, "and bright rings! Oh! what a beautiful world it must be! (To be Continued.)

"Boy, what is your father doing to-day?" 'Well, I s'pose he's falin.' I heard him tell mother yesterday to go round to the shops and get trusted all she could, and do it right off too, for he'd got everything ready to fail 'cepting that."

"Mamma," said a little fellow whose mother had forbidden him to draw horses and ships on a mahogany sideboard with a sharp nail, "Mamma, this ain't a nice house. At Sam Rackett's we can cut the sofa and pull out the hair, and ride the shovel and tongs over the carpet, but here we can't have any fun at

A young man who had been narrating some of his wonderful exploits to a crowd of loungers one day, was thus rebuked by an old codger among the listeners: "Young man ain't you ashamed to talk so, when there are older While angels rejoice, and we worship the the poor woman, starving, wandering from science. It is through this that the Lord evitable portion of the wicked, should dare to liars than yourself on the ground."-Lyceum

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Of this Work the Laramie Daily Sentinel says :-We received a copy of a little work entitled "Man's Right , How Would You Like It," by Mrs. Annie Den ridge, Washington, D. C. The Work is humorous, witt nd original, and "holds the mirror up to nature" with a engeance. The writer, in dreams and visions of the night, visits a distant planet, where the order of nature in relation to the sexes; is reversed, where the men do all the dradgery and are the "inferior sex" generally. The writer visits and tends and reports the proceedings of "Men's Rights" conentions, and gives a graphic, touching account of the struggles and efforts of the down-trodden masculines to eievat emselves in the social and intellectual scale. It is an musing, readable little thing and compares favorably with

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

Editor.

For the Present Age. The Spirit Husband. BY RENA L. MINER.

I do not see him coming up the lane. Or hear the sweet, clear whistle o'er the hill, And yet I stand and watch; I watch and wait, And dream and picture how he'll smile and say, As close he clasps me in the olden way,-"Waiting, my darling, waiting for me still?"

I do not hear the old time laugh and song, Which thrilled so clearly through the summer night, But dreamily I wander here and there, And place the slippers by the easy chair And tone the glaring light; Smiling unconsciously to hear him say, Loving and tender as he used one day,-"Now that is right, just right."

I lay the tiny table as of old With fresh bouquet and plates and knives for two; Then bending o'er the chair, I kiss the brow Of its loved occupant, and whisper, now Our tea is ready, darling, let's partake," And hushed, I listen while he says a grace : 'Father, throughout all life, in every place, Keep my sweet wife."

And then we feast, but not as mortals feast: With entranced eyes I gaze upon his face, An angel's face, so beautiful, so high! His inmost feelings through the look I trace, And feel what he would say. 'Tis thus he teaches, and my heart, oh joy ! Has found a peace which death cannot destroy, Or sorrow shake.

And so he comes when all is hushed and still, And fills the easy chair and watches me; And strangers gather round my board and hearth, But my loved visitant they do not see, Nor will believe, though oft the truth I tell, That they return, whom we have loved so well, Through God's decree. Lima, June 6th.

What is Love?

Everybody who writes, or talks, -and who does not do the latter ?-writes and talks of love. Yet, with some at least, it is a question as to its nature. Definitions many have been given, but without furnishing an answer level to all capacities. We might suggest, that with some the inability to understand results from inability to feel. But with many it is because of lack of culture, from want of power to analyze the complex workings of the human mind. Hence, what is not love is so designated, and love itself is called by another name. As a result, many imagine themselves to love, who do not, and some love, and yet deny its existence to themselves and others.

But, is there no way of stating this matter so as to free it from mist and misconception? We think there is, and will for once essay the task, though we may fail in its execution. The division of human powers into Intellect, Sensibilities and Will, we recogs a valid one. Love must be in the second class, for it is neither intellect nor will. Some would call all our sensibilities, loves. All our appetites, passions, aspirations and affections, go under the same general term of love. Still the common sense, and the common speech of mankind, distinguish between love and appetite. How come they to be confounded? Simply, because multitudes fail to realize the existence of a dual nature in man, that he is a spiritual as well as a physical being. But if we see and appreciate this duality of nature, we must also recognize a duality of attributes in human nature.

