

Mother - save these Magazines for me -  
- I think I will have them bound -

# THE SPIRITUAL ROSTRUM.

---

VOL. I. CHICAGO, ILL., AUGUST, 1868. No. 3.

---

## BIBLE DISCUSSION BETWEEN REV. GEORGE CLENDENAN AND MOSES HULL.

### ELDER CLENDENAN'S THIRD LETTER.

BROTHER HULL:—I will note briefly, some things in your second response and then proceed with the affirmative.

With more than Addisonian elegance of diction you charge me with flouncing; Topsy sometimes accuses mother Earth of the same freak. I hereby disclaim any intention of disrespect in the allusion to ignorant opponents of translation.

2. You say the Bible follows civilization as flies do sweets; then surely it has an affinity for the beautiful and the good; flies don't trouble vinegar barrels. You gravely inform us that John Wesley was the author of the phrase "Sum of all villainies." This is decidedly rich; my reference to the "infidel philanthropist" was satirical. What! the Bible the bulwark of slavery, and yet the staunchest friends of that Book in the van of Freedom's battle? Go, "shade of consistency," go, the philosopher calleth, he hath *great* need of thee.

3. You attempt in your seventh to involve me in an absurdity and a contradiction. Well, planting my feet upon the rock of correct definition I look your difficulties squarely in the face, and first of the absurdity. I do not worship a *scientific* God, therefore I worship an unscientific God. Now that the reader may detect the fallacy lurking in the above, I assert by way of illustration that Brother Hull worships an *educated* God. Let us see, education is from the latin *educo*, to lead out, to develop. Hence



to progress in knowledge. No, responds Br. H., I don't believe the All Knowing and the infinitely Wise can progress. Then you do not believe in an educated God? No. Well, sir, then you worship an *uneducated* God! The truth is, gentle reader, the terms scientific and unscientific, educated and uneducated, are not when correctly defined *predicable of God at all*. Thus I rend the meshes of the absurdity; now for the contradiction. I teach that man cannot originate ideas; but you think that this conflicts with the position that man by the use of reason and the senses has attained to his present knowledge of the material Universe. Let us see, here is Manny's reaper for instance, composed of wood and iron, now will you point out anything that is absolutely new? Is it the wood, the iron, motion, &c.? The fact is, Manny seized upon a number of old ideas and re-arranged them, that is all. Again, is there a single astronomical idea that is not the result of observation by the sense of reasoning thereupon? Why do men erect Observatories and mount Telescopes if they can originate their ideas of this science? Truth is, we must see or hear of a star before we can have an idea of one; and by parity of reasoning, we must see or hear of a God before we can have an idea of one. You confound classification with organization; things that are different. You are, I am well aware, *death on contradiction*, but really you will have to try again.

4. Plato asserts positively (see Stackhous' history of the Bible) that he in common with his countrymen derived his knowledge of the brotherhood of man from the Jews. Moses Hull asserts just as positively that the Jews learned it of Plato. Well, reader, who will you vote for? For my part I am bound to hurrah for Plato, not that I design to insinuate that Moses is not all right. With Addison I exclaim: "Plato, thou reasonest well."

5. In paragraph 11 you maintain that, not the Universe but the materials of which it is composed are eternal. But this only shifts the difficulty without removing it. You deny the existence of supernatural facts, *i. e.* miracles, and yet believe in the eternity of matter. But that which is eternal is self-existent, and that which is self-existent exists of necessity, but that which has a necessary existence is not susceptible of change, therefore nature has worn her present form from eternity, or else supernatural influences, *i. e.*



influences beyond human nature, have been brought to bear upon her. Choose upon which horn of the dilemma you prefer to be slain. You seek to evade the difficulty involved in your position, that nature and her laws created each other by including me in the same difficulty. You ask does God exist, and you affirm that if God can exist without a law of being, so may nature or the laws of nature; but your sophism consists in reasoning from that which is *dependent* to that which is *independent*. Law supposes a law giver, and nature is from the Latin *nascor*, and means that which is born or produced, hence of necessity they have a dependent existence. But it is of the very essence of our idea of God that he is self-existent and consequently not dependent upon a law of being. To predicate of the independent what is true of the dependent is most illogical. But, my dear Sir, what do you mean, when you assert the general proposition that a being must exist in harmony with the law of his existence? Do you mean that the law that produces or creates, is the same law that conserves and perpetuates? You say, "nothing exists but in harmony with the law that produced it." Well now let us see. A child is produced by a law of re-production, but a child is a thing, therefore a child exists in harmony with the law of re-production, *i. e.* the child must be constantly reproduced!!! Now for the fallacy; there is a law of reproduction, by which the species obtain existence, and another by which that existence is perpetuated, there is a law by which a man becomes a citizen of the United States and another law by which he is governed and perpetuates that citizenship.

6. Brother, don't again commit the military blunder, of exhausting your magazine at the first discharge; and then during the remainder of the battle be compelled to rummage the smoky field in search of *old wads*. You say I refuse to debate Spiritualism. This is a mistake. I refused to debate the *phenomena* of Spiritualism. When you can agree among yourselves what constitutes Spiritualism, it will be time to invite a discussion. You first learned from me, you say, that falsehood could be more liberal than truth; well, sir, you must be a dull student; why, sir, the thief that steals your watch is a thousand-fold more liberal than you; he says let me alone and I will let you alone, I am willing you



should keep your hat and coat if you will let me keep the watch. *A thief can afford to be more liberal than an honest man.*

7. I will now affirm as a sixth argument in proof of the first half of the proposition: *That the institutions and teachings contained in the Bible, have ever been the source of the World's temporal happiness.* Five Eras mark the complete development of society, named respectively, Individualism, Domesticism, Tribalism, Nationalism, and Imperialism. The first confined of necessity to the origin of the Race; the second commencing with the family organization and ending with the flood; the third dating from Noah, culminating in the age of Abraham, and closing with Moses; the fourth, from the giving of the law at Sinai, culminated in the Davidian Era, closing with the Babylonian captivity. The period of Universal Empire begins with Nebuchadnezzar, attained its climax in the age of Augustus, closing with the dissolution of the Roman Imperialism; since then there never has, nor will there ever be, (Messiah's excepted) another Universal Empire—Now I desire the reader to especially note this: In the Bible record, the Revelations of the Divine Will *concerning man's* progress with the developments of society, from whence flow the following important corollaries—First, a world or universal religion requires the same length of time to develop to completeness that society does, and secondly, that society having reached its zenith, the necessity for progressive Revelation ceases.

8. *Individualism.* There cluster around man's origin, (1) his likeness to the Divine, which ever must, and ever will, constitute the golden basis of dignity. Man in his primitive state, was the link next to God in the chain of Rational Life. Think of this, ye who teach that, "To be an Angel" ought to be the extent of man's ambition. (2) A common origin, which according to Sumner, constitutes the only imperishable basis of human equality. (3) An inalienable right to the earth's soil; God created man to dwell on the face of the earth, and can you conceive of three facts fraught with greater temporal happiness than man's Divine dignity, his tenancy, and inalienable right to a home? Home, sweet home; how many millions in anguish cry, with the poet of "Hope,"

"Oh! that some happy home for me would smile!"

9. We select from the development of the Divine will during



the Family Era: 1st, the Marriage institution, confessedly the palladium of physical happiness. God solemnized the first marriage. In the garden of primeval bliss, amid fragrant bowers and aromatic groves, the sinless pair were united in indissoluble bonds, and the mandate of the Creator is heard along the ages, "what *God* hath joined let not *man* part." To base this relation, not on the original Divine appointment, but upon *affinities and congenialities*, is to break down the barrier of physical purity, and is the very essence of prostitution. 2d, the Sabbath. The week, unlike the other division of time, is arbitrary, exists by appointment. Next to marriage, it has been the great spring of temporal weal to the race. But both these institutions have their authoritative sanction only in the Bible.

