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## WOMAN SUFFRAGE—THE GREAT QUESTION OF THE AGE! No. 2.

BY W. F. JAMIESON.

My principal object in publishing these papers, on the Woman Suffrage Movement, in the SPIRITUAL ROSTRUM, is to preserve the most important arguments, for and against it, in a more durable form than the newspaper reports of the day. Bound volumes of our Magazine will be scattered throughout the world, and will be read by generations yet unborn. The value of the ROSTRUM will be enhanced by faithfully reflecting the spirit of these stirring times.

In this second paper I give the conclusion of the debate between Anna Dickinson and Rev. Robert Laird Collier.

As Anna retired and the assemblage clamored for "Collier," that gentleman said:

Mr. Collier.—"I would to God that every woman in America had such a heart and such a voice for woman's rights. But sympathy is one thing and logic is another. If I thought the ballot in the hand of woman would cure the wrong she speaks of, I would favor female suffrage; but I am firmly convinced that it would only aggravate their wrongs. I cannot fight Anna Dickinson."

Anna Dickinson.—"I certainly do not intend to fight Mr. Collier. I believe I have the name of not being a belligerent woman, and it is too warm to make any desperate effort just at present. Mr. Collier, however, says sympathy is one thing and logic is another. Very true! I did not speak of the forty thousand women in the State of Massachusetts who are wives of drunkards,

as a matter which shall appeal to your sympathies, or move your tears. Mr. Collier says that these women are to find their rights by influence at home."

Mr. Collier.—"That is what I mean."

Miss Dickinson.—"That they are to do it by womanly and feminine love, and I tell him that is the duty of this same feminine element which is so admirable and adorable. I have seen men on your street corners, as I have seen men on the street corners of every city in America, with bloated faces, with mangled forms and eyes blackened by the horrible vice and orgies carried on in their dens of iniquity and drunkenness and sin. I have seen men, with not a semblance of humanity in their form or in their face, and not a sentiment of manhood in their souls. I have seen these men made absolute masters of wives and children; men who reel to their homes night after night to beat some helpless child; to beat some helpless woman. A woman was beaten here in Chicago the other day until there was scarcely a trace of the woman's face left, and scarcely a trace of the woman's form remaining. Mr. Collier tells me then, that these women whose husbands reel home at twelve, one, two, three o'clock at night—whose husbands reel home to demolish the furniture, beat the children, and destroy their wives' peace and life—that these women are to find their rights by influence, by argument, by tenderness. These brutes deserve the gallows if any human being can deserve anything so atrocious in these days. Are these women, their wives, to find their safety, their security, security for themselves and their children, by influence, through argument and tenderness, or love, when nothing can influence save drink? The law gives man the power to say, 'I will have drink; I will put this into my mouth.' If the ballot was given to women they would vote against such drunkenness. It is not sentiment. It is logic, if there be any logic in votes and in homes saved."

Again loud calls came from the galleries, and the men in the rear of the audience room.

"The war that for a space did fail,  
Now trebly thundering swelled the gale,  
And Collier was the cry."

Mr. Collier told the story of a man redeemed from drunkenness by the love of his daughter. The mother had died from a broken heart, and the daughter, repeatedly knocked down by the father, finally redeemed him. He concluded by saying when God could not save this world by law he saved it by love. I want to know if law will do what love will fail to do? [Applause.]

Here Judge Bradwell called upon the Collier party to "throw up the sponge," but Mr. Collier responded that he was in the negative. He had a right to answer.

The Chairwoman.—"Let us have it out."

Miss Dickinson.—"I only want to ask Mr. Collier a question, and it is this: Whether he does not think that man would have been a great deal better off if this woman's vote could have offset that man's vote, and the rum thereby prevented from being sold at the outset?"

Mr. Collier.—"I wish to say that law never yet cured crime; that men are not our only drunkards. Women are drunkards as well as men. I wish to say not only that, but that intemperance can never be cured by law."

Miss Dickinson.—"Very well, sir; you tell me that there are women in the land who are drunkards. Doubtless there are. Then I stand here as a woman to entreat, to beseech, to pray against this, with all the influence of a woman's heart."

Mr. Collier.—"That is good."

Miss Dickinson.—"And this thing failing to save the woman from the streets and workhouse, I ask, beyond this woman's voice the power of the ballot to drag her back from these rum shops and shut the doors. [Loud and continued applause.] God forbid that I should underrate the power of love! God forbid that I should put force in place of tenderness, if tenderness will suffice! I say, let us have entreaty, let us have tenderness, let us have every art that a woman's heart and voice can make, and beyond that, let us have the power of the ballot when these things fail.

"Mr. Collier says that he is filled with grief—or intimates as much—that a woman should stand here and elevate law above love. So long as a man can be governed by love, well and good. When a man has sunk to a point where he belabors his children, and beats his wife, and burns the house over them; where he

reduces them to starvation and misery to get this accursed drink to put down his throat; where a man has sunk to such a level as that, then he is no longer a man. He is to be dealt with just precisely as a man is to be dealt with who is putting a lighted torch to your house and burns it over your head. [Applause.] Are you to stand still and entreat this man not to burn your house? Is this wife to stand still, with her helpless babes in their beds, and be burned there, and, with tears running down her cheeks, and choking voice, call upon God to help her, and beg of this man to drop this fire-brand? [Cries of "No."] Is this what woman is to do? No. She is to have strength added to her hand that will make this weak hand and this weak arm stronger than his. [Cries of "Yes."] She is to have a power that will drag the fire-brand out of his hand. [Applause.] And when sense and reason return, when the fire is extinguished, then, I say, let us have the power of love and force. [Cheers.]

"Mrs. Livermore says, 'An ounce of prevention is worth a pound of cure.' I say amen to it. I say it would have been a great deal better that this man's wife and this man's daughter should each have votes, and then they would have outvoted him two against one. It would be better if this woman, ten years before, could have gone to the polls and outvoted him, as every one would have done, and would have saved herself from being a drunkard's wife, having thus prevented its possibility. There would have been no need of a mother's entreaty and every daughter's entreaty on earth, to save this man from the slough in which he was wallowing. I say that, keeping a man out of sin by force is a good deal better than dragging him out afterwards by love." [Applause.]

Mrs. Livermore here argued that preventive was better than cure, and to illustrate it, she told the audience how she governed her own children.

Mr. Collier.—"Two women against one man is not fair."

Mrs. Livermore.—"That is so."

Mr. Collier.—"I am the only gentleman on the platform who is serious in his convictions on this side of the subject."

Mrs. Livermore.—"Mr. Hammond is on your side."

Mr. Collier.—“I thought Mr. Hammond was on the anxious seat.” [Laughter.]

Mr. Robert Collyer.—“He is.”

Mr. Collier.—“I will confess I was a little uneasy lest I should be. I am always on the side of progress. This is the point I want to ask: Will the ballot cure these wrongs? [Cries of “Yes, yes,” and “No, no.”] I would like to hear the reason specifically and logically set forth to enforce that opinion. I have read the entire reports of the convention, as published, and I find that the appeals that have been made are simply illogical, sympathetic appeals. There are as many men in America to-day who will vote against the wrongs of women as there are women who will vote against them. [Cheers.] I believe the persecutors of women are women—[more bass cheers and female hisses]—and not men. The fashions and prejudices against work in the minds of women have been the barriers to their elevation. [Cheers.] Now I insist that while Miss Dickinson’s appeals to our sympathies in behalf of woman may be assented to, yet I deny that the ballot in the hands of woman is a cure for the evils she speaks of.”

