

THE PRESENT AGE.

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We worship God as Spirit; but we cannot conceive of him out of nature.

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TRANQUILLITAS.
BY ANNA HERBERT.
As the days go round,
As the night my eyes shall number,
As the sleep will be my slumber,
As the morning kisses raining
As the dew, and sad complaining
As the light comes,
As the sun can light cause,
As the moon an answering sound;
As the sigh, in sighing sighing,
As the life's cares that number
As the sleep from my slumber,
As the kind release from pain,
As the fingers
As the fingers where music lingers;
As the fingers of quiet,
As the fingers through the pulses' throats,
As the fingers, intense and strange,
As the fingers' utmost range,
As the fingers over heart and brain;
As the change may roll above me,
As the fingers and cease to love me,
As the day nor night I number
As the fingers in that broken slumber,
As the fingers will be so sweet,
As the fingers dream that number,
As the fingers when from slumber,
As the fingers when the sunset dying
As the fingers, and glens replying
As the fingers' soul of words,
As the fingers of summer birds,
As the fingers year is crowned complete;
As the fingers may pass me over,
As the fingers glow of crimson clover,
As the fingers, boiling rocks in amber,
As the fingers me from my slumber,
As the fingers seasons all the while
As the fingers, without number,
As the fingers, still shall be my slumber;
As the fingers, grown tired of weeping,
As the fingers, in the soul where I am sleeping,
As the fingers, the trusted and the tried,
As the fingers, with me side by side,
As the fingers, still other stir not smile;
As the fingers, when all the skies shall glisten,
As the fingers, the flowers above me listen,
As the fingers, without number
As the fingers, awake me from my slumber.

...and weakens the spiritual power of my nature, and I can no longer help and uplift others, but inevitably hinder and degrade them until I learn a higher lesson. If I drink to excess, even if not to actual intoxication, I weaken and sully body and spirit alike, and cannot be as I should, strength and health and purity, helping others by the beauty of my personal character.

The soul is its own witness, and the blish of shame that comes to the cheek of the debauchee in his hour of thought, is that soul's testimony, impeaching the culprit of guilt and transgression of the law of purity, of unfaithfulness to the truth within him. This sweeps away all moral or immoral sophistry of "individual sovereignty," and teaches that they only are truly free who wisely obey the voice of wisdom in their own souls, who live in the light of self justice and self consecration, who seek for self conquest, and thus do the work we are here to do, build up a personal character full of strength and harmony, and add to the capital stock of the world's spiritual and mental wealth.

A word on the confusion of terms and views on marriage. A great deal of loose talk is afloat condemning all marriage laws as tyrannical and wrong, confusing the use and abuse of law in a strange way. I hold that it is the duty of persons who marry to make it known, that others may know of this new and important relation, and this duty will not cease as society improves in its order and true freedom, but will always exist and be recognized in "the good time coming." The law requiring this publicity is not tyranny but justice. We enter into partnership in business, or we buy or sell property, and recognize the fairness and justice of laws requiring that these things should be known and recorded, and as marriage is of more moment than ordinary partnership, so it is emphatically just and necessary to the best order of society that it be known; and it is no marvel, sacred as it is, that religion has made it a sacrament, and sectarianism has made that sacrament an iron chain. Modify marriage laws as we may, release the miserable, as we ought, but away with this loose talk of marriage laws as tyranny and profanity. When men and women together frame our statutes we shall have justice and no tyranny in our marriage laws, and the result will be a sweeter harmony, and that "perfect love which casteth out fear."

Mrs. Woodhull is emphatic for political reforms some of which are wise and some otherwise. Her arguments for woman suffrage are strong and clear, needing no commendation. She favors a new political party, of which I can only say that the field is pretty well filled in that line and I prefer to use the parties now in existence, or forming. But this is matter of opinion, and my aim is to call attention to the looseness of her allegations in regard to the condition of the people.

In the *Journal* of March 9th she says: "The government has become nothing more than a conspiracy of office holders, money lenders, land grabbers, rings and lobbies, against the laborer, the mechanic, and the farmer, by which the former, a contemptible minority, manage to appropriate all the wealth created by the latter, the great majority; and to luxuriate in it, while they, (this majority) only escape starvation and want in all its varied forms, struggling along from youth to age in all the despair of poverty, to the wanting the meaneast comforts of life.

Mutterings low but sullen are already heard, which will burst into ungovernable fury at the very first opportunity."

Deposits in Savings Banks are largely the property of "the laborer, the mechanic and the farmer," and the annual report for 1871 for the State of New York shows two hundred and thirty million dollars deposited in these Banks, an increase of sixty-one million dollars since 1869, or of 35 per cent in two years. At a fair estimate one hundred and fifty million dollars of this belongs to these classes who are despoiled of "all" the wealth they create—the *Journal* being witness—and this great sum is in only one State. Why this exaggeration, and why this talk of "ungovernable fury" to burst out "at the first opportunity?" It will be news to the farmers to hear of their wretched condition!

To seek the elevation of labor is well; to so exaggerate and stir up class feeling and hatred is not well or wise. The American workman is better off than in any other country; his wages better than ever before, with a free press, free speech and a free ballot, he never need resort to the desperate means used by his poor brothers across the ocean. Respecting himself, let him reach up to co-operation, let him meet his employer in a spirit of unity and reciprocity of interest, and they will know and respect each other better.

At a lecture in Washington I heard Mrs. Woodhull declare that she meant to have a revolution, peacefully if possible, but that woman must have her rights, even if it took a bloody Parisian Communistic strife to win them. The advent of woman into political life it is hoped may lift the spirit of the nations above the level of fields of blood, but if she comes breathing threats of destructive strife, the influence of her womanhood has been sadly mistaken. In her better hours Mrs. Woodhull might not speak thus. I trust she would not; but the reformer must be serene and self-poised, or her power is gone, and most of all the theories of ethics and morals, the faith in the truth of the soul to subdue and conquer all, must be clear and high.

Much more might be said, but enough. Frankly I have stated these things, trusting they may awaken thought.

It is necessary to have correct theories of morals, to think not only freely but wisely, to have clear and accurate statement of facts, and not loose exaggerations used to stir up a bad spirit.

We must "learn to labor and to wait," working wisely as well as earnestly, and with an invincible faith, a conquering persistence and patience, and a self-possessed spirit that cannot be moved or perturbed. So far as this is the method and spirit of Mrs. Woodhull or any one else, all well; but when any one seems to depart from this pathway it is not for any to follow but to warn, that we may all return and keep in the straight and narrow path.

DETROIT, MICH., April 12, 1872.

TILTON IN CHICAGO.

The recent visit of the able editor of *The Golden Age* was improved by the eager representatives of the press, and he was duly interviewed and reported. The magnetism of the courtesans, manly and truthful Theodore must have overcome for a time the general propensities of the reporters, for with perfect fairness and candor they give an accurate statement of the physical and mental peculiarities of this knight of the chivalry of progress. So much of it will interest our readers that we reprint the article as it appeared in the columns of *The Evening Post*.

Theodore Tilton was among us last week, and a reporter of the *Evening Post* took the opportunity to corner

him, cover him with the reprobatorial eye, and subject him to the operation of the inquisitorial pump. He bore these indignities like a saint, and in recognition of his persistent urbanity we inwardly resolved to tell the solemn truth about him.

Six feet and two and a half inches high in his boots; large hands and feet to match, and a high head, covered with a shock of wavy blonde hair; an amiable blue eye, with a possibility of fire in its depths—a fire that, when lighted, both illuminates and warms; a strikingly handsome face, without any prettiness in it; a small, delicate, poetical, pathetic mouth—at once the pledge of power and the sign of weakness. His eye has the flash of hope in it, and his nose is pugilistic, but there lurks in ambush somewhere in his face a jaded, worried look, an oversensitiveness, a half-disgust with the lying, scandal-mongering world.

Tilton looks about twenty-three years old, front face, and about fifty in profile. He is, in fact, somewhere between thirty to forty. The ladies of Chicago vote him the handsomest stranger they have seen since the fire—far finer looking than even the Grand Duke.

His excessive sensitiveness was apparent in his lecture. Before an audience that had paid to hear him, he struck a pugilistic attitude as if they were his mortal enemies and slanderers from whom he needed to defend himself. The one conspicuous blemish of his address consisted in this: Its aggressiveness. There were unbecoming words of bitterness; and his style of oratory was somewhat too declamatory. He looked and acted as if he were resenting a personal insult and resisting a personal assault, while treating a theme in which gentle persuasion should have been used to sincerity, and a charming beauty of rhetoric have been divorced from vehemence of delivery.

It is but fair to admit that Mr. Tilton dissipated many of the erroneous opinions which have been entertained concerning him and his views. He says that Victoria C. Woodhull is a simple-minded woman of rare intellectual gifts, earnest, sincere, a devotee of ideas, a seeress, impressed by some superior intelligence that moves upon her mind through the medium of spirituality. It is but fair to add that Mrs. Tilton, a quiet, clear-eyed lady, who swings round the lecture circle with her husband, speaks very kindly of Mrs. Woodhull, thinks she is honest and well meaning, though "a little crazy sometimes." Mr. Tilton is an entertaining, effective speaker, with a manner dashing and fervid, metaphor abundant as Taine's, and extemporaneous rhetoric as choice and vigorous as that of Lowell. But it is in conversation that he shows his most brilliant qualities. Our conversation with him resulted as follows:

Inquisitor: Mr. Tilton, please state, in a word, what change you desire to effect in our divorce laws.

Tilton: I am tolerably well satisfied with your divorce laws as they are: it is with the barbarous divorce laws of New York that I am at war.

Inquisitor: What are the New York conditions?

Tilton: Practically, no divorce except for some ignominious crime; and the result is that those determined to separate, victims of cruelty, drunkenness, or hate, go over into Maine or Connecticut, or come out to Ohio, Indiana, or Illinois.

Inquisitor: What are the Illinois conditions of divorce?

Tilton: I quote from the law: "A prior marriage; consanguinity; impotency; adultery; extreme cruelty; willful desertion; habitual drunkenness for two years; conviction of felony." I haven't the slightest idea of what "affinity" means. I think that where it exists, a divorce ought to be refused! But the law of Wisconsin seems to me more nearly just. It provides for divorce in the case of adultery; desertion for one year; habitual drunkenness for one year; cruel and inhuman treatment; refusal to support; voluntary separation for five years, and mutual consent.

Inquisitor: This is your model, then?

Tilton: Not quite that, perhaps. I believe with John Milton that marriage is a civil contract, to be dissolved at the will of the parties contracting. If they mutually apply for a divorce, it ought always to be

granted, after the lapse of a proper period. But several of the States forbid a divorce, even when both husband and wife unite in demanding it. The marriage contract, I think, ought to depend on the will of the parties, just the same as a contract to build a house or transport wheat.

Inquisitor: You would not have the courts say anything about it, then?

Tilton: Not if the parties themselves can settle it, either in marrying or unmarrying. If they cannot agree—if one wishes a divorce and the other refuses—let the court decide on the equity of the case.

Inquisitor: But your eulogy of the Wisconsin code indicates that you would not leave the Judge entirely free to decide.

Tilton: It might be dangerous to give him absolute discretion. There is a Supreme Judge in Maine now who nuzzles everybody that comes, believing, with Milton, that nothing can be worse than a yoking together in hate. But without some regulating law, his successor may decline to unyoke anybody.

Inquisitor: That would create confusion.

Tilton: Yes; a confusion scarcely less deplorable than the present bedlam. The churches now have a half-dozen conflicting codes, and our thirty-seven States have thirty-seven contradictory statutes, with an aggregate of twenty-one distinct reasons for divorce.

Inquisitor: What is needed, then, is—

Tilton: Some method of making the statute uniform in all the States, and like that of Wisconsin; then, hands off! Let the parties marry and divorce at will, subject to a year's probation, after divorce, before another marriage. If they cannot agree let them go to a court, and let the court administer the law. The ideal marriage is a monogamic union of one man and one woman, who shall stand side by side, changeless, unchangeable, and unchanged through sickness and health, poverty and success, through life, and (for aught I know) beyond death, out into what Tennyson calls "The dream beyond." In this exalted alliance, indifference should be answered with tenderness, bitterness with patience, despair with hope and courage, anger with love, the universal solvent; but when two hearts are filled with what Milton called "hatred irreconcilable," it is wiser and safer to chain them apart than to yoke them together.

GREELEY.

Inquisitor: To change the subject, how much of the *Tribune* does Horace Greeley own?

Tilton: Nine shares, I think, out of a hundred.

Inquisitor: Is it possible that is all? Yet he controls it absolutely!

Tilton: Oh, yes! No stockholder would ever think of dictating to him—scarcely of suggesting. At each annual meeting of the board he is unanimously elected editor, and he runs the *Tribune* to suit himself.

Inquisitor: Is Mr. Greeley ambitious?