10. *Tribalism*. We now pass to the Nomadic or Wandering Era, when the father had become the patriarch, and the family government had developed into the Tribal. I shall take a single fact of this period, but it shall be a representative one: the command to sacrifice Isaac. You smile perhaps, since Mount Moriah, has for ages been a very *Richmond* of skepticism. Well sir, I hereby demand an unconditional surrender. I erect as my first outwork, the fact, that the scourge of the Tribal Era, was Idolatry culminating in human sacrifice. Already each tribe had its God, and 'tis only through a God that the evil can be reached; hence the I AM THE ALMIGHTY, condescends to be known as the God of a tribe—the God of Abraham. I waive the fact that other purposes centre in the call of this patriarch. Abraham is now the peer of the Nomadic Kings of that age, the most accomplished and learned, having introduced astronomy into Egypt, and Abraham's God is correspondingly revered. How now, shall a blow be most effectively struck at human sacrifice. What if it were known, that Abraham's God, the most renowned of all the Gods, was not pleased with such offerings; in fact had prohibited the most precious sacrifice, the only son of the Prince himself. Surely the report, if believed, would tend to discredit, and bring into disuse such offerings. And such was the result, history informing us that about this time the King of Egypt abolished the custom. Thus we have shown that the Divine manifestations were adapted to, and did ameliorate the condition of society under this Era.



11. *Nationalism.* Sir William Jones has shown, that the tribes did not settle down, and consolidate into nationalities, until about the time of Moses. The centralization of *power* and *wealth*, resulting in the *enslavement* and *impoverishment* of the masses, were the controlling evils of the national phase of society. Jehovah now becomes the King of a nation, and stands revealed as the *Emancipator of the slave and Legislator for the poor*. It is a deeply significant fact, that the Jews were a nation of *Freedmen*. Their Sabbath commemorated, and indeed, it permeated and tinged the constitutional and statute laws. Now, recognizing the potency of "the logic of events" in moulding the destinies of society, what, think you, but good to the oppressed, would accrue from a widely extended knowledge of the facts, to wit, that a nation of slaves had been chosen the especial favorites of Heaven—that stupendous miracles had been wrought for their deliverance—that the slaveholder had been crushed? What, I repeat, would be the result of this pebble dropped in the ocean of society, but that the circling ripple of freedom would continue to widen, until it laved the most distant shores.

12. *Imperialism.* No sooner had society reached its climax, by the recognition of a Universal King, than we behold a corresponding development in the religion of the Bible, adapting it to this phase of society. "In the days of these Kings (*i. e.* the Imperial, Era,) shall the God of Heaven set up a kingdom, and it shall subdue all other kingdoms, that is, be universal and perpetual." This refers to the gospel, the only religion adapted to all climes, and all conditions of society. Now the question recurs, what influence has the gospel exerted upon man's temporal happiness? Remember, the Greeks and Romans were intellectually equals, and yet Plato and Seneca justified theft, infanticide and parricide, not only these men, but the laws justified almost every crime. Look at those nations where the Bible is most respected, observe the asylums for every class of the unfortunate, the benevolent associations, the Sunday schools, and ask, whence these changes? History replies, the gospel. You ask, which came first, the Bible, or civilization? For an answer I refer you to Old and New England—the Sandwich Islands, to Oceanica, and in fact to every nation now emerging from the darkness of heathendom. Infidelity does



not build asylums, neither does it go on a mission to the heathen. I close with the language of the author of the "Spirit of Laws:" "Admirable," says Montesquieu, "is it not admirable, that while Christianity reveals a future life, it also best promotes man's happiness in this." In kindness,

GEORGE CLENDENAN.

Vandalia, Mich., June 8, 1866.

---

MR. HULL'S THIRD REPLY.

BRO. CLENDENAN:—I have anxiously watched the mail for nearly a month for your letter—it is at last here. It undoubtedly is filled with good, yea, *profound* arguments in favor of your proposition, but I am a "dull student." My understanding is so obtuse that I fail to see the connection between your arguments, and the proposition they are expected to maintain. This, of course, is not because your arguments do not prove your position, (?) but because of my eyes having been blinded by infidelity! I fear that our readers will, many of them, labor under the same difficulty.

2. Did you think, my dear Bro., that I failed to see the irony in your reference to the "infidel philanthropist?" I would "give honor to whom honor is due," hence I would not forget, that John Wesley, though he adhered closely to some parts of the Bible, dared to depart from it enough to denounce in unsparing terms, that which the Bible sustained. The eloquent and truthful phrase, "the sum of all villainies," was not the result of Wesley's having read the Bible; no, it sprang from pure humanitarian principles which burned within his breast, despite his belief in a book which said: "Both thy bondmen and bondmaids which thou shall have, shall be of the heathen round about you; of them shall you buy bondmen and bondmaids."—Lev. xxv: 43.

3. Your attempt to back out of the fact that you worship an *un*, yea, *anti*-scientific God, will prove fruitless, for in your second article, you intimated that God was not the author of science. "Science" you there define to be the "knowledge of things." Has God a knowledge of things? Judging from Biblical records, I should say no. Now, about the dilemma in which you would place me concerning the "educated God." My God has certainly advanced beyond the Bible God, though he is advancing; the Jehovah has proven rather a dull scholar, yet he is learning. He learn-



ed what was in Abraham's heart by trying him. See Gen. xxii: 12. He certainly had his mind "led out," and was wiser after coming down to investigate the matter of the wickedness of the "Cities of the Plain" than before. See Gen. xviii: 21. So, what ever may be said of other Gods, the Bible God is progressing. May we not indulge the hope, that he may yet be persuaded to investigate the sciences, so that even *you*, in the future, can worship a *scientific* God? Your theory (*alias* A. Campbell,) that man cannot originate an idea, nor even imagine the existence of that which he cannot see or hear, is simply ridiculous. I shall not attempt to overthrow an argument so self-evidently absurd. I will only ask you, what of magnetism, electricity, &c.? Who does not reason from effect, back to the cause which produced it?

4. Suppose that Plato did derive his knowledge of the brotherhood of man from the Jews, does that prove that he derived his Theology and Morals from those who were in every respect his inferiors? Certainly not. Your quotation from Plato is apocryphal. I know it is quoted by those who would prove that we are indebted to the Bible for our morality, yet the evidences against it are conclusive. You are aware that about one half of the quotations from Plato are not authentic. The most authentic histories of Plato deny his ever having learned anything of the Jews. They state, that when a youth, Plato accepted Socrates as a teacher, and remained with him until Socrates' death, which was ten years; he then passed under the tutorship of Euclid, where he remained until he founded the Academy. There he spent the remainder of his days, teaching the philosophy which he had learned. If your quotations were all true, it proves nothing for you, for I had not quoted from Plato, but from Pythagoras, who existed two hundred years before the time of Plato.

5. Your fifth paragraph is devoted to Theological, Philosophical, and Lexicographical hair-splitting. If an English word meant no more than the arbitrary meaning of some Greek or Latin word from which it is derived, your success would be better; as it is, perhaps your effort will not be appreciated. How do you know that which is eternal cannot change? Jehovah of the Jews, is said in the Bible to be eternal, and he changes. He once *thought* he was going to do evil to the children of Israel, but changed his



purpose. Ex. xxxii : 14. Also once decided to overthrow Nineveh, but changed. See Jonah v : 10. Yes, he positively declares that, evil which he THOUGHT to do certain ones, he would *repent* of, and not do. Jer. xviii : 7-10. Every time God departs from his ordinary dealings toward you, in answer to your prayers, he changes. Please say no more about that which is self-existent being unchangeable, until your God ceases to be so vacillating. Your argument could be overthrown from other stand-points, but as you modestly (?) ask, upon which "horn of the dilemma I choose to be slain," I, as modestly respond, here is one of your own making. As Haman was hanged upon his own gallows, so will I leave you alone in your glory. Do I understand you to teach that God exists without a law, or rule of existence? If so, please tell me how? If not, then there is an *uncreated law, one upon which the existence of God depends*, and law antedates the existence of your Eternal God. That law, for convenience sake, I will call nature.

6. In your sixth, you again invoke mercy on the inspiration question. My dear brother, you should have left that phrase "plenarily inspired," out of the proposition; as long as it is there, I must mention it occasionally. Your sensitiveness on that point, must not prevent my sending an occasional shot in that direction. Your idea, that the thief can afford to be more liberal than the honest man, excites my mirthfulness somewhat: considering the unhappy circumstances which have driven you to that position, I will try to restrain a laugh. I only say, that while I am honest, every policeman in the "city of pale bricks," may examine my pockets every day, but when I steal your watch, and get it in my pocket, I will beg to be excused from being examined. This difference between us, is, of course, owing to our Theology! Ahem!