The conclusion of Mr. Collier’s remarks was greeted with the customary applause.

Miss Dickinson once more stepped to the front, and spoke as follows: “Mr. Collier says that the worst enemies of women are women. Mr. Collier says that the worst opponent of this measure is fashion, is dress, is idleness. It is most true. I confess that there are no more bitter opponents or enemies of this measure than women. I confess there is no greater resistance or opposition that these women have to fight or strive against than this same thing of fashion, and idleness, and folly. On that very ground I assume that the ballot will prove woman’s best friend. If a woman has something else to think of than dress and fashion—and that is the highest attribute you accord to her to-day—if a woman has something else to think about than the cut of her gown, the splendor of her equipage, or the brilliance of her diamonds—if she has something else to think about than these things, you may be sure that broader and nobler sentiments are hers. If she has something else to think about than fashion, and

folly, and idleness, would not that be a good thing? If she had something else to think about than scandalizing her neighbor, would not that be a good thing? If she had something else to do beside looking at the woman in the next block, or the girl next door, would not that be a good thing? If she had something else to do than to equip herself in her silks and diamonds, to win the admiration of a worthless man, would not that be a good thing? [Laughter.]

“Mr. Collier says women are the bitterest enemies of women. I will tell you why. Because society says that what a woman gets she must get from man. Her horse, her home, her jewels, her carriage, the bread and butter she eats, is to come from a man. Society arraigns every woman as a rival to every other one. This girl sits down in this house, and this girl sits down in this house, and that girl sits down in that house, and these three girls have nothing to think about but their fine dresses and how they can win the admiration of the men. These three women sit there—and it is pre-eminently so in the Eastern States—and just one man goes by to take his choice. Every one of these women is an enemy of the other.

“Every one of these women thinks she must have a house, dresses, and jewels, and good gifts through the offices of this man who is her husband, and each one of these women does nothing but try to outshine her neighbor next door. [Applause.]

“If each one of these women could earn her own bread; if she could earn her own house; if she stood in the eye of society, because she stood in the eye of the law, as man’s equal, there would be better work, more noble souls, greater hearts, more Christian magnanimity, and less petty selfishness and unkindness than, I confess with tears, are found among women to-day. Brother Collier, try it on.” [Applause and laughter.]

The Chairwoman here announced that the hall must be vacated in five minutes, in order that it might be prepared for the lecture of Miss Dickinson, and thus cut off the debate, and all other proceedings.

Mrs. Livermore called for a vote of all the sisters who proposed to stand by her in affording her aid and assistance in the performance of her duties as president of the State Woman’s Suffrage

Convention. Nearly all the ladies rose, saying by the act that they were with her.

At the first session in Library Hall Mrs. M. A. Livermore stated the objects of the convention, as follows:

“The objects of this convention have been so well advertised by the press of the city and country, that there is hardly any explanation necessary. No person who has watched the progress of events during the last twenty-five years needs to be told that women have been getting very uneasy. They have been feeling that, with the growth of civilization, they have grown. They find themselves in possession of powers for which they have no exercise. They are not dissatisfied with their present duties. They believe, still, that women should be the mothers and house-keepers of the world; that it is what God has ordained, and that there is no possibility of their escaping from it, if they wished to—which they do not.

“They have also begun to look back a little and remember that in the beginning the primal utterance of Jehovah was, ‘It is not good for man to be alone.’ And they have looked into the legislation and into the pursuits of the past where men have worked alone. They begin to feel that their presence and co-operation and sympathy might perhaps better matters. They feel that they have not all the rights and privileges that are due to them; that they have, by heavenly inheritance, just the same rights as men; that God has made us equal, not one to rule over the other, but men and women together.

“This feeling has been growing all over the country. In the outset there were but a few voices in favor of it, but those utterances have increased until to-day they have a large association in New York, Massachusetts, New Hampshire, Rhode Island, and the District of Columbia. They are moving in the State of Iowa; Michigan has been agitated by the question. In Wisconsin a bill to submit the question of woman suffrage to the people has passed one house of the legislature. In Missouri, it has come before the legislature in a very proper and dignified form. And we find the agitation such that the matter can no longer be kept from coming to the surface.

“This convention was not brought about really by anybody—it has brought itself about. The feeling grew until people came together and said, ‘It is time for Illinois to move;’ and the moving has brought about this convention. The object is to discuss the matter of woman suffrage, and to take measures for helping them through the legislature; to be prepared to present our claims before the constitutional convention. It is hoped that there will be a free discussion of the question here during this meeting.

“All who are in favor of this matter; all who believe in extending the right of suffrage to woman, are urged to present their claims as strongly as they can. All who are opposed to it are as cordially invited.”

At the same session, and in the same place, Rev. Dr. Fowler addressed the meeting in favor of Woman Suffrage as follows:

“There is one valid argument against any very strong movement in this direction. If what I believe concerning the capacity and ability of the women be true, they are able to manage this case without any help of ours. So I believe they are able to manage the temperance question, if united and persistent efforts can be secured. But as we have not yet secured this, there seems to be a field for activity.

“The question particularly before us, of Woman Suffrage, turns, in my judgment, upon the question of ability; that is, ‘Is she competent to exercise this prerogative?’ a question that, fairly put, answers itself.

“It seems to me that no man who has had a mother, or who has a sister, or who has a wife, can hesitate in his own thought, concerning this subject. I believe the foreign element holds the balance of power in this country. I believe in their right to vote when they are naturalized. I believe that the German, naturalized, may vote, even if he does not agree with my notions concerning the Sabbath. I believe that the Irishman, when naturalized, has a right to vote, even if he will not vote as I want him to. I believe that the negro has the right to vote. Believing this, I dare not refuse the ballot to my mother. It is a question we can



easily settle in our personal thought. Who would have any objections to his mother's voting; to his wife's voting? Are they not as competent as those who now hold the balance of power in the land?

“We may talk of the difference between man and woman—and there is a marked difference between them in many respects. There are certain things that women cannot do; they do not usually succeed in singing bass; that is not their fault; but I am not persuaded that this is a necessary qualification for a voter; I cannot sing at all, and yet I have a right to vote. They do not usually succeed in raising a beard. But I do not stake my right to vote upon the length of my beard. The beard is possessed by the goat, and yet it does not make that animal a voter. The right is rather in the thought and in the moral purposes. It is rather in the fact that they belong to the human family, that they come under the law, and into the rights of American citizens.

“Some will object that woman has not exactly demonstrated the largest ability, and until she does, we had not better allow her to vote. Have you ever thought that you have given them no opportunity to make use of the results of their thinking?

“Do not understand me as alleging that women are oppressed; for I do not believe it. There is no woman in this house who is oppressed. I do not think there is any wrong in that direction that can be reached. All know that, though the men think they rule, the women know they do. It is not a question of oppression. There is one immense overshadowing evil in the land with which people must struggle, against which they must war, and for its conduct we need all possible recruits. I refer to the evil of intemperance. Woman is the special victim of this, but a willing victim; but in his home the victims are multiplied five-fold, and it is for the relief of these that woman should vote. On this ground, if on no other, it seems to me the time has come to move in the question.