Tilton: He is, exceedingly—ambitious to have the world accept his opinions and conclusions. This is about the extent of his ambition, however. He would like to be Governor or President, doubtless, and would perhaps accept either position as a just recognition of the immense services that he knows he has rendered to the people; but he would not sacrifice the smallest iota of principle for the sake of being President for the rest of his life.

Inquisitor: He is wholly honest, then.

Tilton: No honest man ever breathed in this world. He wanted to be Senator two or three years ago; and he would have been had he not some weeks before the election written an article that killed him dead. He read the editorial to me in manuscript when we went out to dine. I advised him to omit it or postpone it. I called his attention to the folly of spoiling his chances and disappointing his friends by printing an article that the world could get along a week or two without. He thought likely it would be fatal to his nomination; but he went straight up to the office, and out that article came the next morning to the confusion of his backers. That was the last of him.

Inquisitor: Greeley is queer sometimes.

Tilton: Odd as Dick's hat band. But he aims to be wholly just. Inquisitor: Does he actually swear? Tilton: He explodes once in a while over some idiotic type-setter; but he generally expresses his disapproval more mildly. One evening he was going down the winding stairs, followed by several of the staff. England, city editor, immediately behind him, noticed that his coat-collar was turned up awkwardly. He stopped Mr. Greeley kindly, and arranged it. "England," said Mr. Greeley, "thank you—but I like my coat-collar a good deal better'n I do your city collar." England soon after retired from that establishment.

AMONG THE GHOSTS.

Inquisitor: You are a Spiritualist, according to common rumor.

Tilton: I believe in the existence of the human mind after the death of the body; and have had evidence which makes me think it probable that the disembodied spirit does sometimes come back and hold communication with its friends.

Inquisitor: What sort of evidence?

Tilton: Much—extending through several years.

Inquisitor: Are you willing to tell your experience?

Tilton: Certainly; if anybody is interested in hearing it. The most startling is, perhaps, that at Dr. Slade's rooms in New York. All the phenomena occur in the light. I went there in the day-time and asked for a test. Dr. Slade bit off a small piece of slate-pencil, a mere grain, laid it on a slate, then slipped the slate half-way under one of the up-turned leaves of the table, I holding one corner of it and he another. The slate was pressed up close against the leaf. Nobody else was in the room. I saw both his hands. Instantly there was a scratching on the slate, and in a moment I drew it out and it contained a letter signed by the name of a friend whom I lost several times, always producing a different letter. Once he held the slate on the head of a companion of mine, in a light room, at noonday, and I saw the pencil write, no mortal hand touching it. I also saw various objects move from one side of the room to the other—nobody being near them—going from the table to the mantle, for instance. The most amazing thing, however, occurred with an old accordion that had fallen in pieces. I stuck the pieces together, held firmly to one end of the instrument, when something drew out the other end and played several familiar tunes on it without any assistance from me or anybody else. I not only heard it but saw it—at least I am very certain that I think I did. It was bright noonday. I said, if there were spirits present I should like to have them touch me, and a hand came from under the table and clasped mine. I both saw and felt it. At Moravia I distinctly saw faces that were said to be the faces of spirits, but I did not recognize any of them. I have seen enough of these phenomena to know that they are genuine. I do not believe that the theory of delusion or that of imposition will begin to cover the facts. I am not certain that the phenomena are produced by spirits, but I think it quite likely, and I know that the prominent scientific men and theologians of the day ought to adopt some other than the pool-pool method of dealing with the most curious development of the century.

Mrs. Tilton—That reminds me, Theodore, of the ridiculous failure I made in trying to see Slade. There was a party of us—Henry Ward and Mrs. Beecher, Edward Beecher and his wife, Harriet Beecher and Dr. Stowe, Oliver Johnson and one or two others—you were away—we went up town to Slade's after a solemn engagement with him, and he had gone off to New Jersey or somewhere. If he doesn't keep his appointments with ghosts any better than with his fellow beings, I should think they would cut his acquaintance.

At this point the interview came to a sudden end, and Mr. Tilton escorted his wife to the cars, expressing his opinion, as he went, that he was doomed to be all his life misunderstood and misrepresented in Chicago.

SILENCE is in truth the attribute of God, and those who seek him from the side invariably learn that meditation is not the dream, but the reality of life, not its illusion, but its truth; not its weakness, but its strength.

For the PRESENT AGE—
"THE SOUL'S NEED"
BY MISS SARAH F. HOWE.

Lean down to me angels from bowers of the
blest,
For I've something to whisper to you,
Something to ask from a soul's deep unrest,
Will you tell me dear mission, will you say
to me true?
When I breathe the hard question that has
made my heart sore,
Will the answer drift back from the white
sanded shore
Of the ocean whose waves beat the vast
Evermore?
Lay your hand on my brow, while I rever-
ently ask
For those who have passed this dread hour
of pain—
From the far sunny isles where they tran-
quilly bask
In the sunlight of joy—can they ever come
again?
Do they know of the anguish that wrangles
the heart-strings?
Do they see how we anguish mid earth's
bitter things?
Can they feel the great burthens the gray
morning brings?
I plead and I pray for the tender solution
Of the problem of ages that vexes us sore,
And e'en though I bring the nearest oblation,
There moves not a bar of death's echel-
son door!
Do they ever cease to love in the land of the
pure?
In their Eden of bloom is there sin to al-
lure?
For the sorrows of earth, hath heaven a cure?
Answer, O unseen, and make me secure!
FREDONA, N. Y. March 25th 1872.
"Suggested by 'The Lament of a bereaved Mother.'"

CHURCHMANLY WEIGHED IN THE BAL-
ANCE OF HISTORY.

BY ALFRED CRIDGE.

Meane, meane, tebel, upharsin.

Until recently church influences held science by the throat, lest it should utter its full convictions, instinctively apprehending the "irrepressible conflict" between the serpentine utterances of a crawling subserviency and the definite propositions which float only with reason and fact. The history of geological and of astronomical science as depicted by Lyell and Flammarion respectively, forcibly exhibits the constant antagonism. The inherent falsity of the fundamental church doctrines can perhaps best be realized by the study of astronomy, especially if pursued historically, and under the guidance of those who are aware of the discrepancy between the two. But to adequately estimate the atrocity of those doctrines as actualized we should go back to those periods in which they were not only superfluently believed, but entered into men's souls and were incarnated in life. Mischievous as are the workings of those doctrines in our midst, they are but the mutterings of the retreating storm, compared to the awful demoralization, the intense sufferings and the wide spread desolations which they occasioned in the days when this storm raged at the height of its fury—when although kings might have been kings, in all respects but one, in that one "power behind the throne" dared them to disobey its behests, and compelled them to become the ministers of its will; when society was permeated by a net-work of ecclesiastical influences which in a thousand ways hedged in, almost to helplessness, (as the only alternative of martyrdom,) the few who even desired to do a little thinking for themselves. Failing to trample science into the dust, ecclesiastics succeeded—and to a great extent, succeed still—in preventing or impeding its free utterance, and in restricting its domain. With history they have been, and are, more successful, so far as concerns its religious bearings. If it even now currently indoctrinated into the minds of youth that Christianity was constantly and ruthlessly persecuted by the authorities of the Roman empire, whereas Gibbon conclusively shows that those persecutions were rare and exceptional, generations usually intervening between each; while Churchmanly was invariably and unintermittently persecuting, even showing its teeth before it was able to bite. In a flourishing province of Northern Africa, about the sixth century, five millions of inhabitants are estimated to have perished in a war waged by the Roman emperor to exterminate the Arian "heresy." This being but one of hundreds of wars having similar objects. Pagan Rome was usually tolerant in relig-

ion; the persecutions of Christians having been dictated chiefly by apprehensions of political disaster or injury to the state from the dissemination of their views, rather than from any disposition to interfere with religious views, which to the Imperial authorities were usually matters of indifference. Results indicate that their apprehensions were very far from groundless, and that they would have been more than justified in crushing entirely the serpent which they nourished, and which so soon strangled the civilization in which it grew. Had they crushed it in its cradle, fifty millions of lives and a thousand years of time would have been saved to the world. Fifty generations have grown up in the shadow of the infernalism of Christianity, whose trophies to-day are jails, mad-houses, poor-houses and prostitution, the latter probably in a more aggravated form than was ever known to "Pagans." For all of those it may not be directly responsible; but it seems reasonably certain that had one tenth of the wealth of money, the wealth of moral power, of mental effort, of labor and of life been applied to social science, the solution of social problems and the instruction of old and young in the facts of nature and the laws of our being, that have been expended in the support of churches and their adjuncts—in telling people how to escape a danger that never existed and thereby plunging them into tangible and undoubted miseries—had even one tenth of these efforts been reasonably and judiciously applied to practical reforms, the evils referred to would have been diminished at least nine tenths.

The perusal of Gibbon's "Decline and Fall of the Roman Empire," especially of those portions directly pertaining to Church history, imparts a clear idea of the actual workings of orthodoxy at a time when its poison was almost undiluted, when wars were waged to determine the difference between tweedle-dum and tweedle-dee as respected the relation of the Son to the Father, or of the Holy Ghost to both, and to settle the nature of the sacramental bread, whether it became transubstantiated and was no longer bread at all, or consubstantial, being both bread and body.

As, prior to the time of Gibbon, orthodox historians had it pretty much their own way, clerical influences naturally oppose the perusal of this history. Failing in this, Dean Milman has added notes to diminish its "pernicious" effect; but as Gibbon cites his authorities for every statement, and is evidently candid and impartial, the notes are mainly confined to endeavoring, here and there, to weaken the force of his inferences. Gibbon traces the history of the Church to the revival of learning in the middle ages, the dawn of a long night. With him we watch the sick-bed of an ancient civilization—what was left of it after the vampire, Christianity, had sucked its blood. We leave its death-bed; we see its corpse interred when the Turks captured Constantinople; and from the shores of the Bosphorus we cross Europe and the British channel to the island home of our forefathers.

Here Froude, the son of an Episcopal archdeacon, continues where Gibbon left off. In the sixteenth century, science, trampled in the dust for a thousand years, reasserted, timidly, its rights; men were beginning to doubt, to question, to investigate. The English, however gross, ignorant, brutal and debased, had never become so thoroughly emancipated in mind and body as were those nations nearer the centre of ecclesiastical power. Here was a sound substratum for culture.

Froude commences by delineating the social and religious life of England prior to the time of Henry the Eighth. We look from the standpoint of England as it then was, at the on-coming flood of revolution. Catholicism and Calvinism, so like, yet so unlike—struggled for the mastery. We see the rise of English Episcopacy as an attempt at compromise, at first slow to take root, afterward singularly successful. We see the dogmas common to the three indenting their damnable influences on the nation, qualified only by their

mutually destructive effects. For so intolerant had men become under twelve centuries of ecclesiastical domination that the poison of Catholicism could perhaps have been only counteracted, even partially, by the counter poison of Calvinism.

In those days toleration was unknown and unrecognized by the religious parties alternately dominant, whose struggles are sketched by a master hand, forcibly yet unexaggerated, cautiously, yet emphatically. He corrects current, misconceptions as to the characters of Henry and Elizabeth, showing the former to have been rigidly conscientious, the very reverse of an unprincipled debauchee, moved in all he did and said by a desire faithfully to perform his duty under most difficult circumstances. Elizabeth, praised in text books and cited in Conventions as a woman of almost unrivalled administrative talent, proves to have been capricious, unprincipled, miserly in the extreme, and perpetually in danger of ruining herself and her country by lack of principle, lack of foresight, and an excess of what might be termed cunning but for its utter want of sense. Much as were the administrative abilities of her advisers, (which in the case of Lord Burleigh, her premier, were of the highest order,) tasked to steer the ship of state aright in that most critical period of religious and political revolution, they were tasked still more to avoid the natural consequences of her reckless alternations of obstinacy and inconsistency, and of her stupid cunning. Though set, as to some general purposes, she could not be relied upon for a day in regard to particular measures; and the best laid plans of her ministers were often defeated on the very eve of success by her inopportune instability. I mention Elizabeth and Henry the Eighth mainly to show how grossly inaccurate are the sources from which general readers gather what is called history, as it is manipulated in the interest of creeds. I now come to that which more nearly concerns us, in the graphic delineation which Froude has furnished us of the personal character of those arch persecutors, Mary, Queen of England, and Cardinal Pole, her chief adviser therein. But first hear his summary of the persecution itself:

Although Pole and Mary could have laid their hands on earl and baron, knight and gentleman whose heresy was notorious, although in the queen's own guard there were many who never listened to a mass, they durst not strike where there was danger that they would be struck in return. They went out into the highways and hedges; they gathered up the lame, the halt and the blind; they took the weaver from his loom, the carpenter from his workshop, the husbandman from his plough; they laid hands upon maidens and boys "who had never heard of any other religion than that which they were called on to abjure;" old men tottering into the grave, and children whose lips could but just lisp the articles of their creed; and of these they made their burnt offerings; with these they crowded their prisons, and when filth and famine killed them they flung them out to rot. How long England would have endured the repetition of the horrid spectacle it is hard to say. The persecution lasted three years, and in that time something less than three hundred persons were burnt at the stake. "By imprisonment," said Lord Burleigh, "by torment, by famine, by fire, almost the number of four hundred were in these various ways, lamentably destroyed."