7. Your seventh argument, if true, proves nothing for you, but if false, will work marvels against you. Here it is: "That the institutions and teachings contained in the Bible, have ever been the source of the world's happiness." "Institutions and teachings," may be a source of happiness, and yet the book containing them, not a direct revelation from God, nor yet, plenarily inspired. Our whole educational system is a source of happiness, yet not a



direct revelation from God. But is it true, that *all* the institutions and teachings of the Bible have been a source of temporal happiness? If not, then those teachings, which are not a source of happiness, will disprove your position. Suppose I were to obey the command to give strong drink to him that is heavy of heart—to let him drink until he forgets his sorrow; would it bring happiness? I apprehend not; yet, such is a positive Bible command. See Prov. xxx:6. I never yet drank so much wine, and cannot obey this Bible command, to make my neighbor so drunk, as to have him forget his sorrow. There is a precept in Deut. xiv: 21, which, if followed out in these cholera times, would not be a source of much “temporal happiness” to us poor “Gentiles.” If your “five Eras” either of them had anything to do with Bible-making, you might base an argument on them; but as it is, had you not better employ your intellect in another direction? There is one thing a little unfortunate for your “five Era” theory, and that is, we have the history of Nationalism and Imperialism, which antedates your Era of Individualism. “Bad luck to the facts,” they are against you. The history of the Chinese Empire runs several thousand years back of your “Era of Individualism.” Space forbids my replying to many other expressions in your seventh paragraph, which I regret to let pass unchallenged. Suffice it to say, *there never was a Universal Empire*; your argument founded on that will fail. As to your assertion, that the necessity for a progressive revelation has ceased, it might have been made with as much propriety at any previous age of the world as now. Man needs a revelation which cannot be put into a book. All book revelations are the productions of mind, but mind cannot be confined within its own production; *therefore, no book-revelation can be adapted to meet all the wants of man.* Man demands a continual revelation made in his own soul.

8. You assert, that “man in his primitive state, was the link next to God in the chain of rational life.” Well, man could have occupied that position, and not been very wise, for God could not find Adam when he was hid in the garden! How high “in the scale of intellectual knowledge” must God have been, if man formed the next link? Man did not then know good from evil—did not even know whether he had clothes on his back. See



Gen. iii: 5; also, verse 22. Don't talk of the "Bible doctrine of man's dignity," millions of Theologians find no trouble in proving the doctrine of *total depravity* by that book. Abraham represents man as being "*but dust and ashes.*"

9. Your strike at "affinities and congenialities is wholly gratuitous, I will only say, God is the author of marriage by being the author of "affinities and congenialities." Your argument based upon the Sabbath institution, proves this much, if anything is proved by it, it is that the seventh day, Sabbath, is still binding; that, I know you do not believe.

10. *Tribalism.*—Is it not strange that God should recognize, sanction, and carry out, an Era of "idolatry culminating in human sacrifices," as you confess the Tribal Era did? If human sacrifices are wrong, one would think that some other plan would be adopted to stop it, than to command the "father of the faithful" to slay his son. Again, how ineffectual Isham's plan proved, for such sacrifices, though you confess they were abolished by the heathen, even the Egyptian king making laws against them, were practiced by "God's peculiar people" as long as they remained a nation. Judges xi: 31. Ezek. xx: 26. 2 Kings xvii: 17; xxi: 6. God himself, according to your own theory, caused his own Son to be put to death. Jesus "was stricken, smitten of God." Isaiah liii: 4—7; also verse 10. Thus God, instead of putting down the custom, He has endorsed it. You widely differ from your Bible, which teaches that God commanded Abraham to offer his son, that he might know what was in his heart. Gen. xxii: 12.

11. Your ideas of Jehovah, being the "emancipator of the slave, and the legislator for the poor," is laughable. There never was such a nation of slaves as were the Jews, from the time the Red Sea separated them from the "flesh pots of Egypt," until they broke the Jewish yoke. Peter denounces the laws which Moses, *alias* Jehovah, had made, and improved upon them, as being "a yoke which neither we, nor our fathers, were able to bear." Acts xv: 10. Paul declared that the whole system "gendered to bondage." Gal. iv: 21—26. Think of the requirements of this *emancipated* (!) race. 1. Their emancipation required one seventh part of every week. 2. About fifty to one hundred and fifty other days in the year. 3. Every seventh year. 4. The



firstlings of all their flocks. 5. The first fruits of all their crops. 6. A tenth of all their increase. Thus I might go on enumerating until every candid reader would conclude that Egyptian servitude was preferable to *their* emancipation and freedom. Indeed Israel preferred it. See Ex. xvi: 3; Num. xi: 3-9.

12. In your twelfth paragraph you say: "no sooner had society reached its climax, than we behold a corresponding development in the religion of the Bible, adapting it to this phase of society." Is that so? Then the Bible has *followed*, not gone before civilization; and its advancement has been close on the heels of Reformers, ready to adopt any reform as soon as it became popular. If the Bible were written by the "finger of God," it would not wait for society to reach "its climax," before the "corresponding development" would begin to show itself in its religion. Ah! my brother, I love that frankness and honesty which enables you to make such a concession. What, though "Plato and Seneca justified theft and infanticide," the Bible commands both. See Ex. iii: 21-22; Num. xxxi: 17. Come, dear Brother, remember you live in a glass house. Don't throw stones at the poor heathen; it is true infidelity does not go on a mission to them, it finds so much missionary work to do at home, that it fails to find the time to work for those who do not need its light, as much as the war-making, slave-holding, whisky-drinking, and tobacco-chewing Christians. How strange, that Christians should claim the honor of building all the Asylums and Almshouses, a thing that they, as a body, had no more to do with than they had with digging the Atlantic Ocean. If you ask what Christians have done, I answer, they have *filled* the prisons, asylums, and almshouses. Read the statistical reports, and hereafter enumerate these among the works of the Bible.

Controversially yours,

MOSES HULL.

---

Life is the jailor of the soul in this filthy prison, and its only deliverer is death; what we call life is a journey to death, and what we call death is a passport to life.

---

The greatest plague of life is an ill temper.



## OUR FRIENDS IN HEAVEN.

BY EMMA TUTTLE.

"Amid our Summer wreaths and joyous garlands, let there be one to *Our Friends in Heaven*."

The singing Summer comes again,  
And gladness fills the air;  
Our sweet Nun puts on flowers full fain,  
And colors fresh and fair:  
One scarce would know the budding earth,  
Who saw her in her snow;  
Now, when she rolls along in mirth,  
Decked with all flowers which blow.

It seems so sweet to live to-day,  
As Heaven's soft light comes down;  
And binds the tender brow of May,  
With a most royal crown:  
Tho' all my thoughts a-Maying go,  
And life to eastward tends;  
How deeply, when earth suits me so,  
I long to see my friends!

I have had many, (God be thanked,  
And love them every one;  
Those who are with His Angels ranked,  
And those by sin undone,)  
They all are deeply dear to me,  
However much they stray;  
For I have need of charity,  
To drape my faults each day.

Oh! in these balmy budding days,  
When from the faithful heart,  
Letters and tokens, many ways,  
To those we have, depart;  
What tender offering can we make,  
To our loved friends in Heaven?  
Weave fragrant garlands for their sake,  
With eyes all dim, like even'.

Yes, let us braid the fair young flowers,  
Into a diadem!  
And hang it in these homes of ours,  
In memory of them.  
I fancy that it may be sweet,  
E'en to their angel eyes,  
To see our constant souls replete,  
With love which never dies!



## SKETCHES FROM HENRY T. CHILD, M. D.

ROSTRUM, is it? Not according to the first or second definition given by Webster, but perhaps the third will do: "In *Ancient Rome*, a scaffold or elevated place in the forum, where orations, pleadings, funeral harangues, etc., were delivered. Henceforth, a platform or elevated spot, upon which a speaker addresses his audience." An old contraband lady, who was learning to spell and write under our care, gravely informed us that "every word in the Bible means something!" But on looking for your word "Rostrum," we find it has several meanings.