“The old issues are dead. Unless I mistake the signs of the times, the silent man, who, on the 4th of March, will take the presidential chair, will settle forever the old questions that have agitated the land. He who wielded the power of the land successfully on the battle field, will not go out of power until the

old issues are dead and buried, and buried claws downward, so that they cannot dig out again.

“The only question that remains is the immense evil that takes so many millions from our productive industry. It seems to me, on this ground, we are sure of recruits from the women.”

There is one remark made by Dr. Fowler with which I do not agree. He says, “Do not understand me as alleging that women are oppressed; for I do not believe it. There is no woman in this house who is oppressed.”

That is a pretty strong argument used by the anti-woman suffragists—or they think it is, and it verily would be, if it were true. If it should be admitted that women are not oppressed, then why should they want the ballot? A woman of property is taxed the same as a man of equal property. She has no voice in making the law which taxes her. Our American forefathers believed that “taxation without representation is tyranny.” *Every* woman who was in that house is oppressed.

In my next article, and last, of *this* series, I will give the spirited discussion which took place between Rev. Robert Collyer and Rev. Mr. Hammond; Judge Bradwell’s statement concerning the injustice of the present laws of the State of Illinois; and a synopsis of an address by Susan B. Anthony.



The progressive women in France and England are asserting their “rights” in a very practical and aggressive way. In Paris, we are told, they have invaded the sacred precincts of the Bourse in great numbers, and buy and sell stock with a keen earnestness which completely disconcerts the rivals of the other sex. In England they are subscribing liberally toward the election expenses of their special champions, and so will go to Parliament by proxy if not in person.

## L I L Y B E L L E .

BY THOMAS CLARKE.

## I.

An angel came beneath our roof to dwell ;  
 So fair was she, we named her Lily Belle ;  
 She won all hearts ; we loved her, ah, too well !

## II.

Each day, she grew in wisdom and in grace ;  
 True love was mirrored in her radiant face,  
 Where all the budding virtues we could trace.

## III.

The rich luxuriance of her golden hair  
 Vailed, like a summer cloud, her bosom fair,  
 Or streamed in wavelets on the breezy air.

## IV.

And oh ! the luster of her matchless eyes,  
 Which flashed upon the soul a strange surprise ;  
 Earth's violets blent with azure of the skies.

## V.

The music of her prattling tongue, how sweet !  
 How glad the patter of her twinkling feet,  
 Eager her friends with love and joy to greet !

## VI.

But oh ! some sentinel at Heaven's gate,  
 Whose eye was keen—whose love was passing great,  
 Had seen our flower, and wooed her for his mate.

## VII.

Our Lily drooped her head upon her breast,  
 And seemed to pine for some bright vision blest,  
 Then *looked* " adieu," and sped to love and rest.

## VIII.

And we are desolate ! The strife is o'er ;  
 Her spouse receives her on yon Heavenly shore,  
 Where we shall join her soon, to part no more !

CHRISTIANITY—A WAY-MARK.

BY D. W. HULL.

“Wherefore, the law was our school-master to bring us unto Christ.”— Gal. iii : 24.

Paul wrote and said many things which he certainly did not believe himself, but which he uttered as a matter of policy ; and often as he uttered these things, he so interblended them with truth that the idea, once fastened upon the mind, gave the recipient more expanded views of the great truths that have lain hidden during the entire history of the world. Instead of the narrow views which had been taught as theology, he labored to inculcate the most liberal sentiments. That this was his policy I appeal to a few sentences here and there dropped, throughout his writings.

At one time we hear him saying that he became all things to all men ; that when he was with the Jews he became a Jew ; when with the Greeks he became a Greek. We hear him saying that the truth of God abounds by his lying a little now and then.— Rom. iii : 7. He did this because the people were not able to bear all the truth at once.

The teachings of Jesus were thought to be the rankest infidelity, yet he, too, interblended them with the accepted theology of the Jews so that they could not make good, or popular, their charges of infidelity against him. He taught all that the age could bear, and then dropped the matter by saying, “I have yet many things to say unto you, but ye cannot bear them now.”— John xvi : 12. The time would come, he said, when the people would have more liberal views ; and then they would learn all things.

In what Paul said in our text, he intended no deception. He merely meant to say that the Levitical law was necessary for that age ; that the fathers needed a standard of morals reaching their highest ideas of perfection. It was a way-mark for them to strive to attain unto ; that the sacrifices were necessary for that people, for if they could be made to believe that sin was a debt, by the commission of which, they had become guilty of larceny upon

the riches of God, and that they ought to pay the penalty by way of offering up some of their cattle, or sheep, or other property, they could then be induced to live more holy lives.

Previous to Jesus' day they had reached that standard, and then they measured themselves inside of it. The standard that had been raised, not as a goal *of*, but as a way-mar *ktoward*, perfection, had really become a creed. Jesus and Paul tried to show, that, having arrived at that point, the journey was not finished. The law was good enough as a *school-master*, but it would not do as a creed.

Our primers are necessary in the commencement of our education, but are not interesting after we have passed that department. So it is with our religion. In the primary condition of our world we have needed a, b, c, books, but having acquired all there is to be learned in them, we require something better adapted to our advanced condition.

In conversation and frequent intercourse with the Jews, it seems Paul saw that the Jewish mind demanded an atonement of some kind; hence he substituted a human sacrifice instead of one of brutes. He made one typical of the other. He goes on to declare that there never was any efficacy in those other sacrifices—Heb. x: 1-4—notwithstanding the reverse is expressly declared in the Levitical law. Lev. i: 3, 4; iv: 20, 26, 31, 35; ix: 7. Num. xv: 25-28, etc.

I say, it *seemed* necessary to supply the demand in the Jewish mind for an atoner; because it is not certain that Paul ever tried to fill such a vacancy. When I see what a great believer in human atonement Origen was, and when I know that he revised the Book called the New Testament, striking out such passages as did not suit his notions of theology, amending and interpolating other portions to suit his own views, it is altogether likely that the idea of atonement crept in through his prolific pen.

It is very certain that had Jesus himself any such idea his biographers never found it out; or if they did they never noted it down; and to-day, if we could have the gospels written by his historians, we would soon lose the idea of a human and vicarious atonement. If Paul did believe in the blood of Jesus as efficacious for the removal of our sins, if he thought that his blood

would blot out the fact that we had ever been guilty of any crime, he talks differently in some of his letters; for in one place we hear him saying: "For if, when we were enemies, we were reconciled to God, by the death of his son, much more, being reconciled, *we shall be saved by his life.*"—Rom. v: 10.

But how are we reconciled by his death? Not by having our sins blotted out; not by having the fact, that we ever committed any crime, expunged. But Jesus, having died in the advocacy of a principle, thought and agitation became intensified on that point, and new champions appeared in its defense; and thus those liberal sentiments became more general. If we pertinaciously cling to the supposition that Paul was teaching the idea of a vicarious atonement, then a similar passage found in 2 Cor. v: 19, shows that all the world will be saved, for the world is reconciled to God by his death.