Character of Pole. Archbishop Parker who succeeded Pole at Canterbury and had therefore the best opportunity of knowing what his conduct had really been, calls him *Carnifex et flagellum Ecclesie Anglicane*, "the hangman and scourge of the church of England." His character was irreproachable; in all the virtues of the Catholic church he walked without spot or stain, and the system to which he surrendered himself had left to him of the common selfishness of mankind his enormous vanity alone. But that system had extinguished also in him the human instincts, the genial emotions by which theological theories stand especially in need to be corrected.

Character of Mary.—She had reigned little more than five years, and she descended into the grave amidst cries deeper than the acclamations which had welcomed her accession. In that brief time she had swathed her name in the horrible epithet which will cling to it forever. And yet from the passions which in general tempt sovereigns into crime she was entirely free; to the time of her accession she had lived a blameless and in many respects a noble life; and few men or women have ever lived less capable of doing knowingly a wrong thing.

What was it, then, which caused this man and this woman to be the

instruments of such terrible wrong? What was it which has cost the world fifty millions of lives and an incalculable amount of misery? What but the doctrines which they held and which are mainly and entirely identical with those held to-day by the evangelical Protestant and the Catholic churches? If Pole and Mary be believed, (as they doubtless did,) that the Protestant doctrines were sending millions to endless torture, were they not perfectly right in sacrificing a few hundreds in order to save those millions? And if Calvin believed that the doctrines of Servetus, the Unitarian, tended to a like result, was he not justified in burning him to death with green fagots? And if Catholics and Calvinists, Methodists and Episcopalians to-day had the power, they would be false to their creeds, false to humanity and false to their God if they did not hang or burn every Spiritualist, free thinker, free religionist, Unitarian and Universalist in the land. Thanks only to the good inhumanity which no creeds can wholly root out, thanks to Spiritualism that they cannot or would not. Remember, however, that Romanism is unchanged, (or claims to be,) and is increasing.

But *per aspera ad astra*. Through these long centuries of degradation the "hand writing on the wall" now becomes visible by the light of science and the light of history, which conjointly demonstrate that orthodoxy has been "weighed in the balance, and found wanting," both as to goodness and truth, theoretically false and practically pernicious. And in view of the marriage of the scientific and the spiritual which shall be the crown of our century, we can appreciate Mr. Froude when he says that "Those only read the world's future truly who have faith in principle as opposed to faith in human dexterity—who feel that in human things there lies really and truly a spiritual connexion, a spiritual tendency which the wisdom of the serpent cannot alter and scarcely can effect."

MEN WANTED.

The world wants men—large-hearted, manly men;
Men who shall join its chorus, and prolong
The psalm of labor and the psalm of love.
The times wants scholars—scholars who shall shape
The doubtful destinies of dubious years,
And land the ark that bears our country's good.
Safe on some peaceful Ararat at last.
The age wants heroes—heroes who shall dare
To struggle in the solid ranks of truth;
To clutch the monster error by the throat;
To bear opinion to a loftier seat;
To blot the era of oppression out,
And lend a universal freedom in.
And Heaven wants souls—fresh and capacious souls,
To taste its rapture and expand like flowers
Beneath the glory of its central sun.
It wants fresh souls—not lean and shrivelled ones;
It wants fresh souls, my brother—give it thine.
If thou indeed wilt be what scholars should;
If thou wilt be a hero, and wilt strive
To help thy fellow and exalt thyself,
Thy feet, at last, shall stand on jasper floors;
Thy heart, at last, shall seem a thousand hearts—
Each single heart with myriad raptures filled—
While thou shalt sit with princes and with kings,
Rich in the jewel of a ransomed soul.

THE IMPENDING REVOLUTION.

BY H. STRAUB.

The grand aim of the impending revolution is to secure to all men and women their natural, political, social and religious rights. These rights are withheld from the masses to a greater or less extent in all countries, by the frowning fortresses of power in the hands of kings, priests, nobles, capitalists, corporations, sex or magistrates. The history of the race is the history of oppression; the history of kings and priests, and the history of kings and priests, in its ultimate analysis, is the history of supernatural religions. Supernaturalism suspended the laws of nature, revealing supernatural beings and awing into subjection the ignorant and credulous multitude. These supernatural beings selected individuals from the multitude, separated them from the vulgar throng, anointed them with holy oil, and gave them a commission

to govern the people in things temporal and things spiritual. These individuals called kings and priests, as they did not derive their power to govern from the consent of the governed, but claimed to govern by divine right, were responsible to the Gods alone, and woe to the subject who presumed to call into question their authority! By divine right they claimed the best portion of the wealth of the people to maintain themselves in luxury and grandeur, and to maintain their power and secure these ends the king wielded the sword, the priest employed the arts of superstition, and the ignorant, awe-stricken multitude bowed in humble submission to the divine potentates.

It is in vain to claim that to this general course of history the Jewish and Christian religions are exceptions. By divine right Genghis Khan desolated Asia, building vast pyramids of human skulls, and by divine right Joshua destroyed the Canaanites, slaying man, woman and child; the Jew being equally, if not more atrocious than the Tartar. For fifteen centuries the great mass of people have been deprived of their political rights and robbed of the fruits of their honest toil by Christian kings and Christian priests, who claimed a divine right for their depredations on humanity. Even in the superior light of our own century, after the people of infidel France had been governed by their own consent for a quarter of a century, a million of Christian bayonets forced upon them a man to govern not by their own consent, but by divine right. It is true that the idea of kings governing by divine right is fast losing its hold upon the people, and in our own country it is entirely exploded; but that doctrine of *divine favoritism* that raised a part of mankind above their fellows in the persons of kings and priests, thus destroying the equality and brotherhood of the race, has worked its way into all the forms of society, and hence there is no form of oppression that is not, directly or indirectly, traceable to the same source, or defended by an appeal to divine revelation. It is true that Jesus said, "All ye are brethren," and also that he said to the rich man, "If thou wouldst be perfect, sell that thou hast and give to the poor;" and that the first disciples "had all things common;" but the priests soon found it convenient to explain all this away, and to adopt what was more in harmony with the selfishness of "the powers that be." The worst form of tyranny that ever trod a people into the dust could entrench itself behind the divine inspiration of Paul.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

There were no democracies or republics in those days, therefore the people who had implicit confidence in the Bible and its interpreters could not overturn a monarchy and establish a free government under pain of "damnation." If the pagan emperors of Rome ruled the world by divine right, how much more divine and inviolable, if possible, must be the authority of the christian kings and emperors who succeeded them. From these premises the doctrine that "the king can do no wrong," was a legitimate conclusion; the last link in the chain that bound the subject to the throne, an abject slave.

The priests, thus making the people willing subjects to their royal masters by moulding their consciences to the doctrine of the divine right of kings, claimed for themselves a divine right for the most cruel despotism that was ever endured by our race. Yet the most bloodthirsty Catholic or Protestant persecutors could honestly appeal to the Bible as divine authority for committing their cruelties. "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed." (Greek, Anathema). Has not the Pope as good a right to anathematize heretics as Paul?

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy

bosom, or thy friend, which is as thyself, shall say unto thee, Follow me, and thou shalt be blessed, which thou hast not known, thou, nor thy fathers.

Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth, thou shalt not consent unto him, nor hearken unto him; neither shalt thou pity him; neither shalt thou spare, neither shalt thou conceal him; but shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards all the hands of the people. Deut. xiii. 6, 9.

And he (David) brought on the people that were in it (the city) and cut them with saws, and with harrows of iron, and with axes; even so dealt David with all the wicked of the children of Ammon." I Chron. chap. xx. verso 3.

Here we have all the horrors of the Roman inquisition, and who that believes in the divine authenticity of the Bible can condemn the human Catholic for carrying out its precepts to the very letter? And we may further ask, what security have we that the bloody scenes in the Netherlands may not be re-enacted somewhere in the future, so long as the divine authority of the Bible is maintained? Once, when Philip Second stood a spectator at an *auto da fe*, a young man appealed to him from amidst the flames, imploring clemency. "Were you my own son, and a heretic, I myself should kindle the fagots to burn you," replied the king. The historian calls Philip a monster, but he was more. He was a holy man of God, according to Moses, David and Paul. Thus has humanity been crucified for ages between these two thieves—the king and the priest.

William the conqueror and the other conquerors of Europe divided the lands of the people between their principal followers, whose titles henceforth could not be questioned, for they received them from the king, who held them by divine right, and could delegate these rights to whom he chose, for the king could do no wrong. The enormity of this atrocious crime against the people may be seen in the fact that one half of England is owned by one hundred and fifty persons, and that nineteen millions, five hundred thousand acres in Scotland, are owned by twelve persons, while millions are without a single acre. This is justice in a christian land governed by christian kings, lords and priests.

Another instance of divine favoritism was the divine right of slaveholders over the bodies and souls of an entire race. This species of divine favoritism which cost us rivers of blood and billions of treasure, was supported by the priesthood, with few honorable exceptions, by an appeal to divine authority. Inspiration Noah cursed the race of Ham, or African, and doomed it to perpetual servitude to Shem and Japheth, of the Caucasian, and was it not the duty of the favored race to fulfill the predictions of the Bible? Most commanded the Jews to buy men and women of the heathen and reduce them to slavery, and Paul sent fugitive Onesimus back to his master, and were not these cases examples of divine authority for us?

The vast accumulation of capital in the hands of the few, and the corresponding impoverishment of the many, is another legitimate result of the doctrine of divine favoritism. For if kings have a divine right to govern and to appropriate the wealth of their subjects for their own grandeur, and nobles a divine title to nearly all the soil, why not the cool, calculating banker, merchant, capitalist or corporation, the same right to all the wealth that can accumulate?

But the greatest sufferer from this atrocious doctrine of divine favoritism is woman. This will be treated of at another time.

With the sad history of divine favoritism before it, this utilitarian asks itself the question, does the doctrine pay? When our fathers refused allegiance to George the Third, they concluded it did not pay. When the French revolutionaries at the close of the last century dethroned kings, priests and nobles, they concluded that the venerable dogma did not pay, and every man and woman who desires the freedom and equality of mankind must come to the same conclusion.

DOWAGIAC, MICH.

Scientific.

The hardest almost some foot-point of no. 14 in the last year of the host will read traces of the last year.

GEOLOGICAL SKETCHES.

NUMBER XXVI.

BY PROF. E. WHITTLE.

POST TERTIARY PERIOD.

General Epoch. The long geological period which had prevailed until the evening of the Tertiary, was now brought to a sudden close; and a winter such only as this earth has been the theater of, came with energy and with breath so blasting as to make the ordeal of frost as destructive to the then existing order of things, as the ordeal of fire had been to the old dynasties. The geological movements which had hitherto been operating southward and westward, spreading out over vast areas, and expanding toward the continental borders, were now turned northward to the high mountains, producing not only vast oscillations in the surface of the land, but also scoring the surface with moving mountains of the excavating valleys, and putting the finishing touches on the face of nature.

Distribution of the Drift in area and direction. Over a large part of the northern hemisphere, down to the parallel of forty degrees latitude, occur masses of loose material, consisting of boulders, sand, gravel, pebbles and clay, heaped confusedly together, without stratified arrangement, and much of it bearing evidence of having been transplanted hundreds of miles. Many of the larger rock masses have even been traced to their parent beds five hundred to eight hundred miles northward. From New England to the Rocky Mountains, one can hardly go a mile without seeing drift materials, which are strewn promiscuously over the ground. South of the Ohio river however, the glacial evidences almost vanish.

Nor have these transported masses been limited to the low lands. They have climbed the hills and pushed far up the mountain slopes. Mount Washington, the Green Mountains, and old Monadnock, are occupied even to their summits, with rock material transported from some foreign source.

Size and transportation of remarkable boulders. The size of many of these detached masses, and the manner in which they were wrenched from parent beds, and carried across valleys and over abrupt acclivities to their present position, is often a matter of wonder and surprise. North of the Missouri river, in the state of Missouri, there are boulders of stratified granite, measuring two thousand four hundred cubic feet, which is equivalent to two hundred tons; no bed rock of this material occurring nearer than the St. Peters river in Minnesota, a distance of three hundred miles. In the vicinity of Independence, Iowa, boulders are thickly strewn, many of them twenty feet in diameter and offering so many obstacles to the use of the soil, as to make blasting necessary toward the fields of them. These have been transported from the old granite ridges west of Lake Superior. A boulder in Whitingham, Vt., contains forty thousand cubic feet, and weighs over three thousand tons. Twelve cubic feet of granite weighs one ton. It lies on a naked ledge five hundred feet above Deerfield valley, across which it was transported. Another block of granite weighing over three thousand tons, lies in Hoosic Mountain, thirteen thousand feet above the valley, which it has crossed. A block of gneiss in Switzerland, forty feet through, under the name of Pierre a Bot, reposes on the side of a hill nine hundred feet above the lake of Nonchâtel, which Goyot traced to its parent bed in Mt. Blanc, high up in the Alps. One near Seeburg, contains sixty-one thousand cubic feet, and has traveled from its native bed two hundred miles. Lyell observes:

But there are some far transported masses of granite and gneiss which have been found to contain fifty thousand and sixty thousand

cubic feet of stone, and one limestone block at Devens, near Rex, which has traveled thirty miles, contains one hundred and sixty one thousand cubic feet, (thirteen thousand tons) its angles being sharp and numerous.