First. The "elevated place;" always get up there, brothers, when you speak to the people, and the truth will flow down to them.

Second. The "Orations;" we must have deck Orations, when we get on the *Hull* of the ship, and we know they will be, not only splendid, but powerful and stirring.

Third. The "Pleadings;" we must all give these, for the truths revealed to us, as they awaken desires to give them to others, will ever lead us to plead for a hearing.

Fourth. Those "Funeral Harangues;" they must go forth every month. There are some persons who have a great fear of being "buried alive;" for my part, I think there is much more danger of not being buried when we are dead. It requires great judgment to know when a thing or a person is dead. Theology has been dead for centuries, and the ROSTRUM is to preach its "funeral harangues." There are hundreds of persons, moving about among us, who are almost dead; they need these "funeral harangues," to let them know that after death should come the resurrection.

Modern Spiritualism preaches a resurrection. It not only sees the dead forms of the past, but it finds buried beneath them the living germs of truth, which need to be resurrected. Like the Great Teacher, it declares, "I am the resurrection and the life, no man cometh to the Father but by me." What a glorious doctrine this! It raises man, nature, and God himself. Therefore, we preach the resurrection, and say unto "them that are dead in



sins and trespasses," "cease to do evil, and learn to do well," and you will find, even while you walk the earth in the form, that everything that was dead in you, will be quickened and raised into newness of life by the divine inspirations, which come flowing from the everlasting fountain.

Preaching these glad tidings from the SPIRITUAL ROSTRUM, we shall find ourselves baptized with a living spirit, and clothed with power "to minister to spirits that are in prison," both in the physical body and out of it.

This is indeed "the acceptable year of our Lord," when, with the key of love, we have unlocked the prison houses of the human soul, and let the fettered affections and aspirations go free, to mingle with their kindred around them, and a spirit life, and receive those genial influences which are so essential to happiness and growth.

Brothers, I am glad to welcome your Magazine; months of physical suffering have brought me near to the gate which death unlocks with noiseless hand, and my spirit longed to be free from the wearied body, but a voice came, in sweet accents of love, "not yet brother, thy work on earth is not finished, there is yet labor for thee to do ere the sandals of time shall fall from thy feet, and the scales from thine eyes;" and as I heard this voice, I looked over the earth with its toiling millions, ever struggling for bread, and I felt glad to return to my work; and although I saw, as the Apostle did, that there was "a far more exceeding and eternal weight of glory;" I also recognized that there is now, and here, a just and righteous compensation for all things.

Hoping to be able to greet your readers occasionally,

I am, very truly yours,

HENRY T. CHILD, M.D.

634 Race St., Philadelphia.

---

AUGUSTINE was so careful not to speak evil of the absent, and not to encourage others in doing so, that he had the following distich engraven on his table:

"Far from this table be the worthless guest,  
Who wounds another's fame, though but in jest."



## WHICH IS THE BETTER WOMAN?

I am thinking of two women, Mrs. A. and Mrs. B.; Mrs. A. is amiable, so exceedingly sweet-tempered, that her husband, children, and neighbors, unite in pronouncing her a model of excellence. She moves about the house in a quiet and lady-like manner. Every fly is excluded, every particle of dust carefully brushed from the furniture each day; her meals are always well cooked and at regular hours; her cat is sleek and fat; her chickens know their own territory, and never cackle in the front yard.

In short, Mrs. A. does whatever she undertakes, in an orderly and systematic manner.

"What a good woman!" "O, she is so good!" and a hundred like expressions, are heard from every one of her little circle of acquaintances.

Yes, Mrs. A. is a good woman, that is, she does no harm. She is amiable and obliging,—it requires an effort for her to be otherwise. She has not the ability to do a great wrong or a great good.

She avoids agitation because of the trouble it brings. The woes and wants of suffering humanity she knows nothing of; the wrongs of woman, she does not feel; the chains of old customs do not annoy her. Indeed, she has no appreciation of anything beyond her own womanly sphere. Yet she is good, so are the snail and the clam, so are the mischievous black-bird and the much abused crow.

Mrs. B. is a rough, angular, daring woman, doing with all her might, whatever her hands find to do. She can laugh and weep, get angry and get pleased again. She deals unmercifully with wrong in high places, and takes to her heart and home the child of sin.

In the house disorder reigns supreme; her husband has his dinner at twelve, one, or three o'clock, just as it happens. The children are chastised and petted, according to the mother's whims. Mrs. B. is considered a termagant by one half of her acquaintances. Nobody says in speaking of her, "what a good woman;" she has been called a "strong-minded woman," but by no other pet name. Naturally sensitive and ill-tempered, she finds



a great work to do to govern herself. She tries much harder to be good than does negative Mrs. A., who inherited a mild disposition.

The one makes the best preserves and jellies, is uniformly pleasant and devotional, and does few wrongs. The other's inheritance is a bad disposition; she labors to subdue it, speaks and acts from principle, when an occasion demands, even at the risk of offending people of position.

Which is more deserving of commendation, Mrs. A. or Mrs. B.?

L. H. K.

ABSTRACT REPORT OF THE  
THIRD ANNUAL ILLINOIS STATE SPIRITUAL ASSOCIATION,  
*HELD IN CROSBY'S MUSIC HALL, CHICAGO,*

June 26, 27 and 28.

The Convention was called to order by the President, Hon. S. S. Jones. A Committee on Credentials, composed of Dr. E. C. Dunn, E. S. Holbrook and O. S. Posten, was appointed, and reported the following names of delegates to the Convention:

*Sycamore*—H. A. Jones, C. Elwood, George Spring.

*Chicago*—First Spiritual Society: Milton T. Peters, John R. Robinson, F. L. Wadsworth, W. E. Thirds, Mrs. H. F. M. Brown, Mrs. J. R. Robinson, Mrs. Julia N. Marsh, Mrs. P. C. Mills, Mrs. E. S. Dickinson, O. S. Posten.

*Rockford*—F. H. Brooks, Dr. E. C. Dunn, S. Smith.

*McHenry*—W. F. Jamieson.

*St. Charles*—S. S. Jones, S. H. Todd, A. H. Robinson, H. A. Jones.

*Chicago Lyceum*—Mrs. H. F. M. Brown, Ira Porter, Mrs. C. H. Dye, E. T. Blackmer, Mrs. E. Avery, Mrs. Lou H. Kimball.

*Second Society of Spiritualists of Chicago*—W. D. Blane, Mrs. A. Allen, Mrs. F. L. Sleeper, Mrs. D. K. Taton, Mrs. Hale.

*LaSalle*—Dr. Samuel Underhill.

*Liberal Spiritual Association of Chicago*—J. Spettigue, E. G. Granville, C. Reed, W. Butler, J. Walker, J. A. Morrel, Mr. Wheldon.



*Monmouth*—H. H. Roberts.

*Peru*—E. S. Holbrook.

[Signed,]

E. C. DUNN,  
E. S. HOLBROOK, } Committee.  
O. S. POSTEN,

On motion, the report was accepted and adopted.

On motion of F. L. Wadsworth, a Committee of five persons on permanent organization was appointed, consisting of Mrs. H. F. M. Brown, F. L. Wadsworth, O. S. Posten, Mrs. E. Avery, Mrs. A. P. Dennison.

The Committee reported for officers of the Association for the ensuing year :

*President*—Milton T. Peters, Chicago.

*Vice Presidents*—Harvey A. Jones, Sycamore; H. H. Roberts, Monmouth; Mrs. Vashti Drury, New Boston; A. H. Worthen, Springfield; Henry Dart, Rock Island; Mrs. Elizabeth Powell, Sterling; Milton Webber, Marshall; Elizabeth Young, Champaign; Squire Brown, Peoria; W. M. Brown, Adams.

*Secretary*—W. F. Jamieson, McHenry.

*Assistant Secretary*—Mrs. Lou H. Kimball, Chicago.

*Treasurer*—Mrs. A. P. Dennison, Chicago.