Are we, then, to receive salvation through the death of Jesus? I think if Paul intended to convey any such meaning he was most unfortunate in the selection of language; for, according to the text, we are saved, *not by his death, but by his life.* What, saved by the life of Jesus! When I maintain that the saving influence is found in the actions of Jesus' life; that we find our savior within ourselves, by living out his life in our own, I am called an infidel by Paul's professed disciples, as was Paul by the theologians of his day. Infidels have ever been saviors, and the exponents of pure principles. They cannot hope to escape crucifixion; but in after ages they are deified.

Paul tells us that the law was our school-master (pedagogue) "to bring us to Christ." But he does not tell us that, having once got there, we should stop. Such an idea never entered his mind. He could get the Jew to look at the principles inculcated by Jesus by substituting him in place of their sacrifices. Having led them that far, there was a possibility of persuading them to accept the truths which Jesus said should be uttered after he had gone to the house of "many mansions," and the spirit of truth had come "to teach them" many things which at that time they were "not able to bear." Hence we see him upbraiding his Jewish brethren because they had yet to be fed on "milk," and were "not able to bear strong meat."—Heb. v: 11-14.

He seemed to think that they ought to be able to discern good from evil, no matter where they found it, (see verse 14,) and finally in the next chapter he exhorts them to leave *the principles of the doctrines of Christ, and go on to perfection*; as much as to say, they never could become perfect while they were cramped inside of the great truths which he taught. What, the chief of Apostles persuading people to leave the principles contained in the teachings of Jesus! Had you or I been the author of that sentiment, it would have been published far and wide, with orthodox comments on it!

But after all, Paul meant no worse by this expression than you or I would have meant had we used the same language. He did not mean that they should leave the principles taught by Jesus, *and go back into Judaism*, or any other kind of heathenism. He does not say so. He says, having arrived at that way-mark, not to stop there, but “go on unto perfection;” that we must gather truth wherever we can find it. Paul set the example for this, himself. He says that he is “debtor both to the Greeks and to the barbarians; both to the wise and to the unwise.”—Rom. i: 14. Paul’s was an eclectic system, established upon a cosmopolitan basis.

I think I have more charity for Paul than many others have; for I do not believe he has been rightly understood. He was conservative, it is true, but not from principle. There are men and women who are *too* radical for some minds. But *conservatives* are needed in every movement. We need some organizations like Paul’s, to adapt the philosophy of these radical views to the understanding of conservative minds.

Peter could not be so conservative; and he quarreled with Paul, because the latter thought it necessary to sprinkle a little election in his preaching for the benefit of narrow-minded theologians of the times. Peter had a radical element in his organization, and unless he talked as he thought, he could not talk at all. Once he undertook to be conservative, but spoiled it. He adopted the popular idea of the existence of the devil, and then quoted the old heathen history of his being, with his angels, chained under a mountain, (or in Tartarus.)—2 Peter, ii: 4. It was not his forte to be conservative. He was adapted to radical

teaching; he was serving God best in that way, while the reverse was the case with Paul.

It then appears that these great principles were only way-marks toward perfection; yet how short of the way-mark have the professed disciples of Jesus come! To-day Churchianity is a way-mark to Christianity. It is not, perhaps, on the most direct route toward Christianity; still it seems to do very well as guide-board to direct some minds toward Christianity. To such minds churches are necessary. A large number of poor bigoted souls have fenced in their guide-boards, and shut themselves in from the bright beams of truth, and say there is no light except that which shines from the great lights of their churches.

There is a wide difference between Churchianity and Christianity. Churchianity circumscribes its disciples, teaches them that they may think within prescribed limits, but woe betide them if rebel thought should steal its way into the receptive brains of any of its members. They must grow to the full length of their thirty-nine articles; but by no means shall they ever grow to a fortieth article. Christianity tells you that you are ever a learner; that truth is sacred, whether found in Moses, or any other heathen writer. Only those who will allow themselves to think beyond the teachings of Jesus, if they have power to do so, are true Christians.

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LIFE.—Since it is the lot of man to die so soon, it behooves him to make the most of life as it passes along, and the nearer he lives in conformity with the laws of his nature the greater will be his happiness.

A worthy Quaker thus wrote: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

A German theologian claims to have definitely ascertained that the number of devils is 44,434,556.



## THE OTHER SIDE.

BY L. S. B.

The people are suffering quite as much as speakers, from the lack of such a protective system as was advocated by Moses Hull, in the February number of the *ROSTRUM*. "As things now go Spiritualists are being sadly imposed upon." It is a "grand imposition" on a community to be called together to listen to a religious teacher, and, lo! they find nothing but a hair-brained fanatic, who has been seized with the mania of becoming a public speaker, whose family at the time is suffering for the plainest food and clothing.

Within the year 1868 we know of *more* than "five societies" that were treated in this way. In 1866, a community paid the price of a first-class speaker, yet they were bored for three long months.

So we might trace history back to the commencement of modern Spiritualism, and find that the people had been, more or less, bled by this class of public leeches.

It is gratifying, as all lovers of humanity will agree, to learn that *some* speakers are beginning to think less of the *cause*, and more of their families.

"A Speakers' Union, with a regular scale of prices," we should not object to, provided such speakers were qualified, having a certain amount of brains and a fair share of common sense. Societies then would be ready and willing, as they ever have been, to pay for good speaking. The immediate effect would probably be to dry up the work of a large class of addle-headed, would be religious teachers. "Societies generally, "not even excepting Chicago," would get more sound sense and less gas for their "greenbax." We do know that speakers cannot live on "God bless yous, and newspaper puffs," and those who cannot command anything more substantial had better leave the field.

We do not believe in a free gospel; it should be paid for at its fair market value. We love justice; yet do not pretend to be proof against all traveling mountebanks, but our experience for the last few years has greatly lessened our liability in this way.

M. H. speaks of a "talented speaker" who has suffered from sickness "four days at a time, in mid winter, without food and fuel." Who but himself was responsible for that? Remember the old adage, "I have been young, but now I am old, yet never have I seen the righteous forsaken or his seed begging bread." I personally know a speaker who has been in poor health for the last year, and has been offered a home in more than twenty families. We are quite sure that any speaker that has *real* merit, cannot fail to inspire some one with the fact, and such knowledge would be an effectual guarantee against a *cool* fast of four days in a sick chamber.

For any person to be a Spiritual speaker, and *nothing else*, is not an enviable position. Such need to cultivate their financial ability more, and blame the public less. We have scores of speakers in Michigan who are appreciated, and *well* paid; who do not have to travel one thousand, or even one hundred miles, between sermons; they are not in competition with each other; nor do they all have the same price, but vary according to circumstances.

One thought more: Let us all, in looking over the ills that fall to our lot see if there is not quite as much blame at our own door as elsewhere.

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## THE CENTRAL IDEA.

BY R. P. LEWIS.

I love the ROSTRUM. Not specially on account of its literary excellence and beautiful typography—though these are not objectionable features—but because it knows how to be liberal without being spiteful. For many years I have wondered at the absence of any journal of a religious character that could justly claim to be liberal; that is, one which, at the same time it reflected the peculiar views of its managers, would allow the largest freedom of criticism and correction from other sources, and all in a spirit of fraternal sympathy, and to the end that men may know the most truth, and how to avoid the most error.