With many, the flesh will preponderate, because some of the passions are exceedingly strong, while the growth of the spiritual and profound a thinker. The extract followin others has subordinated the outer entirely, jug, is from his "History of Civilization," or very largely, to the dominion of the spir- Volume 1., pages, 480, 481. itual. We shall be led from these facts to conclude that love, in its true and proper sense, pertains to the spiritual nature. And, the French nobility. He says: as we can find justice and unselfishness alone in the spiritual, it is there alone that we are to find the basis of enduring harmony between | er than from within, it must invariably happen that men. If we term those sentiments which relate to personal graces, love, it is in a very subordinate, and not fundamental sense. They are the outward, it may be, adornments those mock and spurious gradations by which weak of love, but oftener the painted sham, mis- men measure the degrees of their own littleness. called the thing itself. Love implies the blending of two in one. The question oc-

aspiration for spiritual culture and happiness. this account, they are evidently in the wrong who It is a similar gravitation toward the good reproach the nobles with their pride as though it and the true. This spiritual oneness often asserts itself strangely and powerfully be- their extinction would rapidly follow. To talk of never found the holy calm it has a right to detween parties very much unlike in their past the pride of hereditary rank is a contradiction in lives and experiences, and consequently between those of great unlikeness, so far as passional conditions are concerned. In intellectual culture, still greater disparity may exist. If the strength of the spiritual has been appropriately developed, it may fuse all he well knows, can be neither increased nor these external unliknesses into a perfect oneness at once. Or, if the intellect is so clear as to see the means needful to be used, the points of external disparity will be gradually worn off, and a complete blending of outer and inner nature will be the result

When the mutual attraction of the spiritual has so drawn and molded the externalities of being, in two persons, that they are one on the outer as well as the inner plane of being, we have the most perfect exemplification of the power of love possible to earthly ex- despicable kind. It is a proof that such a man has the heaven which he creates by his deeds. Bible? If the Bible is the only source of istence. When such state is reached, even the outer oneness is almost deserving of the name of love, for it is love's work, and in a certain sense, is exponential thereof.

But we set out to define love, and we may advance our meaning by saying farther that it is the mutual attraction and blending of two souls, so nearly alike in aspiration as to seem to be but one.

Perhaps some of our readers will ask how it happens that love, or what is so termed, tress of the robes. so often seems to fail, or as we might say,

constant, vital relations thereto, and they may be of very different strength in persons of genuine soul-blending; and as love is not reason or knowledge, the correct method of bringing these diverse tastes into harmony may not be correctly seen, and a war of surface powers may be the result; and in this ontest love will be wounded, perhaps crucified between the thieves of contending passions. Hence, more than love is needed for happy living in this world; there must be wisdom to protect it from the storms, to shelter it from the ravening beasts, to give it the nourishment of wisdom's blessed dew, the shield of its strength to protect from the scorehing heat of lust, its sunshine, that the cold frosts of neglect nip not its maturing, swelling buds ere they blossom in summer beauty. By not attending to this important fact, that wisdom must be love's guardian and leader, the happiness of thousands has been wrecked. Without love there can be no real bliss, and with it, without wisdom, the sweetest nectar becomes changed to gall and wormwood.

All truths lead to the same result; they show us that no one power, or no mere department of powers can afford a lasting, perfect satisfaction to man. He must bring them all into approximate harmony, and he must commence this work of true harmonization at the center. To attempt to secure unity of life from mere agreement in external tastes or intellectual unity is hopeless, for the cementing power, deep, soul love is wanting. But beginning at the center-spiritual blending, with a wise purpose to educate the minor tastes into harmony, success is certain, and a grand life will be the result.

As the world goes, unity of appetite and passion is most sought, but with consecrated souls, they are the froth on the water of life, indicating its agitations, -not its purity or

Friends never leave us, those we call The "dear departed" never do; They are around us, though the pall Of earth conceals them from our view.

They are round us, O how near! Their spirits throb close to our own; Bound to our hearts with ties more dear Than we before have ever known. Pride and Vanity.