MISSIONARY BUREAU.—*President*, Harvey A. Jones, Sycamore. *Vice President*, Milton T. Peters, Chicago. *Secretary*, Mrs. Julia N. Marsh, Chicago. *Treasurer*, S. J. Avery.

Report of Committee accepted and adopted.

E. C. Dunn, W. F. Jamieson and Mrs. Julia N. Marsh were appointed a Committee on Resolutions, and reported as follows :

WHEREAS, Spiritualists claim to be reformers and laborers in behalf of humanity in general, therefore,

*Resolved*, That it is the duty of Spiritualists in this and other States to take measures in behalf of fallen women, either in organizing associations for their protection, or homes of reformation, under the auspices of the State Organization of Spiritualists.

WHEREAS, Spiritualists believe in justice, and believing that the Indians of America have been wronged by government agents and Indian traders and speculators, therefore,

*Resolved*, That we as a class, do extend our sympathy to them, and disapprove of the wars waged against them. E. C. DUNN.

Adopted.

A very sharp and interesting debate arose on the first resolution



between Mrs. H. F. M. Brown, Judge E. S. Holbrook, Dr. Dunn, Mrs. Dr. Stillman, Dr. Underhill, Dr. Gough, Mrs. Dickinson, Mr. Whittemire and Mr. Norwood.

A series of preambles and resolutions were then read:

WHEREAS, The Children's Progressive Lyceum Movement is the best educational institution in the world, and in which we discover the hope of the race, by the cultivation of the physical, moral and spiritual nature of its members, therefore be it

*Resolved*, That the chief aim of our missionaries, and other lecturers, should be to establish and fully equip, if possible, Children's Progressive Lyceums throughout the State.

*Resolved*, That the *Lyceum Banner* is the organ of the Children's Progressive Lyceums; is the best child's paper published, and should receive the hearty support of Spiritualists everywhere.

*Resolved*, That Spiritualism in its phenomenal and philosophical phases challenges the investigation of the whole world, having nothing to fear and everything to gain by such investigation.

W. F. JAMIESON.

Unanimously adopted.

W. F. Jamieson then offered the following:

*Resolved*, That in exposing [mere] pretenders to mediumship, [genuine] mediums are encouraged, and not persecuted, nor maligned thereby.

A sharp debate was had upon this resolution. Spiritualists are learning to exercise reason in the investigation of phenomena, and begin to perceive that men and women can reject absurdities connected with Spiritualism without endangering truth. When will all Spiritualists know that criticism can never injure truth? The resolution passed with two slight amendments. They are inclosed in brackets.

*Resolved*, That it is the duty of Spiritualists especially to expose and eradicate imposition, whether in Church, State, or connected with Spiritualism.

W. F. JAMIESON.

Adopted.

WHEREAS, The State and Society in general, recognize marriage as a civil contract between willing parties, and

WHEREAS, The Church practically claims marriage as a sacrament, and thereby confuses Church and State, enshrouding the marriage relation with superstitious conservatism, which is detrimental to individual happiness and social justice, therefore,

*Resolved*, That all social reformers should discountenance any interference by the Church in the affairs of the State, not excepting the performance of the "Marriage Ceremony."



*Resolved*, That it is inconsistent with our views as social reformers to license Spiritual Lecturers to "solemnize marriage according to law," or for such lecturers to perform the marriage ceremony.

F. L. WADSWORTH.

Mr. Wadsworth's preamble and resolutions were laid upon the table.

Resolutions were passed in favor of the members of the Missionary Bureau; and Spiritualists throughout the country were invited to co-operate with them by furnishing means by which the Bureau can place missionaries in the field.

A resolution was passed in favor of lightning calculations; and Phonetic and Shorthand methods of representing speech.

W. F. Jamieson presented a resolution to the effect that our State Association would do all in its power to stop the *manufacture* and sale of intoxicating liquors. This opened the way for an interesting debate between Messrs. Dunn, Holbrook, Coe, Thirds, Harvey A. Jones, Barber, Blackmer, Gough and Jamieson.

It was proposed that we give that political party our support which will incorporate in its platform suffrage for women on an equality with white men and negroes. Adopted.

The Missionary Bureau then made its report. The whole amount subscribed is one hundred and seventy-two dollars, only seventy-three dollars of which has been paid. The Bureau is working vigorously to obtain funds to prosecute its work. A noticeable feature, according to the report, is inharmony among Spiritualists.

Harvey A. Jones made some interesting remarks upon the report. He said: Converts to Spiritualism have been made from all classes—from the rankest Infidel to the worshipping Christian. Some societies have been absorbed by religious organizations. It is a warning. If you have this cause as much at heart as I have, and as many leading Spiritualists of the State have, the report is a warning to stand on our own basis and fight this battle out alone, carrying out our own principles. I do not say that you should not co-operate with others on certain liberal principles; but your principles are broader than the Unitarians' and Universalists', if you are true Spiritualists. If you let your organizations go down you have struck your flag. You have a Missionary Bureau in working order. Every cent is reported. After having selected this Bureau



you should put into the hands of its treasurer the money necessary to carry out the work and cause Spiritualism to flourish. This Bureau you have appointed for another year, which proves that you have confidence in it. The "Promised Land" of Harmony is just coming into view. We have just begun as a State organization. Spiritualists now need to do something. Never until we become an organized institution will we become a power in the land. There is no putting off the conflict. The Catholic Church will represent one wing that is going to oppose us. It will be the power representing dictation. As organizations, the churches will work harder than ever. Rationalism will represent one stone in the grinding process, Catholicism the other, the Protestant Churches occupying a compromise position between the upper and nether stones of God's mill will be ground to powder. Let us organize for the coming conflict. The personal conflict may be nearly ended, but that between institutions has just commenced.

The following named persons were appointed delegates to the Fifth National Convention of Spiritualists :

*Delegates at Large*—E. V. Wilson, Babcock's Grove; Milton T. Peters, Chicago.

*District Delegates*—Mrs. H. F. M. Brown, Chicago; Dr. E. C. Dunn, Rockford; — Norris, Rock Island; E. S. Holbrook, Peru; George Gage, McHenry; J. T. Rouse, Galsburg; S. S. Jones, St. Charles; R. H. Winslow, Aurora; W. H. Masters, Princeton; A. H. Worthen, Springfield; Dr. Samuel Underhill, DeSoto.

The Convention adjourned to meet at Springfield, October 23d, 24th and 25th, unless otherwise directed by the Executive Board.

Some authors write nonsense in a clear style, and others sense in an obscure one. Some can reason without being able to persuade; others can persuade without being able to reason. Some dive so deep that they descend into darkness, and others soar so high that they give us no light; and some, in a vain attempt to be cutting and dry, give us only that which is cut and dried. We should labor, therefore, to treat with ease of things that are difficult; with familiarity of things that are novel; and with perspicuity of things that are profound.



## THE HEAVENS ARE NEAR.

BY MRS. HARVEY A. JONES.

To us the skies are bending,  
The far-off Heavens draw near,  
And as of old, descending—  
Its messengers appear ;  
In the grey East of dawning time  
When Prophets walked in Asia's clime,  
The steps of the Immortals came  
In burning bush and scroll of flame.

Ears hear not, eyes cannot know,  
Sealed in their *inmost* sense,  
Strained for that vague, dim long ago  
With aching, wild, intense.  
While some may walk in glimpses clear  
Of beings higher, yet often near—  
To others still, their Heaven will seem  
Distant as some dim Orient dream.

Near us in days of yore—  
They tell us, angels walked,  
On Prophets inspiration pour,  
And with their Chosen talked ;  
That *now* we walk alone, and know  
No light but from that Long-ago ;  
The River of Death rolls on before  
With no beacon from its further shore.

Yet all down the track of time  
Are tokens scattered there,  
By beings of another clime  
Who tread the viewless air ;  
Terror has chilled with trembling awe,  
Knowledge was banned by bigot's awe,  
Yet influences from that other sphere,  
Have told to us that Heaven was near.

Sycamore, Ill.

---

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.



## EDITORIAL DEPARTMENT.

---

MOSES HULL & W. F. JAMIESON, EDITORS.OFFICE, 90 WASHINGTON STREET, POST OFFICE DRAWER 5966, CHICAGO.