No proposition can be plainer than that a finite intelligence cannot comprehend, in their fullness, all the truths of the boundless universe. While this is true, how necessary and beautiful is the example given to the world by the *ROSTRUM* brothers—that of each man contributing his ray of light on those subjects which involves our nearest and dearest interests in this life and that which is to come. How *can* men with such a worthy, common purpose injure themselves, or anybody else?

And I feel impressed to say on behalf of this co-operative light reflection association, that to every one who will subscribe twenty dollars for a life membership, we'll give satisfactory assurance against numerous evils in this world and fire in the next.

But suppose we *are* in the dark, what then? Do we not all "see through a glass darkly"? And how much more pleasant it will be, when we meet "face to face," to reflect that we had a good natured game of "Blind Man's Buff," than to know that we had been prowling about and cutting each other's throats.

Here, then, is the central idea of the *ROSTRUM*, as it should be (shall we not say as it is?) of every true reformer—unlimited freedom of inquiry, "with malice toward none and charity for all." Spiritualism may or may not be true, this is a question not fully settled in my mind; but I am clear on one point, and that is the good old Infidel motto, "Hear all sides, then decide."

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## "SPEAKERS' UNION."

BY J.

My attention has been arrested by an article in the February number of the *ROSTRUM* concerning a "Speakers' Union."

Certainly, it is an important duty to ourselves and the cause, that some plan for self-defence and protection be adopted, if possible. The unblushing impudence and brazen effrontery with which some in official places are treating speakers, calls loudly for redress. True, in some cases of default, there are mitigating and qualifying circumstances, but when we come to be treated

like slaves and cattle, by Boards and Societies we have helped to lift out of former insolvency, when we are treated with disrespect and positive abuse after long and faithful service, and that with the utmost indifference to our welfare, our feelings and our rights, as partners in this great work, it is time to look facts in the face. Let Boards and Societies be held morally and legally responsible in their contracts, and when they dare to betray our Christ by any act of injustice, let us force home to their consideration, those rules of integrity and true fellowship upon which all true progress rests and must inevitably stand. And let us know the difference between a sensational Spiritualism, which "draws" so beautifully from the life-blood of our workers, at the expense of all that is just, and honorable, and saving! *There is* a vampire thirst for power, and authority, and notoriety, which stops not short of the most cruel sacrifice. Certain palates must be fed in accordance with this hunger, and woe be unto the unfortunate speaker who dares to protest.

I tell you, I am shocked at this daring assumption and ingratitude toward our "Soldiers of the Cross," in which even delicate feminines, fired by the Pentecostal dew, must be made the mere puppets of such politicians. Let us cry down this black flag of piracy, and insist that we are stockholders in the Bank of Co-operation, and will take no counterfeit issue for the true metal we have deposited. What are crowds of converts on the "phenomenal" plane, when the pure white dove of righteousness and spirituality is devoured by the eagle of ambition? when sweet and holy trust is crucified; and friendship and brotherhood, mutilated and murdered, cries from the ground, where it lies in its frosted, crimsoned mantle of mortality? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Not till Spiritualists, as officers, speakers, and professors of all degrees, have a standard of truth and honesty which will bear application, and is *held to the heart as a law of righteousness in each individual life*, can we hope to gain the confidence of the masses. For when people discover that any "mountebank," however unprincipled, may be invested with a Rev. right to prey upon the moral, mental and spiritual life of holy religion, they must be naturally disgusted and discouraged at the sad reality.

And this is the reason why so many turn away from active participation in the labors of dissemination, and look sorrowfully back upon the garden where their choicest hopes lie trampled in the dust of selfishness and misrule.

Believe me, at this very moment, nine-tenths of our inharmony, and consequent lack of unity and success, is to be attributed to this spirit of unrighteousness. We *preach* the love, the guardianship, the inspiration, of pure and celestial beings. We *deal* with each other, on the plane of political corruption and gambling, which is damning our social body in other professional ranks. Our greatest want at the present time, is not so much "test mediums," flaming posters, "gifted" speakers, "wonderful manifestations," etc., but *common honesty and fair dealing*—and a little common respect and courtesy thrown in, in place of undue authority, would not come amiss.

I am of the settled conviction that Spiritualism will prove *phenomenally* unfortunate just as long as we continue to draw influences around us in accordance with this spirit of unrighteousness. We "cannot gather grapes of thorns, or figs of thistles."

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### "BAD MEN."

BY ADDIE L. BALLOU.

I see by late numbers of the *ROSTRUM* some agitation on the subject of "Bad Women," versus "Bad Men," "*What shall we do with them?*" "Who are the fallen?" etc.

That the public morals of our country are at a very low ebb I can but know, as must any frequent traveler on the railroads through the great West, and I dare say the East, too.

In almost every day's traveling experiences are to be met those whose chastity, (both male and female,) is sadly below par, if *facts* that come under our observation are any criterion. Not long since, Mr. ———, an editor, and of good standing in the church, crossed over the boundaries of propriety by traveling on uncertain business, in company with doubtful women, from point

to point. Still more recently, we saw, hanging to the arm of a "commercial traveler," a young, *very young* damsel, enter the parlor of the hotel at which we were stopping. They took a room as man and wife. On the morrow, the same car was common conveyance for us all, for a few miles; then the usual finale—diverging roads—the wife of a night went her devious way. Her paramour being in our omnibus, we queried him thus: "You are *not* the lady's husband, then?" "Oh, no," was the reply; "they credit me a number of *such* wives."

Oh, Man! Oh, Woman! When shall we find thee true, under the bane of such influences as these? Where, oh where is there a *balm* to be found, and a *Gilead* to seek, that the children of the daughters of the people, may find health? Why are Harmonial Philosophers (?) so loth to listen to subjects from the rostrum calculated to reform our social condition?

Scrofulous souls, as well as bodies, will fill the festering pools of society till some universal plan be suggested, adopted and put into successful operation.

Man cannot alone do this; woman cannot alone do this. The evils are mutual, the penalties are mutual, though far from *equal*. The *duties* of both are *imperative*, and *now* is the time to take action on these vital questions. The earliest moment is the best. The past is *gone*, the future is to *come*, the *now* is ours. Let us work. *How, where* and *what* to do is the question. We say, begin at the public schools; begin in the near neighborhood; begin in your *own chambers* with your *own children*. Properly educate them, and fit them with knowledge to defend themselves against these calamities. Do not think because they are yours that they cannot err; for no fallen victim but was once the innocent child of some confident bosom. Educate the young in the right way, and then we shall not have to make this appeal, "What shall we do with the women?" or, "What shall we do with the men?" Let us rather know what we shall do with the children.

## THE MARRIAGE QUESTION AGAIN.

BY J. C. GILL.

In the March number of the *ROSTRUM* an extract appeared from the *American Spiritualist*, containing a quotation from the January number of the *ROSTRUM*, on marriage. W. F. J., one of the editors, made an apology for such a sentiment appearing in the pages of the Magazine, by saying that "the *ROSTRUM* teaches no such doctrine as the *Spiritualist* quotes. J. C. G. did advocate it."