We have often been surprised to hear perons termed proud, who, to our apprehension, were the furthest remove from real pride. This false judgment results from confoundevery noble character and action, while vani- right. ty is one of those despicable traits, always characteristic of the fawning sycophant, the hypocrite, the time-server, and the slave of eustom and fashion. Pride centers us upon our own selfhood and reason, while vanity eternally jabbers, "what will people say?" and stands quaking in terror for fear of the popular verdict. It is ready for any humiliation, any degradation which St. Custom demands. The devotee of vanity will load the nead with dead men's hair, yea, with that of animals; and also with unnameable things, will impose huge deformities upon beautiful forms, will cover the face with poisonous daubs, and do a thousand silly and criminal things at the beck of fashion. Vanity is at the bottom of all this truckling hypocrisy. Pride would save us from it, and lead to the assertion of a genuine manhood and woman-

We have written the above, for the purpose of introducting an extract from the lamented Buckle. In this respect, as in many others, we have found him"a man after our own heart," and have been more than pleased to find ourself in company with so learned

He is comparing the result of the French and English Revolutions, and is describing "When the notion is once firmly implanted in the

mind that the source of honor is from without, rath-

red to the sense of material power. In such cases, the majesty of the human intellect, and the dignity of human knowledge, are considered subordinate to Hence it is, that the real precedence of things becomes altogether reversed; that which is trifling is valued more than that which is great; and the curs, what is the character of that unity? mind is enervated by conforming to a false standard We answer it is the unity of a common of merit, which its own prejudices have raised. On were a characteristic of their order. The truth is, that if pride were once established among them, terms. Pride depends upon the consciousness of self-applause; vanity is fed by the applause of others. Pride is a reserved and lofty passion, which dis dains those external distinctions that vanity eager ly grasps. The proud man sees in his own mind the source of his own dignity, which, as diminished by any acts except those which proceed solely from himself. The vain man, restless. nsatiable, and always craving after the admiration of his cotemporaries, must naturally make great accourt of those external marks, those visible tokens, which, whether they be decorations or titles, strike directly on the senses, and thus captivate the vulgar to whose understanding they are immediately observed. This, therefore being the looks without, it is clear that when a man values himself for a rank which he inherited by chance, without exertion, and without merit, it is a proof not of pride, but of vanity, and of vanity of the most no sense of real dignity, no idea of what that is in to minds of this sort, the most insignificant trifles should swell into matters of the highest importance? What marvel if such empty understandings should be busied with ribands, and stars, and crosses : if

wears ont? We have already implied the taken from the conduct of the nobility, but not bear the storm then? should we not be and systems of society are founded on the answer in what we have written above. Love the spirit of them applies, as all can see, to willing to drain the bitter cup to the dregs, recognition of general principles of morals. is not wisdom—it is not reason; nor is it the miserable subserviency to fashion, so that when the last trial hour comes, and our They all recognize justice between man and passional sentimentalism. It is but slightly markedly characteristic of our modern socie- souls render up an account of their steward- man as the foundation of the state. They related to the everyday business and cares of ty. We hope the philosophy of Buckle will ship, we may not then be found wanting in all have their great moral teachers and legislife. Other powers of our being do stand in be studied and appreciated by all our readers. the riches and stength imperishable?

another man to fill an office in the royal household.