---

## SPIRIT CIRCLES—SHALL WE HOLD THEM?

While seeking to discover and apply truth, might it not be well to look into the matter of circles for the manifestation of Spirit power? By Spiritualists it has been taken for granted that seeking intercourse with the departed always results in good; while the enemies of Spiritualism, quite as illogically, conclude that no good can come from such a source.

We propose, not as a Spiritualist, nor yet as an enemy of Spiritualism, but as a philosopher, to devote a few words to this subject. Our suggestions will, of course, injure us with the sectarians of each party, but "truth, not victory," is our object. All we have to ask is, that our thoughts be weighed as *suggestions*, not received as *conclusions*. ✓

We once risked almost our all on circles. We have waded through mud and water, traveled through rain, snow and cold, and sat two hours at a time, for Spirit manifestations—have hardly ever failed to get *manifestations*, oftener coming from Spirits *in* than *out* of mortal bodies. We have, however, at circles, received many good tests of Spirit existence and power. We have received very fine communications on such occasions, yet, if our readers could imagine the great amount of chaff we have winnowed for the few grains of important truth acquired, they would hardly bestow the amount of labor and pains, for the benefit received.

Whatever may become of circles and tests in the future, they have demonstrated a conscious existence beyond this life. They may not have demonstrated the exact *mode* of life, on the other side of the River of Death, yet, that comes not from any desire to deceive, on the part of our *risen* friends, nor from their unwillingness that we should know, but from the impossibility of fleshly senses comprehending Spiritual things. As in the days of Jesus,



so now, "The light shineth in darkness, and the darkness comprehendeth it not." A blind man cannot fully comprehend the various hues and colors of the rainbow, nor a deaf man the notes of an organ, yet each *can* have the evidence that color and sound exist. So gross materiality cannot fully comprehend Spirit-life in all its idiosyncrasies, yet we can and do know of its existence.

But having ascertained from the spirits themselves, the fact of their existence, the question arises, is the almost continual intercourse with them good for either party? We do not mean the impressions and entrancements which speakers receive when they go before an audience to speak, for, in such cases, the good received by the audience, may compensate for the losses we are about to state. We speak of the continual holding of circles, often apparently without motive, other than to ascertain over and over again, the oft-before ascertained fact of super-mundane life and Spirit communion. From whatever stand-point others may view it, permit us to record our doubts of its utility.

*First.* We believe it is a positive injury to the spirits; are we not drawing and holding them down to earth and earthly elements, by our demands for their presence and influence in circles? Are influences given them for growth?

*Second.* Our anxiety to get communications begets within them an almost morbid desire to gratify us, which causes them often to attempt to communicate, when psychological, and other conditions, will not permit a perfect communication, hence, they oftener than otherwise misrepresent themselves, thus laying a good foundation for such men as Saxe to say:

"If in your new estate, you cannot rest,  
But must return, O, grant us this request;  
Come with a noble and celestial air,  
Prove your titles to the names ye bear;  
Give some clear token of your heavenly birth:  
Write as good English as ye wrote on earth;  
And what were once superfluous to advise,  
Don't, I beg you, tell such egregious lies!"

*Third.* It is in many instances a positive injury to the medium. We never formed more holy resolutions than at times, when we have heard entranced media give utterance to the most ennobling



and elevating truths, to which mortal ear ever listened; but, perhaps, within thirty minutes, the medium would himself be engaged in the most open and profligate violation of the principles just announced through his own lips.

Having had some personal acquaintance with Prof. J. H. W. Toohey, and knowing him to be well versed in the science of anthropology, we, not long since, ventured to suggest some queries on this subject; we were surprised to find, that he had long since arrived at the conclusion we were reaching, and further, gave substantially the following, as a probable hypothesis:

"Every person in a normal condition, is true to his organism; the *excessive* use of any organ, tires it, and a completely exhausted organ, is just as good as, and no better than, none. It will not act, but where there is life, some of the organs must act. If veneration and benevolence will not work, combativeness and destructiveness, their opposites, will. But those organs cannot be made to perform the offices of veneration and benevolence; therefore, when those organs are overtasked, the strength that should go to them, will make the individual more combative and destructive. This being true, it follows, that when spirits control media, and make an excessive draft upon certain organs, they exhaust them; hence, when the medium is thrown back into a normal condition, other organs must be correspondingly taxed, while the exhausted ones recuperate. Therefore, they must fall below themselves in proportion, as they, under forces from spirits, ascended beyond themselves. If this is true, spirits, in and out of the form, should understand it, and not crowd mediums too far. The same result must follow, the same as any other overtaking of the organs."

*Fourth.* In many instances, we notice, that the sitter, by excessive communication with spirits, gives up his manhood, and is thrown off his balance.

Need we cite instances? Look at our good old brother Marble, of "Dungeon Rock" notoriety, digging and blasting in the granite rock for ten long years, in obedience to spirit power. Had he trusted his own judgment, instead of following the *ipse dixit* of disembodied wags, thousands of dollars in money, and ten years chase after an *ignis fatuus*, might have been saved him.



Permit us to say, in conclusion, that after we have passed on, we do not wish to be called back every day, to hunt for stolen property, locate oil wells, or examine locks of hair. We shall esteem it a privilege to occasionally see our friends, and bless them when we can; but we shall have a regular business, and pursue it with too much ardor to come back to tell who is going to marry who, or whether John Smith stole a shirt off Bill Jones' clothes line! Above all, don't make us responsible for every thing that is said in our name by persons claiming to be mediums, but give no proof beyond shutting their eyes and giving vent to *ollapodrida* enough for life-long rations for a whole regiment of Spaniards.

Friends, examine these suggestions. We claim the privilege of criticising all religions, not excepting the Bible. Shall we institute an investigation which shall result in showing the proportion of chaff and wheat in our own?

M. H.

---

### FOOT-PRINTS IN THE EAST.

Our "Footprints" in ROSTRUM No. 1, left us in the "City of Spindles."

We formed many pleasant acquaintances there; our congregations were large, and we had a good time generally. We are strongly urged to return, but now our face is westward; we may, however, make Lowell a halting place in the future.

From Lowell we went to Dover, N. H., to debate with Elder Grant; the Elder had been speaking every night in Dover, for more than a week before the discussion commenced. This was to prepare the people for the debate, for, to use his own language, the debate on his part, in Milford, had been like "pitching hay against the wind." The preparation that he gave the people for the discussion, was rather against him, for when Spiritualism was presented by us, it neither looked nor sounded as it did when presented by him. Those who expected, from his pre-representations of the discussion, that it would assume on our part certain grotesque shapes, found themselves sorely disappointed, so that Elder Grant's



part of the discussion, fell as far below the expectation of the people, as his advance *ad captandum*, had placed it above what might have been expected. While truth, not victory, is the object of debate, we confess to a little feeling of satisfaction, to have members of the audience, by hundreds, come forward and congratulate us on the success of our positions, as they did on the last evening of our debate at Dover.

Truly, the cause of genuine Spiritualism is onward. The distinguishing line between the genuine and spurious is being drawn; men are more ready at detecting counterfeits than in former days—they are learning by experience. Some estimate the progress of our cause by the number of its converts; we judge its prosperity by the *rationality* that seems to be generally getting hold of people in its investigation. The difference is about this: Years ago, in the investigation of Spiritualism, men and women would sit around a table and inquire, "Is there any spirits here that wants to communicate? If so, let 'em rap?" When the raps came, all manner of foolish questions followed, such as, "have I a mother, wife, child, or friend in spirit life," which elicited answers from those who have so perfectly answered "fools according to their folly," that we need no further demonstration, that though fools have been brayed in the mortar of death, yet their folly has not departed from them.

Now the world is looking after the great spiritual idea, coming *en rapport* with the world of spiritual thought, seeking to develop its spiritual nature; not so much after tests from *certain persons*, as they are after proof of the power of mind to survive the dissolution of the animal man. This appears more like becoming a power, which shall attract the attention and *respect* of the world, than anything we have yet seen. Our lecturers are almost universally becoming self-cultured, doing for themselves what once they depended entirely upon spirits to do for them.