Being the author of the article from which the quotation was made, I feel impelled to defend "the sentiment" as a *sacred truth*, to which the writer in the *Spiritualist* is "*totally blind*." We are all inclined to deny the existence of things of which we have no knowledge. Experience is the true teacher, and the man or woman who has never felt the purified and holy emotion which wholly covers up and hides from view all the weaknesses, faults and failings of another being, will aver that such a passion does not exist.

We stated, and we reiterate it, that, "the only way in which man and wife can live together in *harmony* is to become *totally blind* to each other's imperfections." Our worthy cotemporary in his criticism says, "This sentiment, we believe, is calculated to breed discontent in families, and holds up a false view of marriage." *Why* it is calculated "to breed discontent in families," and *how* it "holds up a false view of marriage," deponent saith not.

He simply enough goes on to state that, "we never yet were *totally blind* to our own imperfections, and yet have no idea of separating from ourself, and we never saw that person in whom we could see no imperfections." To talk of an individual separating from himself is silly, to say the least; besides, we did not advise separation where imperfections were seen. We stated that *harmony* could not exist where imperfections were visible; and we stand ready to prove it.

As to his never having seen a person in whom he could see no imperfections, all we can say for him is, that he knows *nothing* of

that pure, holy and divine emotion which fills the soul when we meet those who are, in every respect, congenial to us. Never having tasted of this nectar, it is natural that he should deny its existence.

He further states that "all are imperfect in this rudimental state, and any one possessing common sense can see it, who is not the miserable dupe of self-conceit." We have never denied that all are imperfect in this rudimental state. We acknowledge that all *are* imperfect. All that we claim, or contend for, is that true, conjugal love covers up and hides from view those imperfections. We never said that love would *remove* those imperfections, and bring about a state of perfection. We know better than that. All we ask is to be fairly represented in this matter.

If it requires "common sense" to see the imperfections of the one I have chosen for a partner in life, I pray to the powers that rule our destinies to withhold it from me; for I prefer blindness to sight in this case. And if the man who cannot see his wife's faults and failings is a "miserable dupe of self-conceit," I implore the gods to make me just such a dupe. I like to be duped in that way; there is something very pleasant about it.

He further says, "that the married should be patient with each other's foibles, and forgive and still live on as they can, if truly married." Now, my good friend, which would be preferable, to be patient with a foible and forgive a fault, or to be so enamored with that person as to be *totally* incapable of seeing the one or knowing the other? We would prefer the *blindness* in all such cases. And, furthermore, we contend that true marriage cannot and does not exist between two souls unless their beings are so merged into each other that they become in reality but one soul, feeling, living, acting, suffering and enjoying all things in common.

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"Nothing new under the sun!" As if it were not enough to be told that the velocipede has been in use some millions of years, we are now informed that the music of "Walking Down Broadway" was written years ago by a German Rabbi, as a Jewish hymn.



## W O M A N .

BY C. S. H.

The great question of the day is woman. "What shall be done with the women?" From the depths of every earnest, thinking soul, they are made to rejoice at this, and similar questions. It seems strange that the question has lain dormant so long, while devastation and ruin have been so long threatening us. Man has been monarch till a look at the prisons, insane-asylums, poor-houses and houses of various kinds, ought to be sufficient to convince him, that things are sadly out of tune, if not a complete failure. But instead, he says, "let the women quit themselves like men, build asylums," etc.

Now, as much as I advocate woman's suffrage, I never want her to loose one atom of her womanly self, but act as the characteristics of a true, pure, and if you please, "strong minded" woman shall dictate. Every one has their own peculiar idea of the best mode of redeeming the world, and I suppose aims to strike with effect, and at the "root of the tree of evil."

My strike shall consist in recognizing woman as a human being, and as such possessing a soul equal to the right of protection, as that of man; consequently shall claim for her the right to use the ballot as an expression of self-defence; and trust, with her more intuitive sense, she will strike deeper, and with a blow that will be more effectual than to "build asylums, houses of refuge, and gather into them from the slums and cesspools of prostitution, all the craven lords."

Man has been building and gathering together the filth of creation, without applying an efficient remedy, until the world has almost become one vast asylum. "Woman holds the power," and when she has a right to protect that power, she will become the mother of noble, virtuous sons and daughters, instead of worthless vagabonds, fit for asylums.

"Elevate woman socially," and man will not have to "purchase her smiles with gold," or "embark in rash enterprises that he may win greenbacks with which to buy her favors." Elevate her and she will have a grand purpose in life, one above all the petty follies and silly fashions, now so extant; and beyond the reach of

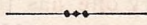
sin-sick smiles of filthy, designing fops—an aim that must and will eventually redeem humanity.

I cannot believe that woman treads the unholy path from choice, but instead, from the secret recesses of her soul, she loathes the chains that bind her so helplessly, and offers a heart-felt prayer for every ray of light and hope that may chance to fall in her pathway.

Woman's suffrage to her has a meaning deep and sacred, that none but the bleeding heart of tried woman can know.

'Tis not alone for herself that she feels to rejoice! No, woman is not so selfish as that; but in the "coming woman" she sees the redeemer of the human race.

Give her a voice, and she will wash her hands clean, and her soul be cleansed, by which the fountain will be purified and the stream made sweet.



### **"WHAT SHALL WE DO TO PURIFY THEM?"**

BY S. S. L.

Permit me to shake hands with that sister whose words of earnestness and truth are found in the December number of the *ROSTRUM* on the subject of "Bad Women," etc.

Yes, my sister, wicked women (so called) are too often the effect of man's guilt instead of the cause. No time should be lost in devising means for man's elevation, that he may be worthy of her who has by him suffered degradation and shame, whose bondage has too long kept faculties dormant which are too useful to the world to remain inactive. If woman is to do the great and important work of purifying the men, I pray that she may be allowed her rights, and a little more freedom to work. When she shall be unfettered we may rest assured that she will find the way to work.

I feel that you, with many more of my sisters, are strong enough to take hold of this great work of reform.

Woman will pray and work for man's salvation; will invite him to the "anxious-seat;" will feel more than repaid for all her

labor in beholding even one poor penitent, with scarce courage enough to lift his eyes to those who will have been the means of convicting him of his wrong, and showing him none other than the Christ spirit.

Strange process! (so it seems to me) that *woman* is to be *man's savior*, and yet, the first work of saving must be done *for* the woman. First elevate man that he may *let woman alone*, and *she* is *already* saved. She has, I believe, in her nature enough of virtue and respect for herself to make her life one of purity, were it not for the many barriers that are laid in her way.

But to my sisters everywhere I would say, let us take courage that the world is being awakened to woman's condition, and more especially that man has been led to inquire what shall be done to save us. God bless them! While there are a few that work for us, we will labor freely—give our best efforts for *all* mankind. While there are men of noble souls, I pity those who have not the strength of manhood to say "no," when met by one of the temptations of which Brother Hull has spoken. I have often been a little puzzled to know *why* the question has not before arisen in regard to the reform and safety of bad men, when there has been so much said about the women. I am thinking that woman must be assisted by man, ere she can be very impure, and while he is speaking of the vileness of her character, he forgets to give a full view of his own.

Hoping, as I shall hereafter read from the coming pages of the SPIRITUAL ROSTRUM, to find further suggestions in regard to this first and most important work of purification, I am your sister for Truth, Liberty and Harmony.