while the ambition of a third, is to make his daugh-

ter a maid of honor, or to raise his wife to be mis-

For the Present Age. There is no Solitude

BY LORETTA MANN

Poets have sung the charm, the soothing peace, It is to be alone : to be retired From out the world, from daily intercourse With human kind, secluded in some nook, There holding sweet communion with thyself. Engender there the thought sublime, and breathe It to thyself: drink in its beauties rare; Search heart and brain to find new gems and feel A holy inspiration circling thee, O'ershadowing thee and filling consciousness. In one creation vast all lives are bound; The extent infinity, the bands divine : Divinity infinite! wondrous thought! Past all expression, past conception's power, Past following out in thought; for who can trace To its mysterious source a boundless thing? The soul, o'erwhelmed with awe, beholds itself A link in the great chain, Infinitude! A life uncomprehended; unexplored A universe! The heart is overflowed With love and joy and wordless gratitude In this true union humankind are bound, Thought, mind, and soul, inseparable all; Past, present, future, -- living, dead, unborn, All these are bound in perfect harmony: Though we be far removed from human forms And human speech, we ne'er can be alone, For mind will hold communion with our mind. Yes, e'en terrestrial mind can rove, and seek A friend, and leave its thought upon the soul. Removed from jarring tumult and rude sounds, Pure, intellectual thoughts like incense rise, From the soul's inmost, hidden deeps distilled. And this is called "sweet solitude." Misnamed 'Tis sweet society! We're ne'er alone; There is a silent influence around, Sustaining, comforting, enlightening Oh! that which we do oft call solitude Is goodly company, that speaks to us In language most etherial, needing not Incarnate form of speech to reach the soul.

For the Pacific Dept. of the AGE. Weighed in the Balance and found Wanting.

BY ZED.

Who has not been thus tried by the judge of souls, who comes masked in the garb of circumstances? And who has not found himself weaker than the tempest which comes so pitilessly upon the luckless head of him who dares offend King Custom's laws? And when our hearts have been softened under the great hammer; when in our helplessness we have promised, what has been the vow? "Not my will but thine, O Father! I will be ing two opposite qualities, from not discrim- faithful to my holy charge; as I have sufferinating between pride and vanity. Pride, it ed, as I have drunk from this cup, as thou seems to us, is a most needful element to hast sustained me, so will I dare to do the

But alas for poor humanity!

er that we have not attained it. The con-schools, and theological schools. stant moan is, "It might have been; " or

upon the wild sea of doubt. human temple of the creature, man himself.

We are to begin where priestcraft has told us to leave off. The vain imaginings of an est meaning of the laws which govern him; he fraternize the masses is not the least impordistinction, that pride looks within, while vanity is to gather up the broken threads of generations agone, and begin anew the web of life. underrated by its friends.

Happiness is heaven and unrest is hell: there is no heaven for man here or hereafter save taught in the schools without the use of the In the spirit world, men inherit that which good morals then the assertion is true. But which alone all greatness consists. What marvel if, their degree of culture capacitates them to if the nature of man is the source of good enjoy. Men surround themselves with beau- morals, then the assertion is not true. If ty here; pictures, books, music, statuary, the Bible is the source of good morals, and, in fact, all the luxuries of life to be bought then the ancient Jews and modern Christhis noble should yearn after the Garter, and that no with gold: but in the spirit's home, men's tians are the only people that ever had ble pine for the Golden Fleece; if one man should degree of refinement, men's possessions of true good morals. But if other nations as well as the spirit's adorning. The gold and glitter of then it follows as a legitimate conclusion that the material body dies with the going out of the nature of man is the source of good mormortal life, and the soul is stripped of all but als. The illustrations, in the above extract, are its true worth in the after life. Should we Now, what are the facts? All governments

The Impending Revolution. NUMBER VI.

intellect. We readily grant the reasonable- China had her Confucius, preceded by a long ness of this argument. Any system of edu- line of sages who taught a sublime system of cation that does not educate the entire na- morality; while in the far West, beyond an in fitting it for making the most and best of boasted the golden age of Nexahualcoyotl, a life. The world can only be redeemed from great portion of the arts, sciences and good misery, want, and crime, and the reign of morals. universal peace, justice and happiness be ushered in, when the entire nature of the child, bers to its legitimate conclusion, and shall physical, social, intellectual, moral, and re- merely add here that industry, honesty, be-

book on morals and religion in schools? The common schools. To this there can be no churches, both Protestant and Catholic, con- real objection on any ground by any party. tend that the only authoritative book on morals and religion is the Bible This is a thorough and reasonable age, and every public mea sure must undergo a thorough examination of its claims before it can be adopted. Hither- was coming back to preach, I would say, don't beto, in this country, the discussion on the people as a publication be voted and is none. I tried to serve him, and there ain't any.-legislated on, the Bible will receive a more know there is no such gentleman .-- Look within thorough examination of its claims than it yourself and behold yourself a God. Read the inhas ever experienced. If it is to be read in scription there, and thou shalt learn that thou art a the public schools as the only true basis of God in thyself, and thine own judge.' morals and religion, then its advocates cannot What must be the effect of such teachings into its merits. The priests cannot avoid and consequently receive these intensely this discussion of the Bible on the ground of atheistic sentiments as revelations from the its general acceptance in the past, any more spirit world? A writer in the Spiritual than George the Third could claim that the Telegraph said: Colonies had no right to call in question the divine right by which, he and his ancestors had for ages governed their subjects.