But to return: Stoneham, Mass., was our next battling place. There is a fine Society and Lyceum there. The friends at Stoneham have been enjoying the labors of Charlie Hayden, the Spiritualistic-Unitarian Minister. He has not as yet succeeded in carrying water on both shoulders at once. Instead of getting the assistance of both parties, by retaining his Spiritualism and going



into the Unitarian church, he has partly lost both. Spiritualists are not at present in great need of Unitarian Ministers, and the Unitarians are afraid to employ Spiritualists to lecture for them, especially when they have a superabundance of Ministers of their own, who can preach without meddling with either politics or religion.

After two Sundays' labors in Stoneham, we went to Stafford, Conn., to assist in the dedication of a new Spiritualist Church, in that place. This truly was a refreshing time; Mrs. Anna M. Middlebrook, Mrs. Sarah Byrnes, and ourself, were the speakers. It is so seldom that we have the privilege of hearing anything on Spiritualism, but the utterances of our own voice, that it is really a treat to listen to angel utterances, through the lips of others.

We would be recreant to our duty, if, in this connection, we omitted to speak of Calvin Hall, an old pilgrim, who has attained his almost four score years. This brother will be remembered by our readers, as one who not long since put \$1,000 into the hands of Wm. White & Co., to send the *Banner of Light* to the poor. After building one Meeting House entire, he furnished more than half of the means, and worked constantly with his own hands on this House, from the time the first blow was struck until the last touch of the paint-brush had done its work. Now he is in Willimantic, Conn., building a Spiritual Hall there. Let Spiritualism get into the hearts of a few hundred others, who possess this world's goods, as effectually as it has brother Calvin Hall's, and our cause is onward. A shadow was thrown over the entire meeting, by brother Hall having been taken violently sick a few hours before the dedicatory services commenced, so that he could not attend; yet it was a real pleasure to visit the old patriarch in his room, such perfect resignation, such full assurance that "all is well," as the suffering soldier of the cause expressed so often, was a lesson which sank deep into every heart.

A Methodist Minister of Stafford, has made it his business to prostitute his unholy voice to defaming and denouncing Spiritualism, but when challenged to "measure swords" with us, backed down, giving a half column of reasons through the village paper; either of which applied to the subject, about as much as the text,



"He played on a harp of a thousand strings, spirits of just men made perfect." There were two or three reasons for refusing to debate with us, that he forgot in his list, one was, that Noah entered the ark; another is,

"In Adam's fall,  
We sinned all."

Speaking of the dedication of this house, permit us to say it is *a sensible house, i. e.*, it displays the great sense of its builders. Plain, white as snow and as neat as neatness itself, without any steeple or bell, and, above all, it is well lighted with *heaven's pure light*, not coming through colored glass, but pure and clear as God made it. The house is well ventilated. How much good it does one to go to meeting, and at the same time breathe heaven's *free air*!

The Sundays of May we are speaking in Providence, R. I. In this place we find the cause, externally, in somewhat of a languishing condition, though there are no better people in the world than the Spiritualists of Providence. An admission fee at the door, and some other circumstances have served to keep a great many *stingy* souls away from the meeting; but as these difficulties are now removed, our congregations have been larger than they were for several months past.

Dr. Newton spent one day in Remington Hall, in Providence. A perfect crowd to see the Doctor, does not express an idea of the fact at all; it was *a perfect jam*—there was hardly room to move or turn around in the hall. There is, perhaps, not one healer in the world who heals all, or even *half*, of those upon whom he operates; but certainly there were persons who hobbled up to the Doctor on crutches, and went away carrying them on their shoulders. We know we do not overstate the matter when we say that we heard *forty persons* acknowledge themselves cured on that occasion.

We have visited many Progressive Lyceums, but know of none quite equal to the one in Providence. It is the *model* Lyceum.

Before closing this already too long article, we must say that we are now holding our fifth debate with Elder Grant. Four years since we had one in Lynn, this year we have held one in



Milford, and one in Dover, N. H., one in Greenfield, and now one in Stoneham, Mass. With the result of each discussion we and our friends have been more than satisfied. These discussions have awakened thought. All who attend them are learning that men can debate and treat each other courteously, and at the same time furnished thought which can but lead the multitude into enlarged ideas.

It would be wicked in us to close this without saying that the *ROSTRUM* takes well in the East. So far as we hear all like it, and say it must be sustained. Our fearless advocacy of truth without regard to men or consequences may cause a few to withhold their support, but the world is to-day calling for men who *dare to think* and *express* their thoughts.

Brother Partner, you took a noble stand in your "Salutatory;" keep the standard up. We will "fight it out on this line," General Grant fashion, in the East.

Chicago will see us before another number is printed. M. H.

---

### THE LATTER DAY SAINTS.

Already do the signs for which we looked begin to show forth. Elder I. Sheen has had a third discussion with W. F. Jamieson, and is now gone to meet Elder Miles Grant, at Iron Hills, Iowa. —*True Latter Day Saint's Herald.*

In those discussions we have demonstrated that men can debate in a spirit of candor and good nature. Much good was done. The Elder clings to what he terms the "Witness of God," in preference to Reason. In one discussion he declared he did not care for reason, nor for what man may say; for he had the witness of God (?) in his own soul—he said, that is sufficient for him. In reply we said whatever hope we had of converting our brother from error to the blessed gospel of Spiritualism it is almost a vain hope; for we did not expect to convince a man of the unsoundness of his position and the tenableness of our own who does not care for "reason nor for what man says." Happily for us, we said, we believe the people *do* care for reason.



We will have more to say concerning our discussions in some future number. The Elder may yet yield to reason. He is not the first one with whom we have debated who supposed God was with him, and the *Devil* with us. His Satanic Majesty (?) has been with us so much, and tendered his valuable services so frequently that we have become rather fond of his company!

W. F. J.

---

### THE SPIRITUAL ROSTRUM AS SEEN BY OTHERS.

The first number of a new monthly magazine, called the SPIRITUAL ROSTRUM, devoted to the "Harmonial Philosophy," and published by Hull & Jamieson, No. 90 Washington street, Chicago, has been laid upon our table, bearing date June, 1868. It is creditably printed by Hazlitt & Reed, at the office of publication, and appears to be conducted with ability in its own peculiar sphere.—*Chicago Evening Journal*.

THE SPIRITUAL ROSTRUM.—This is a finely got up monthly, devoted to the harmonial philosophy. It is edited and published at Chicago, Ill., by Bros. Moses Hull and W. F. Jamieson. Among its contents we find a report of the Bible discussion between Mr. Hull and Rev. George Clendenan, in which, in our opinion, Moses decidedly gets the best of his opponent. This (the first number,) also contains a lecture by Bro. Jamieson, entitled "*The Great Antiquity of Spiritualism*." It was delivered in Adelphi Hall, Belvidere, Ill., Dec. 8th, 1867, and was pronounced at the time one of Mr. J.'s best efforts. It is indeed a production of much merit, and will be perused with interest. The editors will aim "to make the SPIRITUAL ROSTRUM perfectly free and independent in the discussion of *any* question that may arise." THE ROSTRUM is a royal octavo of 36 pages.—*Banner of Light*.

THE SPIRITUAL ROSTRUM.—The June number of this monthly periodical, which is also the first number of the first volume, makes its appearance this week. It contains thirty-six pages, is neatly printed, and is published at \$2 per annum, in this city, by



Hull & Jamieson, P. O. Drawer 5966, Publishers. Office 90 Washington street.

One of the editors, Moses Hull, remarks: "The word salutatory we have had occasion to use thrice since engaged in the work of co-operating with the angels. Now, the third time, which is said to be the 'charm,' we take the 'chair editorial' and make our most graceful bow."

Mr. Jamieson says: "Glad to unite in this good work with our god-son."

May much good come of our brothers' undertaking, both to themselves and the public.—*Religio-Philosophical Journal*.