Most of these huge blocks have traveled across the Rhone, one of the widest and deepest valleys in the world, separating the Jura and Alps ranges, the former composed of limestone, the latter of granite which is three times the height of the Jura.

Glacial grooves and scratches. Over the regions occupied by drift, nearly all northern exposures of the bed rock are found to be grooved and striated in long parallel lines with a north and south direction, as though heavy bodies had moved over them. Broad surfaces are smoothed and polished by friction, and these again pass into deeper lines, and furrows sometimes ploughed a foot in the hard limestone. These striated surfaces occur not only on the low lands, but also extend to the elevated summits. The mountains of New England and Pennsylvania have been scored to heights of five thousand feet; and in Colorado the glacial scratches extend to an altitude above the sea of twelve thousand feet.

Old basins and channels. Beneath the Drift deposits the rocks in many localities are excavated to form a system of basins and channels, often cut several hundred feet below the lakes and rivers that now occupy them. These exhibit traces of ice-action, and are regarded as principally dependent upon glacial agencies. The Great Lakes are basins excavated in undisturbed sedimentary rocks. An old channel connects Lake Huron and Lake Erie. At Detroit the rock surface is one hundred and thirty feet below the city. At Toledo, the rock surface is one hundred and forty feet below the lake. An old, wide channel runs southward from Lake Michigan to Iroquois county, Illinois, thence southwest through Champaign county. Its western margin is sharply marked, where it has a depth of two hundred feet. This old channel has an average depth of one hundred and fifty feet, and is filled with drift clay, sand, and gravel. Oil Creek flows one hundred feet above its old channel; the Beaver one hundred and fifty feet above its old trough. The ancient bed of the Ohio was at least one hundred and fifty feet above its existing channel. The Cuyahoga, Chagrin, and Vermillion rivers, flow one hundred feet above the rock bottom of their old excavated troughs, where they form their junction with the lake, so that the surface level of the lake must once have been one hundred feet lower than now.

Theories of Drift. To transport the millions of tons of gravel and boulders for hundreds of miles over the areas they are known to occupy, must have required adequate causes. Two theories are in favor with scientists to account for the facts—the Iceberg theory, and the Glacier theory. The former assumes a submergence during the glacial epoch, of all the land in regions where the drift occurs. And further, that icebergs floated down from the Arctic regions, as they do in the North Atlantic today, freighted with vast quantities of stone and earth, which they dropped about the floor of the shallow sea as they melted in their approach to more southern climes. The icebergs that descend to the coast of Newfoundland, drop as large fragments of rock as any of those connected with the Drift epoch. The boulders, frozen to the under surface of a floating iceberg, would also produce the scratching and furrowing to which allusion has already been made. But the absence of marine fossils in all the inland drift deposits, would seem to forbid our acceptance of the theory of so general a submergence.

The Glacial Theory only needs to assume an elevation of the land a few thousand feet, in the latitude of the Great Lakes, to render an account of the major part of glacial action remote from the coast. An elevation of the Lake Superior region to the extent of five thousand feet, would be sufficient to crystallize all the moisture that falls, and accumulate

snow enough in a hundred years to form a sheet of ice over the whole country. The slope from this elevated area descending south—the direction of increasing temperature—would insure a movement of the whole mass in that direction. A granite ridge stretches westward from Labrador along the region of Lake Superior to the Rocky Mountains, from which most of the boulders strewn over the Middle and Western States, have been derived. Glaciers are supposed to have been formed on this elevated ridge, (supposing its altitude to have been much greater than now,) and moved over the face of the land, carrying forward immense masses of clay, sand, gravel, and boulders, which were deposited along their track.

Both icebergs and glaciers have undoubtedly contributed to the Drift formation. The first deposits above the striated or glacial rocks are blue and red clays, stratified in their layers, and containing no fossils except drift-wood and leaves. In Ohio these clays are destitute of boulders, but along the shore of Lake Michigan they include great numbers. The boulders were deposited generally later than the clays. Prof. Newberry expresses the opinion that the clays were deposited by moving mountains of ice, and the boulders, at a later period, were floated by icebergs over the submarine shallows.

Phenomenal.

For the Present Age HIS SATANIC MAJESTY IN MARYLAND.

BY W. C. WATERS.

Recently I received a letter from a lady residing in Maryland who writes:

All are excited now about what is supposed to be a ghost. According to some, it assumes the form of a person of African descent, and visits a gentleman about ten miles from here. It carries pans, kettles, chickens &c, from the house when seventy spectators are present, and always drops them in one place. Bullets pass through it, and no one has succeeded in getting but within a certain distance of this supposed ghost. Some give it chase, and it turned into a bull, and a little farther on into a dog, and suddenly disappeared. They intend to get a minister to talk to it, or some one who knows how to talk to ghosts. Bridges, churches, graveyards, houses, &c., are haunted, and wizards and witches abound in Maryland. But nearly all the people belong to the Methodist church.

That presto change from an African shade to a bull, and thence to a dog, might at first seem a little irregular, even for Apollyon, or a better power; but if we look a little to the law and the testimony, we shall find analogies. The apocryphal New Testament was for several hundred years canonical with the church, and the book has no statements in it more astonishing than that of pigs rushing into the sea, freighted with demons, or Jonah making himself at home in the interior of a whale. We learn from that once honored record that Jesus "restored to human form a man who had been bewitched and transformed into the appearance of a mule"—that he "caused devils to come out of the mouth of a post-boy, and fly away in the shape of crows and serpents." He moulded clay into the form of birds, and "they flew away in the air, full of glee and music."

To mould such "stuff" as earthly humanity is made of into a mule, and then change to a man, must be a more difficult art to learn than to mould the plastic material of ghosts to bulls, and from bulls to dogs, and thence to nothingness. Perhaps we might as well come to the conclusion that Maryland is doing very well, and she may yet furnish the classic ground, on which some modern Balaam shall ride an angel-seeing donkey.

Already Caroline County of that state has its prodigy in the shape of a "fire-eater," who takes much of the soil out of the scripture Shadrach, Meshach, and Abednego story. The Delaware Tribune, speaking of that remarkable gentleman, says:

On Monday, at the invitation of his agent, he witnessed an exhibition of his perfect control over the igneous element, and his triumphant escape from the perils which must necessarily attend upon an attempt of an ordinary person to perform the same thing. He drew from the stove a living, glowing coal of fire, and biting it in twain, chewed it in his mouth until reduced

to atoms. He then applied a red-hot iron to his tongue, and afterwards to his feet, and also lifted molten lead from an iron vessel to his mouth and there held it until it solidified. Strange to say, after he had concluded, there was not the least trace of a hurt to be perceived. The performance was a fair, square and open exhibition, without the least indication of trickery in any phase. Those who witnessed the feat (and there were several representatives of the press and other gentlemen present,) came to the conclusion that "Jersey lightning," even if it does kill at long range, would have but little effect upon him.

From previous published accounts of this singular individual, it would seem that he was formerly a slave; his master kept him on short rations, and he found his abominable conditions of much advantage, enabling him to place his hands in boiling hot water, and steal away apple dumpplings from the kitchen. Where now are Agassiz, Huxley, and other noble men of science?—brave ones, who shiver, and chatter, and fly the rancous at the mention of a ghost, but make haste to find a bug! Could not their colossal intellects reveal this strange freak of nature to us, or would they prefer a trip to South America in search of a new species of fish?

LINCOLN'S DREAM.

The President remarked that the news would come soon and come favorably, he had no doubt. For he had last night his usual dream which had preceded nearly every important event of the war. He inquired the particulars of this remarkable dream. He said it was in his department—it related to the water; that he seemed to be in a singular and indescribable vessel, but always the same, and that he was moving with great rapidity toward a dark and infinite shore; that he had had this singular dream preceding the firing on Sumpter, the battles of Bull Run, Antietam, Gettysburg, Stone River, Vicksburg, Wilmington, etc. Gen. Grant remarked with some emphasis and severity, that Stone River was no victory—that a few such victories could have ruined the country, and he knew of no important results from it. The President said that perhaps he should not altogether agree with him, but whatever might be the facts, his singular dream preceded that night; victory did not always follow his dream, but the event and results were important. He had no doubt that a battle had taken place or was about being fought, and Johnson will be beaten, for I had this strange dream again last night. It must relate to Sherman; my thoughts are in that direction, and I know of no other important event which is likely to occur just now.

Great events did indeed follow. Within a few hours the good and gentle as well as truly great man who narrated his dream was assassinated and the murder which closed forever his earthly career affected for years, and perhaps forever, the welfare of his country.—Gibson Wells.

Editor Present Age:—I send you the above account of an Ohio paper in relation to President Lincoln's dreams, which I thought you might wish to re-publish in the Age. I do not doubt the truth of this statement. I know persons myself who have seen unmistakably, in dreams or visions in a semi-waking state, important, as well as unimportant coming events; and some of them have seen months, and even several years in advance. They usually do not see the exact event which is to occur, though they sometimes do; but more generally the facts which are to transpire are foreshadowed by tableaux, or representative figures, like those of Pharaoh's dreams, and like his dreams they demand much thought for their interpretation. But when the events foreseen transpire, then the complete, and often times elaborate analogy between the events and the dreams, are made unmistakably clear and conclusive. These are facts which have come so often under my own personal observation that I have no manner of doubt about their existence. I should be pleased to see from your pen an explanation of the phenomena according to your philosophy. Do you doubt the facts? Why are not the exact events foreseen, instead of these figures which often times are not understood until the events take place? Very Respectfully,

D. D. BELDEN. DENVER, Col. April 26, 1872.

From the Spiritual Magazine. ANOTHER PHASE OF SPIRIT-MANIFESTATION.

It is well for the student in Spiritualism to collate and compare the various phases of spirit-manifestation with the view of seeing what light they may throw upon each other, and that we may eventually arrive at some better understanding of the laws which govern them. The experiences of Mr. Livermore, as related in Mr. Owen's new work; and Mr. Crossland's Essay on Apparitions, may furnish some suggestions on this head. As a further contribution, we extract a very remarkable experience from a pamphlet by the Rev. A. K. MacSorley, a clergyman of the Church of England, and published in 1865. It is entitled An Appeal to the Clergy for the Investigation of Spiritualism, with the personal Experiences of the Writer, by one of themselves. Among other interesting experiences narrated is the following, which we have slightly abridged.

"One evening my wife and I were invited to spend the evening with a friend, whose son was one of our mediums. There were eight of us altogether. A séance was held. A paraffin lamp was burning, and we were told by the spirit to lower the light and screen the fire; then we were bid to mark well the medium's

forehead. After a short time all except one of the company saw a light in the medium's forehead.

"The light was about the size of a goose's egg across his forehead, of a dim nature not at all bright, but there it was. Shortly afterwards the medium was again made to write 'Pray.' We all knelt down, and I prayed aloud, 'O Father, grant that We all may be under a good and gracious influence, so that we may receive light and truth, that we may do nothing contrary to Thy holy will. Open our brother's eyes that he may also receive light as well as us, to Thy honor and glory, for Thy name's sake, amen.' We had no sooner risen from our knees and taken our seats, than he said, 'I also see the light.' The medium then wrote on the paper, 'Thank God you have seen the spirit-light, now we shall be able to show ourselves to you.' I turned up the light, and read out the paper, and then put it down again. After remaining a little longer quiet, the medium again wrote, 'Mr. K., mark well the medium's action from his head to his waist, and keep quiet.' We all sat very quiet in great expectation, waiting for what was to come. We heard a great rattle like some electrical machine and the room began to tremble. The medium stood up, we could see him distinctly, he stood erect, his arms stretched out in the form of a cross; then he lifted his hand to his head, slipping his fingers through his hair some half dozen times. Presently he turned to the wall and shook hands apparently with some one, then he turned right round, and appeared to do the same with some one else, then with another also, then he appeared to embrace a fourth, then shook hands with some one else, and so on for a considerable time, as if he had been meeting with a considerable number of friends, who had all met together for some glad some occasion. Then, after having saluted them all, he again stood quiet. We could now see from his head to his waist quite clearly; the light was clearer. Presently his appearance was changed, and there stood before us a man of about middle age, with a bushy beard of sandy color, broad face, high cheek bones, broad full forehead, and benevolent countenance.