INDUCEMENT TO SUBSCRIBERS.—All those who will send in their subscriptions for Vol. 2, before the first of May next, will receive the last two numbers of Vol. 1, extra. Friends, please avail yourselves of this opportunity of getting fourteen numbers, or over five hundred pages of original reading matter, for the small sum of two dollars.

## SHIPWRECKED.

BY ISAAC A. POOL.

The tempest is over, the storm is at rest;—  
 But the murmuring waves,  
 Tell the sorrowing tale,  
 Of the tumult that's past.

I lean on the casement and weep,  
 With the murmuring waves,  
 Whose moanings but echo,  
 The thoughts of my heart in its anguish!

I feel with unspeakable woe,  
 The pitiful plaint of the sea,  
 That is filled with unrest,  
 When the tempest is past!

Dear heart, what a burthen was thine,  
 In that terrible storm—  
 The lighthouse all dark,  
 And the Pilot asleep,—

With no hand but One,  
 In the darkness to guide thee.  
 Poor shuddering bark,  
 How the tempest assailed thee!

Saved from the peril and strife!—  
 But alas! with the brine,  
 Of the waves in thy hair—  
 And the clustering seaweeds!

White sails no longer, and seamless—  
 Brightness and freshness effaced—  
 Shall the years find thee,  
 Falling to rest on the beach—

Where the storm could not wreck thee;  
 But whose undying murmur,  
 Has worn through the cordage,  
 Corroded the bolts, and loosened the stays?

Beautiful, trim built and fleet,  
 Thou hadst sailed on forever,—  
 Only that I, in a moment of phrensy,  
 Launched against thee the storm's fury.

The chart and the compass abandoned ;  
Alone on the turbulent deep ;  
I taught thee a pitiful word,  
Thou shouldst never have known.  
    Oh ! in the ages to come,  
    When I look on the sea,  
    With what anguish the roll of the waves,  
    Will cover my desolate heart.  
Dimly discerned, on the distant horizon,  
In the furious tempest all prayerful,  
Tearful and pale I behold thee : —  
Unseen and helpless I reach out my hands —

I beckon thee to me, too late !  
In the darkness of night,  
The frail bark disappeared —  
And to this day, no man can declare,  
    If the sea has engulfed it : —  
    Or, flying the terrors,  
    Of waters so fearfully wild,  
    Seeks a haven I never shall know.  
God pity the heart that has sinned !  
But thy mercy can scarcely suffice,  
To wash out that cruellest stain,  
Of those who lead others astray !

The tempest is over, the storm is at rest ; —  
But the murmuring waves,  
Tell the sorrowing tale,  
Of the tumult that 's past.  
    I lean on the casement and weep,  
    With the murmuring waves,  
    Whose moanings but echo,  
    The thoughts of my heart in its anguish !  
I feel with unspeakable woe,  
The pitiful plaint of the sea,  
That is filled with unrest,  
When the tempest is past !

Evanston, July 2, 1867.

## EDITORIAL DEPARTMENT.

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MOSES HULL & W. F. JAMIESON, EDITORS.

OFFICE, 90 WASHINGTON STREET, POST OFFICE DRAWER 5966, CHICAGO.

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### WHAT DO YOU SAY?

"Send me the SPIRITUAL ROSTRUM. I have an interest to see it. Its independent tone attracts me.

"Shortsville, N. Y.

W. L. BROWN."

"I read the SPIRITUAL ROSTRUM with much interest. It is a live magazine, well calculated to meet the wants of Spiritualists and Reformers generally.

PAYTON SPENCE."

Our highly esteemed friend and phonographic correspondent, R. P. Lewis, in his easy, pleasant style, writes:

"You are making the ROSTRUM a better magazine than I had expected, and I expected a good one. It is my *beau ideal* of an independent Monthly.

R. P. LEWIS."

We have a much larger subscription list than we expected to have within twelve months, and we feel fully justified by the patronage we have received to increase our Monthly to forty-eight pages, and afford it *at just the same price* as we have received for thirty-six pages—\$2.00 a year. Our subscribers thus obtain nearly six hundred pages for two dollars.

It may be as well to state, right here, that our ambition is to publish a Magazine fully equal to the best; in tone, independent; in matter, the choicest; in mechanical execution, unsurpassed. If we can fulfill our purpose, we will publish a Monthly journal of which the Spiritualists of America shall feel justly proud.

Now, in order to encourage us in this work, let every one who reads this article not wait until the next number, which is the close of the volume, is received, but write to us immediately, in-

closing two dollars for the SPIRITUAL ROSTRUM for another year. Address Hull & Jamieson, Drawer 5966, Chicago, Ill.

Prevail upon your neighbors to subscribe, also.

An Index and Title Page will be published with the last number of the volume, in order that all who wish may have it bound. It will make a handsome volume of 432 pages that will grace any library. A few more full volumes can be supplied at the subscription price. Send in your orders immediately, both for the present and the new volume.

W. F. J.

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### APHORISMS.

1. Many in this world worship books, and certain expressions, because they are contained in books of a certain name, as though God could reveal himself better in a book, every word of which was written by man, than in his own "handy work." "The heavens declare the glory of God and the firmament showeth his handy work." As man never can paint the rose, or scent the honeysuckle, we know man did not create them, but as man can, and has made books, we do not know but that man made all books.

2. Many suppose that, because some do not utter verbal prayers to be heard of men, they therefore do not pray. Such realize but faintly what *true* worship is. Spoken words, at best, give but an imperfect representation of what is in the mind. God reads not from oral words, which are but the effect, but from the fountain from which words spring; hence, vocal utterances are unnecessary in approaching the "Most High." Nay, they are a hindrance; for the moment the mind strives to put its deepest devotional feelings into words, the feelings flee and leave us but empty words. The effort of the mind in one direction, calls it in from others. Oh, how many devotional feelings are lost by trying to clothe the heart's dearest emotions with words. As children are wild with glee beside the babbling brook, but are lost and hushed in silence beside the great Niagara, so common, little thoughts may be spoken, but deep, reverential, worshipful feelings seal the lips with silence.

3. Some people suppose it no harm to kill an innocent bird, or crush a helpless worm, which Infinite power spoke into existence. They do not realize that they, in such an act, prove themselves infidels to, and opposers of, the power which made the bird to fly and the worm to crawl. Yet, let an individual suggest that possibly the Bible may contain an error—that there may be good persons who do not believe that God dictated every word of it, and they will lift their hands in holy horror and wonder that such are not stricken dead in their tracks.

4. We are often warned that we shall die and go into the presence of God, as though God were not everywhere present, or persons, after "shuffling off the mortal coil," are more immediately in his presence than others. The truth is, "in God we live and move and have our being." As well talk of fish dying and going into the presence of the water. Man lives in God as fish do in the sea.

M. H.

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### THE MAN, JESUS.

The ROSTRUM anticipates a "sour" look occasionally. The following short, but not *sweet*, letter was written, we presume, by the wife or daughter of a *Universalist* clergyman. We cherish a "lively hope" that he will become a full believer in the joyful "Ministry of Angels." He is a ripe scholar, and an excellent man. Our respect for him dictates that we suppress the name and postoffice address of both himself and self-constituted spiritual guardian. The dear lady has our kindest wishes, even if we do not see "eye to eye."

"—, Dec. 2nd, 1868.