The priests, as a class, conscious of the weakness of their cause, are seeking to gain by legislation what they were afraid to risk in discussion; but in so doing they will provoke a greater discussion than could have happened in any other way; thus proving the old adage true that, "whom the gods would destroy, they first make mad."

As indicated above, the entire nature o moral and religious nature. But in the public schools of a free country only such subjects can be taught as the people are agreed upon. All sects agree on the rudiments of education, including the well-established The strength of our trials, is often the physical sciences; therefore they can be taught measure of our weaknesses. We do not in a common school to which all can send know how weak we are until the trial hour their children. But in religion, people are comes. When we stand behind the battle- not agreed, therefore religion cannot be ments, we do not feel the scathing fire of the enemy's gun; but when we become a tarthe enemy's gun; but when we become a tarchildren. This, however, is no good reason of its self-acting order; and the most simply refined of all self-acting order; and the most simply refined order or all self-acting orders. get, and in the face of the whole dissenting why all sects should not send their children world raise a banner, then, oh! then indeed, to a common school where are taught only and the After Life, speaking of the Summer are we the tried, and too often found want- subjects upon which all are agreed, for every Land and its inhabitants, says: The great end of human life is happiness: its children in its own religious and moral and in our ignorance, we condemn one anoth- views by means of the ministry, Sunday

The cause of civilization and free government demands that the people should unite We are constantly longing to possess some- and meet on a common level in all the conthing, or somebody to bring the needed con- cerns of life where it is possible. Especially ditions of happiness. Some live in the realm is it desirable that all children should meet of the ideal; flower gardens and gay birds, somewhere on a common level, in a pure atpalaces and chariots in the dim distance of mosphere, untainted by the poison of social he "to come." While others are forever in and religious prejudices; and what place is the mists of despair and grumbling over that more conducive to this end than the common which was and ought to have continued only school under the guardianship of competent for some cruel monster, who deprived them of and enlightened teachers? There they form lowing extracts. The editor of the Religio their birthright and robbed life of its beauty friendships and develop fraternal feelings | Philosophical Journal says, in the number for all time. But it is all in vain, the search which neither political animosities, social dated Oct. 24, 1868:may continue through mortal life, and just so castes, nor religious prejudices in future life long as the soul is not at peace with itself, can entirely eradicate. It has a tendency to just so long will the fever scorch the vitals, destroy that clannish selfishness which is the and the constant passion for change rock us natural result of exclusive or isolated seets, tribes or nations, and which has been the Man may travel the world over, may rest most fruitful source of all the crimes, wars in the golden glow of Italian sunsets, climb persecutions, oppressions and miseries that so the rugged steeps of grandest mountains, or blacken the historic page of our race. Every rest in the snug retreat of a vine-clad home, system or institution which brings different and if the elements of disquiet are within nationalities or religions together, works out him, he will find no peace; if the kingdom is a great good for humanity. Men thus getwithin him, his soul will be in eternal peace. ting better acquainted, understand each other Man has been overhung with a dense cloud of better, and, instead of finding their oppodeepest darkness all the weary ages of his nents the moral and religious monsters which mortal life. Through its mists he has been their ignorance or exclusiveness depicted groping his way, vainly praying for light. them, they recognize in their fellows the Priests have held up the bleeding Savior, but brothers and sisters of a common Father, his misinterpreted promise, "Come unto me, with common aspirations and a common desall ye who labor," has failed; humanity has tiny. A bond of union, firmer and truer mand; the yearning after something to fill and in the same proportion wars become less the void, has never been satisfied by priest or frequent and bloody, governments less opcreed, and to-day we are left with no hope or pressive, and persecutions less bitter. But, faith, save that which is embodied within the also, in the same proportion does the supernatural priesthood lose its power over the minds and consciences of men. This the more sagacious and unscrupulous of them unall-merciful, all-pitiful Savior, who is to bind derstand, and accordingly throw themselves up our broken hearts and comfort those who into the breach to stem the onward tide of mourn, has vanished under the glowing lights humanity; but their period of rule is fast closof this nineteenth century, and instead of ing, and they will either abandon their post looking away to Jesus, we are to look home to or be carried along with the tide. This tenself. Man is to know himself and all the deep- dency of the common school to humanize and