"He looked round with a pleased air at each of us, and then disappeared. Next came a young, pale, thin-faced man, with no beard and but very little whisker, black hair, and mild, pleasant-looking countenance. He had a pair of bands round his neck, as a clergyman would have at times. I thought I knew him, but to this day I cannot recall him to my recollection. After staying about the same time before us, he disappeared, and then a female of a most beautiful appearance took his place. She was standing as if in the attitude of prayer, with a heavenly countenance brightly beaming forth, her eyes looking upwards, and her hair nicely done up as with a coronet, but it was all hair, and she had a sweet flower at one side of her head. My wife cried out, 'Surely I have seen her before; is she not an actress?' She disappeared, and the medium wrote on a bit of paper, 'No; she was no actress, but a pure and simple-minded girl, who loved her God and her fellow-creatures. Go you and do likewise.' I then turned up the light, read the writing, and again lowered it. The next that came was a female—one that I had good reason to know while she was in the form. As soon as she appeared the master of the house exclaimed, 'Oh, Mr. K., is that not your daughter?' I replied, 'You forget that my daughter is in the flesh; she is very like her; I know her well.' She came near me and smiled sweetly. My wife knew her at once, having been intimate with her while in the body, and she said to her, 'If you are she whom I think you are, let me know.' She drew near to her, and stooped down quite close to her, bowing her head and smiling; she stopped with us longer than any of the others, and after again bowing, disappeared. She was my first wife, and the mother of her Mr. S. thought she was so like. After she went, we saw one after another, male and female, as many as three dozen. All seemed heavenly and happy, apparently delighted that they could thus manifest themselves to us. When all had gone, the medium wrote again, 'Now, Mr. K., we have fulfilled our promise to you, we have shown you one-third of our circle. The arrangements were not prepared for the others to show themselves. Go on and let the truth be known, and we shall be with you. Good night.'

Two CONJURERS.—A gentleman one evening was seated near a lovely woman, when the company were proposing conjurings to each other. Turning to his companion, he said, 'Why is a lady unlike a mirror?' She gave it up. 'Because,' said the ruder fellow, 'a mirror reflects without speaking; a lady speaks without reflecting.' 'Very good,' said she. 'Now, answer me. Why is a man unlike a mirror?' 'I cannot tell you.' 'Because the mirror is polished, and the man is not.'

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Dr. BRITTAN's operations showing the influence of the will over the nervous system, illustrate his views in a most extraordinary manner.—New York Sunday Dispatch.

His discoveries have attracted the attention of many medical men, who regard them as contributions of great importance to the healing art.—Jersey City Telegraph.

The immediate relief administered by Dr. BRITTAN, even in severe cases, is a very curious fact, as outsiders it is a great mystery as the milk in the ocean nut.—New York Daily Tribune.

We were much struck by the experiments of Dr. BRITTAN, whose command over the phenomena of life and emanation in his patients, is apparently perfect and entire.—Brooklyn Daily Eagle.

Dr. BRITTAN's experimental observations are very valuable. He has unquestionably solved some of the recurrent problems in the science of Man.—Harvard Daily Times.

Dr. BRITTAN pursued the study of Electricity and Magnetism some thirty years ago, under the instruction of the venerable Professor Steele, of New York, (deceased some years ago) who was distinguished in his day as an electrician, chemist, and mechanical philosopher, and whose laboratory, the pupil of Benjamin Franklin.—Louisville (Ky.) Journal.

America has many practical professors of the Armet Arts, but Dr. BRITTAN attempts to reduce these processes to systematic and philosophical analysis and refer their phenomena to the scientific laws of physics and psychology. Guaranteed a professional standard of results of a scientific investigation and will, he comes before us with identify higher pretensions than vulgar operators who are uniting crowns upon by their vapors.—London (Eng.) Saturday Review.

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The Present Age.

A Weekly Journal. Devoted to Religious, Political and Social Reform, Polite Literature and General Intelligence. COL. D. M. FOX, - - EDITOR. Associate Editors: DR. F. L. H. WILLIS, E. S. WHEELER. W. F. JAMIESON, Corresponding Editor.

SIGNS OF THE TIMES

From various parts of the country we hear of increased interest not only in the phenomena of Spiritualism, but a more general inquiry into its teachings and philosophy. The wonderful manifestations at Moravia are but the fulfillment of a prophecy, and accord with revelations made through our media years since; viz: that eminent scientific spirits of the higher spheres were experimenting in that direction, confident of success. Now we are told by the spirits who have appeared in material form at Moravia, that these are but the fore-shadowings of what is to follow. That media for the materialization of spirit forms are to become as common throughout the country as they are for other phases of spiritual manifestations. Spiritualists, be encouraged, for behold the day dawneth! The time is not distant when you who have been derided and persecuted by sectarian bigots, scorned by the self conceited and intolerant priest and scientist, will see all these brought to an acknowledgment of the nearness and intimate relation of the two worlds, and the benefits to humanity which must inevitably result from an acceptance of your teachings.

Within the last few weeks many persons have called at our office and given us facts that place this newly developed power of the spirits beyond question. Husbands have told us of seeing and conversing with their departed companions with all the realities of natural life here. Parents have seen and talked with their children, children with their parents, brother to brother, friend to friend. Not as heretofore through mediums by whom the best of tests were given, yet from the fact that the sense of seeing was not gratified, they could not be fully assured that they were actually brought in rapport with the departed, but now face to face, often with the warm grasp of the hand and well remembered smile do these friends meet and greet each other. We have yet to meet the first person who has visited Moravia and failed there to recognize some spirit form. Some have failed to see the one they most desired, which, although a great disappointment to the earnest seeker, is not a matter of surprise when we consider the fact that the spirits have great difficulties to overcome, and claim that their success is but partial. We doubt not that conditions in the other life are very much as they are here. How long and earnestly do our inventors and discoverers have to contend with opposing influences here, before success crowns their efforts? Hundreds of earth's noblest ones discouraged by opposition, pass to the other life without witnessing the fruition of their earnest labors. We should not wonder then, that some partial failures occur. We have been surprised that so very few are disappointed in beholding the very friend they were most anxious to see. We design within a few weeks to visit Moravia, and shall faithfully report to our readers the result of our investigations, be they favorable or otherwise. These welcome manifestations have but confirmed the teachings of modern Spiritualism that

DEATH BATH NO TERROR. Death, which by the teachings of the past has been associated with everything that is terrible and revolting, in the light of these new manifestations has become like a mere change of locality on earth by which friends are temporarily separated. It was never designed that the children of earth should be harassed and distressed with gloomy apprehensions of death. The whole is traced to the creeds and false doctrines of

men. These have peopled the future state with imaginary fiends, and discoursed of torments too frightful to contemplate! Even in their representation of death, Christians have selected emblems, the very sight of which is most disgusting to behold. All this then has been happily dispelled by the teachings of modern Spiritualism, and now death is viewed but as a change, delightful, and greatly to be desired by those who have fulfilled their earthly mission. This world is the rudimental state. The process of dying is the transition to the second or higher sphere. The spirit then is in its natural sphere.

We believe death to be but an evidence of immortality. The same phenomenon is witnessed in every thing around us, and is affected by that eternal law which God has established, and which tends to universal perfection. Death, then, is not only an evidence of continued life, but is one of the strongest proofs of the ultimate harmony and consequent happiness of all, for it points to the great law of progress which divine wisdom has instituted and which governs both matter and spirit. The same gyrates from the lowest to the highest existence, inevitably tending to perfection and purity. The highest angel was once an infant born on some earth, clothed with flesh, but borne upward and onward to his present exalted condition by the great law to which we have alluded. Pythagoras, Plato, Confucius and Jesus were so produced, and this is God's only method of introducing beings into existence. Hence the dogma of a miraculous conception is but a fable. But it is not alone in the acceptance of our teachings to the philosophy of death, and the intimate relations of the two worlds that we see in the signs of the times evidences of the acceptance of our teachings and a brighter day for humanity. The present is

THE ERA OF FREE OPINION.

Whoever will examine the history of the past without prejudice will acknowledge that in all ages the dominant theory has stood in the way of all mental progress among the masses. Priests, governed by the blinding and corrupting influence of their social situations, or by motives of sectarian bigotry, have indiscriminately denounced all natural discoveries inconsistent with their theological creeds, as infidel and impious, and have cautioned mankind against receiving or even examining them. It is true we see much of this spirit manifested by the church even now, but that free thought is rapidly gaining the ascendancy is clearly manifest. It has commenced throughout Christendom. Truth is spoken without fear, and neither civil nor ecclesiastical power is able to stifle it. All this is well, as it ought to be, and hence all the old church dogmas are being tried in the crucible of an enlightened and freed public opinion, and the philosophy of Spiritualism has found acceptance with those who have been delivered from the bondage of a dogmatic theology. Hence we behold as the result, a development of the intellect and individualization more than ever before witnessed in the world's history. The authority of precedent has declined, and opinions are no longer tried by standards of the past but by the newly awakened intellect of the present. Every one desires to know the reason for what he is expected to believe. Truth and error now meet each other face to face, and without the slightest veil to obscure the features of either. Every form of government, every article of religious belief, every religious practice and every system of morals, now passes under review. All are carefully analyzed. Before this tribunal the claims of Spiritualism are being tried, and we rejoice in the triumph that surely awaits us.

Lo! a clown's about to vanish From the day; Lo! the right's about to conquer— Clear the way! And a brazen wrong to crumble Into clay. With that right shall many more Enter smiling at the door; With the giant wrong shall fall Many others, great and small, That for ages long have held us For their prey. Men of thought, and men of action, Clear the way!

SHALL SPIRITUALISTS VOTE?

Our own personal self respect and taste incline us to leave unnoticed the unpleasant peculiarities which constitute so large a part of the comments in these columns April 13th, under the above title. But justice, the interests of truth, duty to the public and our cause, all compel us to make some needed corrections.

Every important article in the Present Age is credited to its author in the index which appears in each issue; this practice was established at our suggestion, and there was no exception made to the rule in the case which Mr. Tuttle refers to; hence the accusation he makes, that "the writer pleases to shield himself behind the editorial chair" is incorrect.

Some mediumistic people are by their development not only made capable of receiving the gifts and graces of inspirational authorship, but also subjected to an exceeding sensitiveness which tends to render them impatient of criticism and intolerant of contradiction. When such condition is unfolded in people of large approbateness, they are often unreasonable in their demands for commendation, apt to become jealous, and imagine they see even in the honest criticism of an impartial friend, that which Mr. Tuttle charges upon us; the taint of "malice" even in our praise. There is no writer we have criticized more kindly; none we have praised as highly as the author of "The God Idea," and "The Arcana of Spiritualism;" we have commended and defended him in more than one public journal, and declared his last book the "best that had yet been written upon the subject of Spiritualism." Is it to be imagined that we were actuated by "malice" in so doing because science, consistency and truth compelled us to qualify (and make stronger) our compliment by pointing out some errors in the work? There was the opposite of malice in our faithful efforts to serve a co-worker, and so well are we convinced our praise was deserved that we even this way of acknowledging our attention struck us as "bitterness" or stir our "spleen."

We did not charge Mr. Tuttle as he seems to have inferred, with denying Spiritualists the right to vote, we quoted his expression of regret that they should be influenced by Mrs. Woodhull, saying:

She urges them to use their great numerical forces and immense moral power in favor of general reform, and invites to this end their adherence to the party of equal rights.

This finding favor with many, has afflicted Mr. Hudson Tuttle with "unspeakable sorrow."

Again we said: "The charge that the Spiritualists who vote as Spiritualists, are as wrong as those sectarians who seek to corrupt and ecclesiastize the constitution, is an impertinence."

Again: "He is quite sarcastic upon Spiritualists who propose to vote as Spiritualists, upon principle." Only the most idly careless reading, could have betrayed any one into the conceits which are made the ground of a direct but careless charge of falsification against us. Neither did we represent Mr. Tuttle as announcing Spiritualism devoid of principles, as the reader is left to infer from his denial that he has done so; our language was, "Spiritualism, Mr. Tuttle informs us, has no principles 'to carry into politics'—'none whatever.'" Indeed he seems to think it has no "distinctive principles" at all. How can he accuse us as he does of "reckless misstatement and disregard for the truth in stating my position while he reiterates the affirmations we have quoted? Mr. Tuttle did declare and has repeated, that Spiritualism was essentially but a fact, though there was a dependent philosophy of spirit life." We referred to "Haywards Book of all Religions," in our argument to prove the possibility of organization upon the philosophy of Spiritualism, because it was from that volume at our suggestion the affirmations were copied, which at Rochester were made the basis of The American Spiritualists Association.

Mr. Tuttle offers to discuss with us when we bring forward a single principle which is entirely original and

exclusive to Spiritualism." Were original principles "plenty as blackberries" we would not present one at this juncture, for although we are convinced of Mr. Tuttle's ability and scholarship, an apology must precede any further notice of him from us in this connection. We are well aware of the points he could make in debate, but that does not alter the fact; our affirmation was, "The fact is, the principles of Spiritualism are distinctive as those of any system." Spiritualism as a philosophy is a new synthesis; a novel system; its core idea being the harmony of all things, laws, principles, and life.