"MESSRS. HULL & JAMIESON:

"Please discontinue the SPIRITUAL ROSTRUM sent to the address of Rev. — — —.

"Christ with a Christian minister should always receive pre-eminence.  
Yours truly, — — —."



What *could* this lady, who worships a God who is *all love* have found in our Magazine that offended her so much that she never wanted to again look upon its bright, smiling face? We think we have guessed it. Our readers will remember the "Reply to Rev. Robert Collyer," published in the December number. In that Reply we use the following language:

"Brother Collyer in his note to the Sermon uses the following phrase: 'Especially the truth as it is in *Jesus Christ*.' Why give the truth as it is in him pre-eminence over that of any other man? We want the truth as it is in Confucius, Zoroaster, Pythagoras, Socrates, Plato, Xenophon, Publius Syrus, Bacon, Locke, Newton, Swedenborg, A. J. Davis, and Robert Collyer himself. The truth as it is *anywhere* is alike sacred."

Does not the sister believe this? "Christ with a Christian should always receive pre-eminence." The question is, Should the *truth in Christ* receive pre-eminence? We showed that the *principle*, truth, in its very nature, is sacred, no matter *where* it is found. The age of *man* worship is past. The worship of the *man*, Jesus, by Universalists is not one whit less idolatry than the worship of his *mother* by the Catholics, and of the two notions the Catholic is the most reasonable one.

What an absurdity it is to suppose that Jesus Christ saves souls! Suppose he had never been born, could not all souls have become happy and holy? People will get heaven if they merit it. If the Universalists believe the Bible is the "Word of God," as they claim to do, then they will not presume to dispute that "every man shall bear his own burden"—shall save himself. Man needs no other savior than himself. The sooner mankind learn this lesson, the better will it be for them. W. F. J.

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REMOVED.—We have removed our office to 137½ Madison St., Room 85, where we will be pleased to see our friends from the city or country.

Drs. McBride & Cleveland (see advertisement on our Advertising Sheet,) have opened rooms at 137½ Madison street, where they are prepared to treat the sick on reasonable terms.

Their main object being the good of humanity, all who will call on them will be benefited, or no charges will be made. Mrs. Cleveland's power of diagnosing disease are unsurpassed by any clairvoyant of the present day. Every mail brings more or less letters, and all express themselves perfectly satisfied with her examinations. She also makes prescriptions by direction of her spirit guides which seldom fail to cure.

The doctors have had *remarkable* success in curing numerous cases that were abandoned by the most eminent physicians of the other schools, as will be shown by the following testimonials:

PAINESVILLE, O., Aug. 1868.

We, the undersigned, citizens of this place, wish to testify that we have, for several years, been intimately acquainted with Dr. Cleveland and wife, and believe them to be good, honest and trustworthy friends of the great cause, and very reliable mediums in many phases of manifestation, especially in diagnosing and healing disease, and hope they may be cordially received by the friends wherever their lot may be cast.

Signed,

E. D. HOWE,  
N. C. VALENTINE,  
MRS. E. A. VALENTINE,  
S. A. DEAN,  
A. L. DEAN,  
MR. & MRS. E. L. PARKER,  
MARK BURNHAM.

PAINESVILLE, O., Aug. 15th, 1868.

This certifies that, one year ago last March, my wife caught a violent cold, producing congestion of the lungs. The first treatment from Dr. Cleveland relieved her of intense pain in a short time, so that she could expectorate freely; also inducing a refreshing sleep. She recovered by a few treatments without medicine.

Signed,

E. L. PARKER.

This certifies that the above certificate from my husband is a true statement of my case at that time.

Signed,

MRS. C. J. PARKER.

CHICAGO, ILL., March 8th, 1869.

Having suffered with the chill fever for six months, and having employed two good physicians without receiving any relief whatever,—coming near the point of death three times,—I thought I would try Drs. McBride & Cleveland. On calling at their office I received one treatment by Dr. Cleveland which completely restored me to health, and am now able to work every day.

Yours respectfully,

ALBERT A. STOUT.

CHICAGO, ILL., March 17th, 1869.

I was afflicted with asthma two years or more, caused by scrofula in its worst form;—took medicines from a number of the best physicians of this city, but got no relief. I finally concluded to try a humbug doctor; so I called on Drs. McBride & Cleveland and got relief in a few minutes. Dr. Cleveland treated me for two weeks, and I now consider myself in good health; and will say to those similarly afflicted to go and be healed.

Signed,

MATILDA J. COMAN.

CHICAGO, ILL., March 5th, 1869.

This certifies that I lost my sight by the explosion of powder at the charge on Fort Wagner, being a member of the 54th Reg. Massachusetts Colored Infantry, and have been unable to discover light for more than two years. Having tried some of the best eye doctors of Cleveland and Toledo, O., and Detroit, Mich., without receiving any benefit, I called on Drs. McBride & Cleveland, and on the *first* treatment my sight was so far restored that I could see to count the doctor's fingers. After receiving treatment by Dr. Cleveland for two weeks I can now see to walk the streets alone, and read the letters on the signs. All this was done by laying on of hands without the aid of any medicine. My eyes are gaining strength daily, and I verily believe in less than three months that my sight will be perfectly restored.

GEORGE H. WILSON.



See advertisement of Will C. Elliott on our Advertising Sheet. Send for his Poem and Picture. They are well worth all they cost.

## NEW BOOKS, PERIODICALS, ETC.

PLANCHETTE THE DÉSPAIR OF SCIENCE. HANDY VOLUME SERIES. Published by Roberts Brothers, Boston, Mass. Chicago: Hull & Jamieson, Drawer 5966. 1869. Pp. 400. Price, in paper covers \$1.00, in cloth \$1.25.

This volume gives a full account of Modern Spiritualism, its phenomena, and the various theories regarding it, with a survey of French Spiritualism.

From the hasty reading we have given it, we pronounce it one of the most full and complete histories of Spiritual phenomena that has ever been placed before the public. It goes over the whole field, and lays before the reader facts nowhere else to be found.

THE WESTERN MONTHLY. Published by Reed & Tuttle, 115 Madison Street, Chicago. Terms, single number 25 cents. per year \$2.00.

We have attentively read the February number of this publication, and are very much pleased with it. It is an ably conducted, well printed Magazine; and is just such a high-toned, literary Monthly as is needed by the West.

We notice in its list of contributors the names of some of the brightest intellects of the age, Robert Collyer, E. O. Haven, Thomas Clarke, J. E. Forrester, Nathan Sheppard, and many other well-known writers.

It is fully up to the times, and, no doubt, will do much toward establishing the reputation of the Western mind for great breadth and depth of thought. The "wise men of the East," who have been in the habit of disparaging everything "Western," will awake to the fact that the West is a great institution, and Chicago is its centre! The *Western Monthly* will convince them that a refined, solid literary taste is not, by any means, confined to the East. It will behoove them to look well to their laurels

VOLTAIC ARMOR—Happening on Tremont street, not long since, we concluded we would call at No. 130. We found our good brother Paul, at his post, as usual. Before leaving he presented us with a waist band worth \$5.00. We accepted it more because of the good spirit of the man than for any good we supposed there was in the belt. But upon trying it we found it exactly adapted to doing all it is represented to do. It is a good thing—in our case works like a charm.

M. H.