tant of its grand features and should not be But is it true that good morals cannot be nobility, are the only means of purchasing the Jews and Christians have good morals

man as the foundation of the state. They all have their great moral teachers and legis-lators. The Jews have their Moses, and the last Winter, the numbers containing it being exhausted.

Christian their Jesus; Egyptians their Mercury, and the Arabians their Mohammed; the Persians, their Zoroaster, and the Farther Indians their Gaudama; the Greeks their Solon, Socrates and Plato, and the Romans The advocates of the Bible in schools plead their Numa, Catos, Gracchis, Seneca and the the necessity of moral and religious instruc- Antonnics On the eastern confines of Asia, ture of the child is defective, and so far fails untraversed ocean, the Aztec civilization

We shall pursue this subject in future numligious or spiritual, shall receive a harmoni- nevolence, conjugal virtue, patriotism, are ous education. On this question there can not the exclusive property of sect or book, be no difference of opinion among thinking but are the natural out-growth and common property of mankind, and as such are, and But the question is, what shall be the text should be, inculcated in the books of our H. STRAUB.

Dowagiac, Michigan.

(Continued from First Page.) lieve in God-we must regard him as a central principle, but not a being; a principle existing in merits and demerits of the Bible has been matter in all conditions and relations—a part of confined to individuals and sects in their pri- everything .- Ah, there is no God, there can be none. vate capacity. But when brought before the What's the use of telling them of God, when there I want to tell those friends that there is no God. I

"The idea of a God of illimitable capacity is so incomprehensible that in our judgment it borders on the absurd. God in the abstract is a non-entityan idealty of man's brain."

In the Educator, page 526, we learn that 'The Divine is of necessity a vast ocean of magnetism." At a convention, the proceedings of which were published in the Telegraph, Dr. R. T. Hallock said, alluding to remarks made by another:

"Now we may cheerfully sympathize with his mirthful explosion of the popular divinity. No merciful man will object even to his expunging from the child should be educated, including its his vocabulary the three hateful little letters which

Spiritists hate the "popular divinity," the God of the Bible, so much, that they even deem the letters which spell his name "hateful." What an illustration of the words, CLOCKS, "enmity against God." On page 42 of Life's BRONZES. Unfoldings- a book professing to have been PARIAN, dictated by spirits-the following is revealed concerning God :-"It is really no more than an essence of a self-existent

A. J. Davis, also, in his book called Death

"Senetocious and Helverns and peculiarine in the Summer Land, for their logical peculiarine in the Summer Land, for their logical peculiarine and owners. Baron D'Holbach and intellectual endowments. Baron D'Holbach, too, and those who believe in his doctrines, seem to think the time will come when men's minds will wholly outgrow the idea of God, that there is no necessity and no philosophy for such an impossible being.— They believe and teach many about them that God s a supernatural absurdity; that there is no super naturalism. They sometimes think the absurdititiself is absurd; and they advocate among them selves, and fearlessly in the presence of those about them, the same fundamental thoughts that ruled e affections of the earthly society which they form-

ed before they left the earth.' Such being the teachings of Spiritism with regard to God, it naturally follows that the idea of man's accountability to a higher power is denied, as will be seen by the fol-

"We owe no allegiance to any power on earth of he God within.

And a writer in the Banner of Light, commenting on the above, says:

"Spiritualists need no other declaration of prin-iples, no other creed, no other word of God, book or Bible, for their guidance, than is contained in this short sentence

(To be Continued.)

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