Says Mr. Tuttle: The creation of a party, can have but one significance, to push forward Spiritualism by force thus created. I confess I have no confidence in such measures. We should find that angel ministrations would fall as the golden sunlight on all parts alike, and our "distinctive spiritual" party would be the least spiritual of all.

The critic blunders at the start. The significance of the adherence of Spiritualists to the Equal Rights party, would be to "push forward" what he calls the "whole horde of reforms" by virtue of the inherent force of Spiritualism! Angels and men, not forgetting women, have pushed Spiritualism a quarter of a century. It can now afford to "push forward" human progress itself. Parties will not alike be favored by "angel ministrations," but the "golden sunlight" will fall most warmly on that one which embodies the highest principles; hence every honest person will affiliate with that most congenial to his mind. There is no proposition, as we are aware, for a "distinctive Spiritual" party; the suggestion is that Spiritualists unite with the party of Equal Rights. We said in our former article, "The Christian would be a traitor and perjured if he failed to be controlled in politics by his Christian sentiments and convictions," and the same is true of every class of citizens.

Mr. Tuttle declares, "When it is said that spirit-communication is most potent and truthful in the wildest throbb of life, the writer states what every observer knows to be incorrect." We have not so affirmed. We said:

The fact is, that where human life is most intense and active, where thought is quick and aspiration earnest even in the thickest of the light, there spirit voices are heard clearly, and they counsel progress, and inspire to action and agitation.

We are not certain after all, where "Spirit communion is most potent and truthful." Our large cities and the walks of active life are the homes of many of our best inspirational thinkers and mediums, and many of the world's seers and philosophers were born denizens of Athens, Rome, Jerusalem, Alexandria and other populous metropolitan towns. Swedenborg was not a hermit but a courtier, and Jesus never went into the wilderness but once, and then he was "tempted of the devil!" But seriously, while retirement favors contemplation, solitude has been the parent of asceticism, fanaticism and madness, as "every observer knows." We need not even as media fear to take our part in action if our purpose be pure, our aspirations earnest.

Again we quote: The character of some of our public media and lecturers may be regarded as results of "active life," we can but think a little less "activity," would have benefited for their moral development.

Who is meant Bro. Tuttle? And would a quiet bucolic residence at Walnut Grove, have made them saints?

We quote once more: I might retort with as sharp a pen as yours, and as I suppose you do not claim an immaculate personality, I might make a draught the more bitter, because a little truth was sprinkled in with the gall.

Please don't insinuate, tis unmanly; we have made no such "warfare as this" upon you; hope we never may. We have never claimed to be "immaculate" but if you know anything worse of us than we do, don't hesitate; we prefer you make the charge definite.

We call attention to the advertisement of Prof. Ephraim H. Bailey found in our advertising columns this week. Brother Bailey is the well known musical editor of the "Spiritual Harp," a work which should be found in the family of every Spiritualist. Our friends throughout the country, wanting sheet music, or musical books of any kind, should order from Prof. E. H. Bailey, Charlotte, Mich. They will always get just what they order, and at prices that will compare favorably with any other Western Music Store.

LECTURES IN WAUKEGAN

Prof. E. Whipple last week delivered his first course of scientific lectures in Waukegan, Ill., and as we are informed has been engaged to deliver a second course in May. We question whether any course of lectures has ever created a greater interest or been more attentively listened to by continually increasing audiences than have these. The Professor, by a life long devotion to scientific investigations and especially to the science of Geology has attained a position where he has few equals and no superiors as an instructor. His attainments in this direction have admirably qualified him as a lecturer in the broad field of Spiritualism. The first two Sundays of April he lectured for the Spiritualists of Waukegan. The second Sunday we were in attendance and favor our readers with the following abstract report of his morning discourse. Subject, "Man's relation to the world of Matter and the world of Spirit." He prefaced his remarks with a text from Zoroaster.

"The heavens are a point from the pen of God's Perfection, the world is a bud from the flower of His Beauty, the sun is a spark from the light of His Wisdom, and the sky is a bubble on the sea of His Power. He made mirrors of the atoms of the world, and threw the reflection of His own face on every atom."

He proceeded to show that man's present knowledge of the surrounding universe is too meager, as yet, to warrant any class in assuming that they have an exhaustive criterion of truth, whose authority to dictate human beliefs should be universally acknowledged. The speaker said: Theology assumes that truth is already known, while science stands at the threshold of the universe, acknowledging its incipency, but confident of final admission into the golden treasure house of wisdom, and full of faith that it will at last win eternal possessions.

History repeats itself. The old ideals reappear in modern thought. The ancient Semitic, Hindoo, and Greek philosophies contribute their share of influence in shaping the latest scientific conclusions. The dependencies of progress were discussed, the suggestions of science were interpreted in their bearing upon our future spirit home, and a vivid picture was presented of an ideal state of society, which the speaker believed was actualized by the denizens of the higher life.

The subject for the evening discourse was "American society and its prospective future." The problem of society has been studied to some practical purpose in the present generation. The speaker believed that ground had already been broken for a true science of history, by such writers as Comte, Buckle, and Draper. The evolution of society is through a succession of nationalities. The career of Hindostan, Greece, and Rome, were necessary antecedents to modern Europe, and modern Europe is preliminary to American civilization. We have a country, said the speaker, which embraces every variety of climate, unparalleled mineral resources, a fertile soil, great lakes and mighty rivers—everything which combine to make a people great. The blood of diverse peoples is becoming fused into an ethnic American character. The excellencies of past times are uniting with the original genius of our population, to make us a cosmopolitan nationality. Two thirds of our population are agriculturists, and this class own half our national wealth. This class are not dependents but proprietors. They own the soil which they cultivate. They are an intelligent class, contrasting widely with the same class in Europe. The agricultural and horticultural societies in this country, the reports of their meetings, and circulation of their literature, are symptoms of a tendency which augurs well for the elevation of the laboring population.

There are six millions of people in this country above ten years of age, unable to read and write. We have two hundred and twenty five colleges, with an average attendance of four-tenth thousand students to three thousand of our population. The saloon is liberally patronized in hundreds of places where libraries are

neglected. We have a gigantic work before us in the direction of education. Our homes are not what they should be, centers which are sacredly dedicated to all noble enterprises where the tender charities abide and love's fragrance is diffused in the breath of flowers. But the speaker expressed great faith in the potential life of our nation, and drew a picture of future industries, homes, and systems of practical education, which we pray may yet be realized.

Editorial Notes.

Hon. D. D. BELDEN writing to us from Denver, Col. says: "I have been a believer in Spiritualism for many years, but never until the loss of my very dear little boy, two years ago did I become so much interested as to make a public profession of my faith." How true this is of hundreds, yeas, thousands of others. Amidst the business cares of life, with eyes to the earth, intent on gathering together a little more of its glittering treasures, man is possessed by their neighbors, men forget how brief is their stay here, and it is not until some day one is snatched from their embrace that the shock caused thereby awakens a desire to know where the loved one has gone. Then the soul looks up, and asks if the dear departed can still live. Long did the world grope in darkness and uncertainty for an answer to this question. Not until humanity was freed from the superstitions of the dark ages, could the immortals with safety to their mediums come to earth and demonstrate continued life. Through modern Spiritualism only can we obtain certain evidence of an individualized existence beyond the tomb. Millions like our Colorado correspondents have from this source been made happy in a knowledge not only of continued life, but have learned much of the conditions and scenery of the spirit world. Mr. Davis, from whose clairvoyant powers we have probably derived the clearest description of the spirit world, says:—

The Summer Land is vastly more beautiful than the most beautiful landscape of earth. Celestial waters are more limpid, the atmosphere more soft and genial, the streams are always musical, and the hills and islands there are ever full of meaning. The trees are not exotics. The birds are literally a part of the celestial climate, every one having its lesson of divine significance. That which is nothing to an idiot is a grand to an intelligent man. That is true of common things on earth, and it is true of wondrous degrees in heaven.

By telegram of April 18th from New York we learn the following important news:

The Annual Conference of the Methodist Episcopal Church, held in this city, adopted this morning the following resolution:

WHEREAS, Communism, the liquor interests, and kindred influences evidently are on the idea that the Sabbath is the chief obstacle in their paths in this country; and

WHEREAS, Sunday-trains are among the most powerful of their aids to remove the obstacle; and

WHEREAS, Sunday mails are the usual cause for Sunday-trains,

Resolved, That as Christian patriots, we hereby protest against Sunday mails, and dangerous alike to our civil and religious liberty.

2. That we deem this subject of great importance as to demand the attention of the approaching General Conference.

The remainder of the session was devoted mainly to the discussion of tobacco and its use as detrimental to religious life. As to the laudation of the virtues of our generous laymen who had contributed liberally to the cause of education that the Church had now become one of the depositories of learning. There was a large attendance.

What Communism is in the sense in which the A. C. M. E. C. understand it, we may learn by an observation of the Oneida Society of Christians at Oneida, N. Y. The repudiate marriage and hold to various and changeable if not promiscuous sexual relations. The Communism which seeks in that vast peep society, THE INTERNATIONAL, to redeem and elevate the toiling starving millions, they are as ignorant of as churchmen generally are of practical religion. They know enough, however, to know it is somehow opposed to the stock jobbing and gambling of "generous laymen" like Daniel Drew, Esq., and in favor of the pot, hence the insulting connection of its name with "the liquor interests" as a "kindred influence." Christian

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The Home Circle, ANNIE DENTON CHIDGE, EDITOR.

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Remittances for subscriptions or renewals if addressed to either of the associate editors will receive prompt attention. We prefer to have all communications in the east addressed to the New York office.

To every new annual subscriber, and to every old subscriber who renews for one year, we will send Woodhull & Claflin's Weekly.

We have made arrangements with Col. D. M. Fox to send our weekly Journal to all new annual subscribers to the Present Age, and all present subscribers who shall hereafter name their subscriptions for one year.

In all cases, subscribers, in remitting payment to the Present Age, will state whether they desire Woodhull & Claflin's Weekly. If not specially ordered, it will not be sent.

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his efforts to do good, I will retire. But while I write for any paper it must be my convictions. No one is bound to accept any of them, nor even to read them.

OUR WORK IN MICHIGAN. A quarterly meeting is to be held in Hartford, Van Buren Co., Mich., Saturday and Sunday, May 4th and 5th.

GOD AND RELIGION. TO W. F. JAMIESON.

MY DEAR BROTHER:—You ask me to furnish you with a brief synopsis of my views regarding God and Religion.

In brief, then, I share the common sentiment of mankind which professes a belief in God. But in submitting this broad statement, I do not wish to be understood as accepting all the notions mankind have entertained concerning God.

By material phenomena, which run in definite cycles and perform beneficent functions. The physical universe is arranged as though it were instinct with intelligence.

1. By material phenomena, which run in definite cycles and perform beneficent functions. The physical universe is arranged as though it were instinct with intelligence.

2. The persistence of matter. Matter is God, points to a fundamental verity. Not that this or that notion is a correct one, but the universality of the sentiment stands for a reality.

3. The three great philosophies of antiquity furnish us with a trinity of postulates, which guides modern science toward a rational recognition of God.

Moreover, I hold that this view is in accordance with modern scientific thought. The dogmatic negations of Atheism are not consonant with the science of the nineteenth century.

Entertaining these views, I do not suppose that the Efficient cause was exerted simply at the beginning of a solar system, endowing matter with the forces necessary to evolution; nor do I entertain this view with the addition of occasional divine interpositions; but I believe in the orderly,

government of such a being. As a matter of choice I could neither love, obey, nor reverence a tyrant, a despot, and such would be an absolute ruler. Gladly do I say, I am an atheist. To me the Universe is more lovely, the worlds and sun more charming than they can be to a believer in a God.

Says Col. Fox. The ideas of death, hell and the devil have not been and cannot be repudiated, for in all of them is a germ of truth.

Thus, the reason assigned why they cannot be repudiated is because there is a germ of truth in them. Let us apply a dose of logic: that which has a germ of truth cannot be repudiated; Christianity has a germ of truth; therefore, Christianity cannot be repudiated.

Now, is it not a fact that Spiritualists have rejected the word 'death' and the idea too? Read the numerous obituary notices that have been published in the Banner of Light for years, and then answer me.

Those are the expressions of Spiritualists. How carefully they avoid that hateful word 'death.' They not only hate the word, but abhor the idea of death still more.

Whenever Spiritualists have occasion to use the word death, strictly, it is to represent something which does not exist. Hence Denton says, "The Devil is dead;" in other words, the devil does not exist.

I do not doubt it. Each man capable of thinking would have said, "He cannot mean my God, because I am not 'ignorant' nor 'undeveloped.'" Had I said what my good friend thinks I should, I admit most freely that it would have been "less objectionable," as he says.