**SPIRITUAL ROSTRUM.**—This is a new monthly magazine of thirty-six pages, devoted to the harmonial philosophy; published and edited by Moses Hull and W. F. Jamieson, both accomplished writers and experienced in editorial labors. The initial number has a clean typographical look, and indicates that the mechanical part of the undertaking will be properly attended to. The present number is original entirely, the first article being a discussion between Rev. Geo. Clendenan and Moses Hull; the former affirmative and the latter negative, on the proposition, "The Bible contains a revelation from God, and is plenarily inspired." Both the disputants are able controversialists. The discussion will be comprised in twelve articles, to appear consecutively in the *ROSTRUM*. The second article is a discourse by Mr. Jamieson—"The Great Antiquity of Spiritualism,"—and minor articles follow, chiefly explanatory of the objects and aims of the paper. It is designed to embody the best thoughts of the Spiritual movement and put them in an enduring and permanent form. To those who are the partizans of the new philosophy, it will doubtless prove a welcome visitor.—*Providence (R. I.) Press*.

"**THE SPIRITUAL ROSTRUM**," is the title of a new and neatly printed monthly, turned out by our neighbors, Messrs. Hazlitt & Reed. The editors of the *ROSTRUM* are Messrs. Moses Hull and W. F. Jamieson, P. O. Drawer 5966. The first number contains several well-written articles. Price 20 cts.—*The Chicago Liberal*.

**THE SPIRITUAL ROSTRUM.**—The July number of this sterling



magazine is before us. Contents: Discussion between Moses Hull and the Rev. George Clendenan; The Summer Land, by Mrs. L. L. Stout; Pen Sketches of Reformers, [J. M. Peebles,] by Mrs. H. F. M. Brown; I Don't Believe It, and What's the Difference, by Mrs. F. M. Kimball; Beauty, by J. O. Barrett; Guardian Angels, by John F. Hollister. Editorials—State Spiritual Organizations; A Strange Epitaph; Spiritualism in McHenry. Two dollars could not be better invested than by subscribing for the *ROSTRUM*. Address Hull & Jamieson, publishers, drawer 5966, Chicago.—*Lyceum Banner*.

From Mrs. Alcinda Wilhelm, M. D.

"I received some specimen copies of the *ROSTRUM*. It looks well, and I hope, under the management of such earnest workers, it will prove a *decided success*."

From Dr. J. P. Bryant.

"Judging from the first number of the '*SPIRITUAL ROSTRUM*,' which I have just received, I can see no reason why it will not be a '*success*' in every sense of the word. I consider it a *healthy* addition to the already brilliant array of literary talent."

From Mrs. L. L. C., Ripon, Wis.

"By the kindness of a friend, the *SPIRITUAL ROSTRUM* is before me in its neat, tasty and well-arranged dress. But ah! its Inner Life—its Spiritual Power—how can I describe it? It comes to me as a Spirit—light and ethereal, sparkling with *gems of immortal* worth, to be transmitted to the minds of many of earth's groveling children.

"Though I loved the *Spiritual Republic* for its sterling worth, its fearless spirit and adherence to principle, yet my heart rejoiced and my soul exclaimed good! good! good! when it laid aside its material form in the cradle of its nativity; for, when there last summer, I felt that a cankering blight pervaded the office, rending in shreds its outer garments, and that it must soon cease to exist in the form of the *Spiritual Republic*. I was saddened by the unwelcome thought at the time. When its weekly visits ceased to gladden our home, my heart ached in sympathy with those whose lives and noblest aspirations were connected with it—feeling



that they were 'in the mist of the valley of misrepresentation and persecution,' wandering to and fro, seemingly forsaken by all the powers save their own, and to *themselves* they appeared insignificant sometimes;—still the silent voice said, 'Good! good! good! The intrinsic worth, the spiritual life of the *Republic* cannot die, it will again be resuscitated—arise from its sepulchre, assume another form and *live* to redeem mankind.'

"And now, behold! the SPIRITUAL ROSTRUM is before me, giving evidence of the resurrection of one branch at least of the crucified *Republic*. And I believe that ere long other branches will spring from the fallen tree, with native vigor and energy, to bless the millions who may partake of their purifying, healing and invigorating qualities.

"Oh, my Brothers! Yours is a noble and grand platform, broad as humanity, deep as Infinity, high as Deity! Standing there, you cannot fail, though (to use your own words and thrilling sentiments) 'forsaken by all earthly friends and seemingly by the angel world, when, wrung with torture, the soul exclaims, 'My God, why hast *Thou* forsaken me?' When we, looking all wrongs and accusers in the face, with love for even enemies, can say, though with quivering lip, 'Father, forgive them, they know not what they do.'" Ah! then is not the tortured soul nearest God, the reason why it reveals its God-like majesty?

"I shall hail with gladness the monthly visits of the SPIRITUAL ROSTRUM. I have written merely to express my heart-felt sympathy for the grand purposes which underlie your Movement. Go on, fearless and free! God, Angels and Humanity bless you in your *good* work is the prayer and assurance of your friend."

---

#### OUR ADVERTISING PATRONS.

The enterprising firm of Boston publishers, Adams & Co., advertise to the extent of one whole page in this number of the ROSTRUM. Successful publishers know the value of judicious advertising.

Prof. Payton Spence, M. D., proceeding on the maxim, "first



secure a valuable thing, then let the people know it," is meeting with the success he deserves. We can speak from personal knowledge of the wonderful curative powers of Mrs. Spence's Positive and Negative Powders. While traveling in Michigan we knew many persons who used the Powders, and who spoke of them in the highest terms of praise. We take pleasure in recommending them to the afflicted. We do not believe in the common practice of "puffing," but when we *know* the merits of anything we would be remiss in our duty did we not mention them for the benefit of the public.

We wish it distinctly understood that we advertise no quack medicines, nor anything else of a worthless character. There ought to be as much honesty in advertising as in any other business. Publishers who advertise impositions are themselves guilty of fraud. We are aware that the language is strong; but it is true as strong. We could have a dozen pages of advertising in less than a month, and at double our present rates, if we would consent to advertise worthless articles. If the SPIRITUAL ROSTRUM cannot be sustained upon a basis of strict integrity we do not desire its success upon any other.

P. B. Randolph's book, "After Death," is offered at half the advertised price. Since the author has obtained control of his own work he furnishes it at \$1 a copy, postage 12 cts.

Fletcher's Wine Plant, and new Domestic Wine, we hope may supplant the use of alcoholic drinks.

We have taken lessons of Prof. Mixer in the Art of Detecting Counterfeit Bank Notes of all descriptions. The professor is an adept in the art, and his pupils, by a little practice, become proficient. It is a very useful kind of knowledge, and which should be in the possession of every business man, at least.

Dr. J. P. Bryant and his wonderful cures, are well-known. He is without doubt the greatest Healer of the age; he does his work thoroughly. Such cures as are wrought by him would have canonized him had he lived and performed them a thousand years ago. Had he flourished two thousand years ago his name would have been handed down to this generation alongside the names of Jesus and the Apostles.



Dr. Bryant is a gentleman in the truest sense of the word, and an outspoken Spiritualist. Success attends him everywhere he goes.

Webster's Unabridged Dictionary, which we are advertising, is the most useful book in the English language. No household is completely furnished without copy of this superb volume.

---

### TWO DAYS MEETING AT McHENRY, ILL.

There will be meetings at McHenry on Saturday and Sunday, July 25th and 26th, at the Grove.

Speakers engaged for the occasion are Moses Hull and W. F. Jamieson.

Hours of meeting: Saturday—10 o'clock A. M., 2 o'clock P. M., and in the evening at 7. Conference meetings at 1½ and 6½ o'clock. Sunday—Conference, from 9 to 10 o'clock; regular meeting, from 10 to 12. Conference, from 1 to 2; regular meeting, from 2 to 4. In the evening, Conference at 6½; regular meeting at 7.

A large attendance is expected; all are cordially invited to attend.

GEORGE GAGE,  
DR. O. J. HOWARD,  
SAMUEL STOCKER,  
HIRAM ROGERS,  
J. MCOMBER,  
H. N. OWENS,  
C. C. DURLAND,

*Committee.*

---

LECTURERS.—Moses Hull will answer calls in the West for fall and winter months.

W. F. Jamieson will answer calls to lecture in Illinois, Wisconsin, Iowa and Indiana for one, two, three, six or twelve months, commencing in December, 1868.

Mrs. Brown's sketch is crowded out this month to give place to the Report of the Third Annual Ill. State Spiritual Association.