The God of 'ignorant, undeveloped men' is no deader than the God of intelligent, developed Henry Ward Beecher. The "God, as believed in and worshiped," (not only "by the ignorant and undeveloped" but) by the forty thousand ministers of the gospel in the United States; the "God believed in and worshiped" by the millions of intelligent, refined Christians, is repudiated, not only by me, but by Spiritualists in general.

the leading scientists of the age. In our notice of the exercises on Anniversary day in this city we expressed regret that the attendance at the concert given by the Children's Lyceum in the evening was so small.

THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO last Sunday by an almost unanimous vote adopted a new constitution for their government. The constitution will be found in this issue. It will be seen that provision is made for the maintenance of a Children's Progressive Lyceum, and a Conference.

Corresponding Editor. W. F. JAMIESON. GOD, DEVIL, RELIGION.

"We are sorry to see our good brother thus voluntarily enroll himself an atheist." We believe there are very few Spiritualists who will favorably respond to the atheistical sentiments enunciated by friend Jamieson.

Well, that may be true, I am not writing for the applause of my fellow-beings; hence, will not be disappointed if I do not receive it. I know beforehand that what I say on this subject is against the settled convictions of the mass of mankind.

If there could be a supreme intelligence it would be an absolute monarch as a ruler. I could not be free, in any sense, in the

"Whoreas" and "Resolved" have against earthquakes, comets, the solar system, geology, civil liberty, popular education, free religion, progress and the postoffice, for eight hundred years. The result is that the world shudders under the night-mare of christian war, groans under christian civilization, and with christian government in power outside the United States, three hundred and fifty millions of the civilized inhabitants of them never have enough to eat!

Our friend Stebbins in his article, Individual Sovereignty, Mrs. Woodhull, found in this number, says: She favors a new political party, of which she can only say, the field is pretty well filled.

The last two words of the sentence come in as a saving clause, otherwise our esteemed correspondent would have repudiated his efficient aid in the formation of that great anti-slavery party which finally attained success; which would have been impossible had the friends of freedom preferred to use only the parties in existence.

Our esteemed corresponding editor favors us this week with another expression of his views on God and religion. On the same page will be found an article upon the subject from Prof. E. Whipple.

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Woman's Department.

MISS NETTIE M. PEASE, EDITOR.

The right of woman to participate in the Government cannot be denied, and the Government will be made purer and better for her participation.

THE SECRET.

BY NETTIE M. PEASE.

You ask what secret sorrow lies Vailed within my tear-dimmed eyes. What mean the shadows you can trace Flitting across my thoughtful face.

I pray thee seek not a reply, But let my sacred sorrow lie Unreached by kiss of love or art Securely in its home—my heart.

When by my lifeless form you stand Clinging to my icy hand, Bending above the swooning head,

Musing, life's sweetest joys are o'er, Clinging hands clasp mine no more, Loveliest eyes never more will shine

Thou art gone, art gone, so silent, dead, Beautiful soul where hast thou fled?

Grieve not, my best and truest friend, In coming years our souls will blend, Where there will be no need of art

THE SOCIAL PROBLEM

It is becoming apparent to every thoughtful mind that an understanding of the true relations of the sexes lies at the basis of all reform.

Sacred institutions are being demolished, time honored customs trampled in the dust, and in all classes of society the supremacy of individualism is acknowledged.

It is becoming apparent to every thoughtful mind that an understanding of the true relations of the sexes lies at the basis of all reform.

We have been led to these thoughts by reading in the Index an able and eloquent lecture upon the subject of sex.

equality for woman. We give a few of his remarks on the civil and political rights of women, from this very suggestive address.

When woman is taught, in the common schools, not only to read and write, not merely to stitch and sew, like my friend who built her own house, an architect, an artisan, an artist, to make more than a plaything of those wonderful fingers—then her owner will relinquish his property, her overseer drop his whip, her insulters fear the risk of his vile proposals, her fetters fall, and wherever she stands or goes man meets not his slave or rival, but his peer, to take in every movement her share.

In the training to useful work her importance will command honor. "A man's usefulness," said one, "is to be respected, his inclinations to be examined," and a woman's too! No more recipient, but a creator like her companion, she will be no dependent on his purse.

A WOMAN ON WOMAN'S FASHIONS.

BY FANNY FEEN.

When I say that the street dress of the majority of respectable women of New York to-day is disgusting, I but feebly express my emotions.

Humors of Divorce.—Never let it be said that the Indiana lawyer is insensible to the charms of poetry, or that even in dry, legal papers he spurns the Muse when poetry can come to the rescue.

My dear sweet Harriet, why have you left me, sighing, weeping, all alone? With none to talk to or caress me.

And your petitioner says and further repeats to your Honor that, in response to all of his offers and entreaties, she has refused with scorn and contempt to return to his home.

Woman's Memorandum.

MISS CHARLOTTE CUSHMAN is building a cottage at Newport which is to cost \$20,000, and all the rooms are to be octagonal in shape.

MISS LUCIA HARRIS, the American primadonna, has been remarkably successful in her continental tour.

Mrs. JANE W. WILLIS, Postmistress at Irapava, has been presented by the residents with a handsome set of postoffice boxes and drawers.

CHARLOTTE E. RAY, graduate of the Howard University Law School, has been admitted to practice in the courts of the District of Columbia, and is the first female lawyer admitted to the bar of Washington City.

that narrow the soul and purse, and leave nothing in their wake but emptiness. Nor is it necessary, in avoiding all this, that a woman should look "strong-minded," as the vulgar phrase goes.

WOMAN SUFFRAGE.—The amendment to the State Constitution giving women the right of suffrage, was again considered yesterday afternoon in the House of Representatives.

Recently A. J. Davis delivered at the City Hall in this place his lecture on "The Location and Scenery of Heaven."

Humors of Divorce.—Never let it be said that the Indiana lawyer is insensible to the charms of poetry, or that even in dry, legal papers he spurns the Muse when poetry can come to the rescue.

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GOING TO SLEEP. The light is fading down the sky, The shadows grow and multiply, I hear the thrush's evening song, But I have borne with toil and wrong

My life's brief spring went wasted by, My summer's ended fruitlessly; I learned to hunger, strive and wait, I found you, love—oh, happy fate!

Sweet love, my soul's sufficient crown! Now, darling, kiss my eyelids down!

NEW JERSEY CORRESPONDENCE.

EDITOR PRESENT AGE:—A few days since a friend related to me an amusing incident touching spiritual things, which transpired in her locality.

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DR. WILLIS, while in Europe, gave special attention to Cancer and the worst forms of Blood Diseases.

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The Clergy a Source of Danger to the American Republic.

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THE GOLDEN KEY OR MYSTERIES

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THE GOLDEN KEY.—By Nettie M. Pease, western Publishing Company, Chicago.

Orthodoxy has its story tellers, who tell of olden days. From the day of Noah, probably before, fable has been a good medium of the incubation of wholesome truths.

The following story, founded on fact, is of a subject of deep interest, and which at the present time are attracting the attention of students of the sources from which it emanated.

The author, owing to a peculiar physical condition, possesses the faculty of clairvoyance herself from the outer world and while in condition, was controlled by a power which she has named the Golden Key.

Search for the Temple of Happiness.—At the time of the recital, he promised to give another recital, to be entitled, The Golden Key, or the Mystery beyond the Veil.

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Special Ohio Correspondence.

AND WM. WILSON, EDITOR.

All communications for this department, as well as subscriptions and advertisements for the Age, should be sent to the Editor, Ashburn, Georgia, Ohio.

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For the Present Age.

IT STRAINS UPON OUR PLEASANT THOUGHTS.

BY MARY E. THORPE.

It steals upon our pleasant thoughts, The thought of other's woe; It sometimes dimms our smile to think How other eyes are low; How other hearts are crushed with care, In life's sweet springtime eared, Bear all its pains, but never know How life may be endured.

The friendless, poor, and sad of heart, Alas! to them the years Are only marked by weariness, And dim with hopeless tears, What seems the past reveals to us, How linked with flower and gem, But dark and stern Time's iron hand Hath traced its way for them.

Oh, would soft mercy veil her wing Above their cheerless cot, And lay her own white hand of love Upon their sorrowing lot! The countless grings of human joy Unscathed should graze for these, Their shadowed path be re-illumed, And strewn with flower and gem.

There was a time when pitying tears Came oftener to our eyes— (So rich are childhood's stainless years In angel sympathies.) No vain ambitions quenched our love, No selfish cares, our zeal; We would have given earth's fairest crown Her breaking hearts to heal.

Oh, thank! that some unskill'd meet The storms and stains of life; In angel robes they walk untried Amid life's pride and strife. Their strong pure hearts pause not to weep Beside their own bright hearth, Whence'er sweet merry woefts they weep And woo her to the earth.

PREPARE TO LIVE. Once you must die, and once for all; The solemn purport weigh; For know that heaven or hell depends On that important day.

Recently in looking over an orthodox hymn book my eye rested on the above which was written by Doddridge. It is a fair sample of the teachings of the popular theology. Christians are constantly and solemnly urging the people to "prepare to die."

For know that heaven or hell depends On that important day. Spiritualism says, "prepare to live." Our condition in the spirit world does not depend upon how we die but upon how we live. We enter the next life morally and spiritually unchanged; death has no power to change our moral character.

A celebrated bishop was conversing with a queen, and the conversation turning upon the death of a distinguished lady the queen seriously inquired, "How did she die?" "That is of little account," returned the bishop. "But what can be of more account?" earnestly asked the royal lady. "You should rather have asked how she lived," answered the bishop.

A noble and true life is the only passport that will usher us into the "holly of hollies" of the spirit world. If we are loyal to the nature we bear, it will be well with us in the future life, no matter where or how we may die.

Mrs. LENA H. COWLES closed her engagement at Marion, Ohio, on Sunday the 17th of March, having spoken there for five Sundays. We were glad to learn that her lectures were well attended, and much interest was manifested by the people. She presents the truths of Spiritualism in a clear and able manner, and we hope our friends will keep her constantly in the lecturing field. She would prefer to make engagements for several months in a place. Her permanent address is Clyde, Ohio.

New LYCEUM BOOK.—We are pleased to learn that Thomas Lees, of Cleveland, Ohio, is compiling a new book for Lyceumists entitled "Spiritualist's Catechism." The questions and answers will relate only to the cardinal features and teach-

ings of modern Spiritualism. Judging from the standing of the author as a vigorous writer, and his long experience with Lyceums, we expect a valuable work from his pen.

EDITH PRESENT AGE.—Yesterday the Twenty fourth Anniversary of Modern Spiritualism, was celebrated by the Children's Lyceum. A good time was enjoyed by all present and the greatest harmony and good feeling prevailed. The Lyceum was called to order by the Conductor, Wm. H. Price, who briefly alluded to the importance of honoring the day; then followed singing and silver chain by the entire Lyceum, calisthenics, a Dialogue by C. J. Thatcher and T. Lees, in which they humorously personated Mr. Progress and Mr. Ancient Fogy, making some capital hits on the two types of character, ending in Progress inducing Fogy to go and witness the Children's Celebration. This was followed by good speaking and singing by the little ones, then a short pithy oration by C. J. Thatcher, "The Day we'd met to Celebrate." In the evening Mrs. Sarah M. Thompson, inspirational speaker of this city volunteered her services, and delivered a lecture under the auspices and in aid of the treasury of the Cleveland Progressive Lyceum. T. L. CLEVELAND, O., April 1st, 1872.

For the Present Age.

"THE ANGEL MOTHER."

BY MRS. M. O. GILBERT.

Such was the heading of an article I read but yesterday in one of the leading religious papers of the day, which woke in my heart a desire to add my protest to those of far abler hearts and pens to that cruel creed-bound theology which binds the soul in chains of darkness and bigotry, narrows the mind, dwarfs the affections, bows the God-like gift of reason in abject submission to a religion which had its origin in the dark ages of human development. A religion in which there is neither beauty, justice or love, save that kind of slavish fawning which prompts the dog to lick the hand of his master after receiving therefrom an unmerited and brutal chastisement. The writer of the article referred to is a woman, and I can scarcely repress the tear of sympathy as I read her story—weep forlornly of love and tenderness, the great wild longing of the soul after some more satisfactory rest for the heart will break through the dark pall of religious teaching that theology has spread over her life. As she becomes absorbed in her theme "The angel mother," her soul seems to expand more and more, her spirit floats out upon the broad sea of inspiration, drinking in for a moment its glorious eternal beauties, and basking in the holy sunlight of love and angel ministry. But theology tugs anew at the chains which have bound her, an angry God and an eternal hell rise up before her, and the poor, bleeding, tortured heart is dragged down again, its feeble pinions folded in meek submission, and only the wild unsatisfied longing remains. She says,

Although dear friends may surround us and true hearts grow true in our behalf, there will be moments when we feel an aching void within our hearts, and we go away alone to gaze upon our angel mother's pictured face and sob and pray, forgetting all our boasted strength, and only feeling that she has left us, and that to us she can never come again. Alas, poor sister, we pity you! There is indeed no balm in your religion for a wound like that. Shut from you by the walls of some far-off incomprehensible heaven or hell, to you your mother lives, forgetful or careless of all she most loved on earth, burying all her sweet mother love in praising an incomprehensible deity, or bewailing in the regions of eternal torment the few short years of earth life, where perhaps conditions and circumstances were all against her. No wonder that your heart cries out in anguish, "If at last we meet in heaven, will she, oh! will she know her daughter there?" Oh, angel mother, upon whose eyes the light of immortality has dawned, forgive your poor earth-born, world weary child the sacrilege of such a thought! Oh, angels of light and love and beauty, have patience as boundless as your eternal love, with those waiting, yearning, longing human hearts, that are reaching out and calling after you even across the cold dark river they call death! Ere long their feet will touch those chilling waters,

BUTROS, OHIO.

CONSTITUTION OF THE FIRST SOCIETY OF SPIRITUALISTS OF CHICAGO.

Article 1. Name. The name of this society shall be "The First Society of Spiritualists of Chicago."

Article 2. Object. This organization is made under the Statutes of the State of Illinois pertaining to "Religious Societies;" and its objects will be the promotion of those religious principles and methods commonly known as Spiritualism and the Harmonial Philosophy.

Article 3. Membership. At the first meeting under this constitution any person may become a member of this society by subscribing to this constitution. After such meeting any person may become a member, upon election by a two thirds vote, and subscribing to this constitution.

Article 4. Qualification of Voters. All members shall be entitled to vote upon all matters; (and such vote shall be not over, unless otherwise ordered); except those who have not attained their majority according to the laws of this state, and those who were not members at the previous regular meeting.

Article 5. Officers. There shall be a president, vice-president, secretary, treasurer, and a board of five trustees, who shall be elected at the annual meeting of the society on the first Sunday in September, and shall hold their offices

from their eyes will fall two scales of mortality, and in that glad reunion many a lonely orphan heart will forget to ask with fear and trembling, "Will my angel mother know me there?" Oh that every bleeding heart crying out in the anguish of its bereavement could know the truth and consolation of our divine philosophy! We often hear the question, "What good would Spiritualism do even were it universally believed?" What good? It would cheer the lonely mourner at the grave of buried hope and love, bind the spiritual and the material worlds together in one grand, universal brotherhood, and stay the great tide of crime which now sweeps over our world. Do you ask, "What power is there in Spiritualism to work so grand, so wonderful a change?" I answer, Love! That holy principle which lives in every human soul, Sorrow and disappointments may have tarnished its brightness, temptation and sin may have overrun and checked its growth, but there lives not one human soul but sometimes feels the element of love stirring within it. Tell the man whose worst passions are aroused that "God is angry with the wicked every day," and you awake a spirit of defiance that returns anger for anger. But lay a hand on his shoulder and say, "You had a mother once, a mother who loved her proud, wayward, passionate boy as no one else ever loved him." There will be no laugh of scorn, no word of derision, for well he knows that gentle mother long ago perhaps, has gone to her reward. Memory carries him back to hours when her calm voice and loving words stilled the wild tempest of boyish passion, and her encouragement, woke within him holy aspirations and longings for a better life. Convince him then that his angel mother is hovering near him, striving to lead him back to the path of purity and peace, and loving him in his blighted manhood even as in his wild passionate boyhood, do you think that his heart would be traversing the downward path of vice and crime? No! The thought of that angel mother grieving over his wasted life would be more potent than the fear of a thousand angry Gods.

Just so with the woman whose soul is steeped in crime and degradation. Could she also feel the truth of our beautiful religion, could she feel even but for one hour the holy influence of an angel mother's love, what a light would break over her darkened pathway! And though at first the light might be faint and feeble, yet it would be the beacon star to guide her bark safely into the haven of peace and rest. Angels! speed our beautiful spiritual religion until over land and sea the world shall rejoice in the glad sunlight of its love and ministrations. BUTROS, OHIO.

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until their successors are elected and installed. Vacancies may be filled at any regular meeting.

The president and vice-president shall be trustees; the secretary shall also be secretary to the board, three of said trustees shall constitute a quorum; all of which officers shall perform the duties imposed by law, and such as are usually incumbent on like officers in such societies.

Article 6. Lyceum. There shall be formed, under the auspices of this society, a Lyceum for spiritual, moral, mental and physical culture and improvement, which shall be open to all. The officers shall be elected by the members, (all over twelve years of age shall be voters) and they shall be under the general control of the trustees of the society.

Article 7. Conference. There shall be established also, under the auspices of this society, a conference, which shall be open to all. A president shall be elected every three months, and a president pro tempore at any time in case of vacancy, by those who take part in such conference, whose duty it shall be, and who is hereby vested with authority to maintain and preserve order, during the continuance of such conference.

Article 8. Amendments. This constitution may be amended at any regular meeting of the society, by a vote of two thirds of the voters present; provided such amendment be publicly proposed and submitted in writing at the previous regular meeting.

Article 9. By Laws. This society, and said Lyceum and conference, may each for itself adopt by-laws, and amend them, by a majority vote at any regular meeting.

Article 10. Meetings. The regular meetings of this society shall be on the first Sundays of September, December, March, and June at 12 o'clock, M. and the trustees may call meetings as the by-laws shall provide; and such meetings may be adjourned from time to time by majority vote.

Whereas, the original constitution of this society was destroyed by fire Oct 9th, 1871, we, the undersigned, adopt the above constitution as a copy of it, and as a substitute therefor; and furthermore, we adopt the above as a present and continuing constitution for the purpose of perpetuating the same; and in substance under the laws of the State of Illinois.

THE PARTY OF THE PEOPLE TO SECURE AND MAINTAIN HUMAN RIGHTS TO BE INauguRATED IN THE U. S. IN MAY, 1872. We, the undersigned citizens of the United States, believing the time has come for the formation of an entirely new party whose principles shall meet the vital issues of the hour, purpose to hold a convention in the city of New York, on the 9th and 10th of May, 1872 for the purpose of constructing a platform and considering nominations for President and Vice-President—the first so broad as to include every human right, and the last, the best possible exponents of every branch of reform.

Some of the reasons which render this step necessary, are as follows: We charge on the present Government that in so far as it has not secured freedom, maintained equality and administered justice to each citizen, it has proven a failure; and since it exists without the consent of the governed, therefore, that it is not a republican government.

We charge it with being a political despotism, inasmuch as the minority have usurped the whole political power, and by its unscrupulous use prevent the majority from participation in the government, nevertheless compelling them to contribute to its maintenance and holding them amenable to the laws, which condition was described by its founders as absolute bondage.

We charge it with being a financial and military despotism; using usurped power to coerce the people.

We charge it with using and abusing millions of citizens who by the cunningly devised legislation of the privileged classes, are condemned to lives of continuous servitude and want, being always half fed and half clothed, and often half sheltered.

We charge it with gross and wicked neglect of its children, permitting them to be reared to lives of ignorance, vice and crime; as a result of which it now has more than five and a half millions of citizens over ten years of age who can neither read nor write.

We charge it with having degenerated from its once high estate into a mere conspiracy of office-holders, money-lenders, land-grabbers, rings and lobbies, against the mechanic, the farmer and the laborer, by which the former yearly rob the latter of all they produce.

And finally we indict it as a whole, as unworthy of longer toleration, since rivers of human blood, and countless of human toil, are too costly prices to be demanded of a people who have already paid the price of freedom; nevertheless, such was the price demanded and paid for slavery, which in point of human wretchedness was comparatively as nothing to that which still exists, to abolish which it promises to demand still more blood and greater servitude and toil.

In view of these conditions, which are a reproach upon our civilization, all persons residing within the United States, regardless of race, sex, nationality or previous condition; and especially Labor, Land, Peace and Temperance reformers, and International and Woman Suffrage—incl. all the various Suffrage Associations—as well as all others who believe the time has come when the principles of eternal justice and human equity should be carried into our halls of legislation, our courts and market-places, instead of longer insisting that they shall exist merely as indefinite, negative and purposeless theories; as matters of faith, separate from works, are earnestly invited to respond to this call, and, through properly constituted delegations to join with us, and in concert with the National Woman Suffrage Association to help us to inaugurate the great and good work of reformation.

This reformation, properly begun, will expand into a political revolution which shall sweep over the country and purify it of demagogues, official corruption and party despotism; after which the reign of all the people may be possible through a truly republican government which shall not only recognize but guarantee equal political and social rights to all men and women and which shall secure equal opportunities for education to all children.

Victoria C. Woodhall, New York City; Horace H. Day, New York; Anna M. Middlebrook, Conn.; L. F. De Wolf, Ill.; Ellen Dickinson, New Jersey; Theodore H. Bunn, New York; Mary J. Hobbes, Tenn.; Ira B. Davis, New York; Laura Cuppy Smith, Cal.; E. H. Heywood, Mass.; Ellen Goodell Smith, Penn.; Hon. J. D. Keymont, New York; Marilla M. Ricker, N. H. Horace Dresser, New York; Marie Howland, N. J.; A. G. W. Carter, Ohio; Adèle L. Ballou, Ind.; Hon. H. C. Dibble, Louisiana; M. A. Townsend Handley, Mass.; R. W. Hume, New York; Martha P. Jacobs, Mass.; John M. Spear, Cal.; E. Hope Whipple, Ohio; J. K. Ingalls, New York; C. Panny Allyn, D. C.; John Brown Smith, Penn.; Col. Henry Besny, New York City; Elvira Hull, Vineland, Wm. Jersey; Danl W. Hill, Hobart, Ind.; E. G. Granville, Baltimore, Md.; Jonathan Watson, Titusville, Pa.; Mrs. S. H. Blanchard, Worcester, Mass.; Newman Weeks, Rutland, Vt.; John Beeson, Chapinville, Conn.; Mrs. W. D. Briggs, Rochester, N. Y.; George R. Allen, New York City; J. H. W. Toomey, Providence, R. I.; Belys A. Lockwood, Washington, D. C.; Jonathan Koons, Taylors Hill, Ill.; W. F. Jamieson, Chicago, Ill.; Dyer D. Lum, Portland, Me.; Thomas W. Ozer, Yellow Springs, Ohio; B. Franklin Clark, Brooklyn, N. Y.; Dr. E. P. Gazzani, New York City; Geo. A. Bacon, Boston, Mass.; Henry T. Child, M. D., Philadelphia, Pa.; Edward Wheeler, Boston, Mass.; William Wert, New York City; E. Wilder, 2d, Hingham, Mass.; Alfred E. Giles, Boston, Mass.; Hon. C. C. Cowley, Boston, Mass.; Dr. H. F. Gardner, Boston, Mass.; L. K. Cooney, Vineland, N. J.; Moses Hull, Vineland, N. J.; Hon. John M. Howard, New Orleans, La.; Alfred Cridge, Washington, D. C.; Prof. E. Whipple, Clyde, Ohio; Col. D. M. Fox, Chicago, Ill.; Harvey Lyman, Springfield, Mass.

Note.—All who wish to unite in this great movement and who, in good faith, approve this call, will address in writing, with full name, to either of the above—who will immediately verify and forward to the undersigned for the Committee of arrangements in New York.

Tickets of Admittance to the Convention prepared for each Delegate, will be ready by the 8th of May—and to avoid confusion, no person will be admitted to the floor of the Convention without such tickets.

VICTORIA C. WOODHALL, 44 Broad Street, New York. Or, B. FRANKLIN CLARK, Sec'y Com., 55 Liberty Street, New York. New York, March 30, 1872.

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CONTENTS OF THIS NUMBER. First Page.—Tranquillity.—From "The Angel Mother."—Mrs. Woodhall. Titus in Chicago.—Railroads.—Churchianity weighed in the Balance.—History.—Men Wanted.—From "The Spirit of the Age."—Political Revolution. Third Page.—Geological Specimens.—Satanic Majesty in Maryland.—Lectures.—Another Phase of Spiritualism.—Two Conventions. Fourth Page.—Signs of the Times.—Shall Spiritualism Prevail?—E. W. Lusk. Fifth Page.—God, Devil, Karma.—Our Work in Michigan.—God and Liberty. National Meetings.—Railroads. Sixth Page.—The Secret.—From "The Spirit of the Age."—Woman's Social Problem.—A Woman on Her Feet.—Woman Suffrage.—Woman's Divorce.—Woman's Memorial.—From "The Spirit of the Age."—New Jersey. Seventh Page.—Advertisement. Eighth Page.—The Children's Lyceum.—A Secret.—Little Philadelphia. Juvenile Correspondence.—Good Conversations.—The Boys of Great Cities. Eleventh Page.—Is It Wise upon You and Thoughts.—From "The Spirit of the Age."—The Angel Mother.—Consolation of the First Society of Spiritualists of Chicago.—The Party of the People to Secure and Maintain Human Rights, to be Inaugurated in the U. S. in May, 1872.—Advertisements.

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